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SOCIAL HISTORY
OF THE
RACES OF MANKIND.

ROBERT J. JAMES

RECEIVED OF WILLIAM

SOCIAL HISTORY
OF THE
RACES OF MANKIND.

THIRD DIVISION:
AONEO-MARANONIANS.

BY
A. FEATHERMAN.

"In primisque est proprius veri inquisitio atque investigatio."—CICERO.

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PREFACE.

ANTERIOR to 1492, when America was first discovered by Columbus, the whole of the North-American continent, from the Arctic Ocean to the Gulf of Mexico and from the Atlantic to the Pacific, was exclusively inhabited by Aoneo-Maranonians. They were divided into an infinite number of tribes who were all independent of each other; and as they principally subsisted on the game they killed in the forest, and the fish they caught in the rivers, the vast extent of the country supplied them with an abundance of food materials.

But the question presents itself whence came this immense number of tribes, belonging to a race of men who differ in their physical characteristics, in their language and in their habits of life from all the other races of mankind?

There are numerous men of scientific attainments, who cannot shake off the trammels of education, and being deficient in moral courage, they dare not contradict the accepted, conventional, superstitious ideas and opinions. They take the Bible, which they consider as a divine revelation, as their text-book, and they insist that all mankind are the direct descendants of a legendary first pair, generally known as Adam and Eve, both having been created or produced by a kind of "divine selection" in a so-called paradise situated somewhere in Asia. These men obtain the elements of their geological knowledge from the Mosaic account of creation and the flood; they base their ethnology upon the legendary genealogy of Genesis; their philology on the legend of the Tower of Babel; and they derive their principles of astronomy from the astounding miracle of Joshua who made the sun and moon stand still.

Men in their primitive state, when they knew nothing of ocean navigation; when the surface of the globe was only scantily peopled; men were no more voluntarily migratory than the animals that surrounded them. They naturally but slowly spread by excessive multiplication; but they were always attached to the land of their birth,

they loved their home, where they enjoyed the social converse of their friends and neighbours, and obtained their sympathy and assistance in time of misfortune ; here their fathers had lived before them, and here were buried those they loved most dearly. It was only after their native land had become crowded, that they wandered away to a contiguous territorial domain to better their condition, and to establish a new community united by common wants and common interests. Or their enemies, who were more powerful than themselves, had taken possession of their hunting-grounds or their pasture-lands, and they were thus compelled to seek new homes in the distance, where they found the world still wide enough, and nature still abundantly rich to support them and furnish them the necessary means of subsistence. And yet it is asserted that the descendants of the paradisiacal first pair must necessarily have been dispersed by migration over every part of the habitable globe, regardless of inaccessible mountains and of wide impassable oceans. But as the author maintains that science can only be founded upon experimental facts, on authentic observation or mathematical demonstration, and not upon legendary inventions, hypothetical plausibilities and metaphysical deductions, he rejects the creation theory, and does not admit that by the natural process of evolution the human species could have been developed from a single pair in a circumscribed locality in Asia, and that the black, the brown, the copper-coloured, the yellow and the white races are all the descendants of this imaginary pair of primeval progenitors ; for if man, under certain extraneous circumstances, was produced in some favoured locality in Asia, there is no reason whatever why he should not have been produced in America, in Africa and other countries, equally well or even more favourably conditioned.

The Maranonians must necessarily be a distinct race of mankind, produced and developed on the soil, in a country separated from all other parts of the earth by impassable oceans. Its characteristic animals are not found in Europe, Asia or Africa. The marsupial opossum (*Didelphus Virginiana* and *cangrivor*a) which represents the earliest type of quadrupeds, the raccoon (*Procyon lotor*), the skunk (*Mephitis Americana*), the mocking-bird (*Mimus polyglottus*), the rattlesnake (*Crotalus horridus*), all indigenous in North America, never existed and do not now exist in Asia, and no animal that resembles them in their peculiar characteristics is found in Europe or Africa. In South America the preacher-monkey (*Mycetes Beelzebub*), the peccary (*Dicotyles*), the armadillo (*Dasypus*), the paca (*Coelogenys subniger*), the llama (*Auchenia glama*), the ant-eater (*Myrmecophagus jubata*), the humming-bird (*Trochilus*), the iguana (*Iguana tubercula*), the electric eel (*Gymnotus electricus*), and many others are characteristic animals

exclusively found in South America and in no other part of the world.¹ Nature having evolved in America specific animals which had never been produced in Asia or any other continent or island, nor were they ever introduced there by migration, it follows as a natural consequence, that if nature could and did produce specific animals on certain continents, the specific branch of the human race of America was equally an indigenous production, for the Maranonians differ from all other races, not only in marked physical characteristics, but in manners and customs, the details of their social and political organisation, as well as their superstitious practices generally called religion. But their languages are alone sufficient to prove that they are not related to, and have no affinity with, any other race in the world. The uniform organic construction of their languages leaves no doubt in the mind of the impartial inquirer that they were all derived from the same original mother-tongue, for they have no affinity whatever, either in word-formation or grammatical organism with the languages of the Turanian or any other stock.

It cannot be maintained that the Maranonians separated from the Turanians at the early period of their infancy, when no language had yet been developed ; and that coming from Asia they crossed Behring's Strait and settled in the American continent. This must have happened either during the Tertiary period, when the North Polar regions were still favoured by a mild climate, or during the glacial period, when the North Polar regions were in the same climatic conditions as they are at the present day. In the first case Behring's Strait was still an open sea, and it is perfectly absurd to suppose that men who had not yet developed any language, and consequently were still in the lowest stage of animal existence, when they must necessarily have been ignorant of the use of fire, could have invented and constructed canoes, and could have ventured out in their frail craft on an unknown ocean, of whose depth and width they knew absolutely nothing, and could have succeeded in crossing an expanse of a boisterous sea forty miles wide without being swallowed up by the waves. If it were established beyond all doubt that man had already been evolved in his perfect stature during the Tertiary period, it might be supposed that Behring's Strait did not yet exist, and that Asia and America were connected by an isthmus instead of being separated by a strait. But this is a physical impossibility, for it would have disconnected the Pacific from the Arctic Ocean, it would have thus disturbed the

¹ The specific plants that are indigenous in America and are not found in any other country are so numerous that it is deemed superfluous to name any of them.

equilibrium between land and water; and as the ocean-level is only maintained by an uninterrupted connection of all the seas and oceans on the globe, it would have rendered the existence of dry land precarious if not impossible. In the second case, even if the whole extent of the strait had been a solid block of ice, necessarily covered with snow, it is equally absurd to suppose that men who had not yet developed any language, and must necessarily have been evolved in a tropical climate, where nature had already produced the eatable fruits and roots to serve them as means of subsistence, could have voluntarily wandered away at an immense distance from the equator to the arctic region covered with ice and snow, when their number at the place of their origin must as yet have been very limited. If the Eskimos exist in the North and the Fuegians in the South Polar regions, it is because the first had been driven northward by their enemies who still inhabit Labrador, from whence they originally came; and the last were forced to retire by the Auricanians, of whom they anciently formed an integral part. Men as well as animals spread by geometrical progression from tropical to temperate regions; but they never voluntarily or from choice occupied the country lying within the arctic circle which was a kind of penal colony, where the weak, the helpless and the outcasts found a safe retreat; for here they could not rapidly multiply, and were not pursued by their enemies.

It is a fact that cannot be contradicted that in the northern hemisphere the mass of the population was everywhere concentrated in the south, near the centre of their origin; that the earliest civilisation originated in the south, and that the population gradually spread, and civilisation was gradually diffused from south to north or from the equator to the north pole. Thus in Asia the most populous countries were China, Hindostan, Persia and Arabia, all occupying the most southern part of the continent; and the Chinese, the Hindoos, the Persians and the Arabs were the most civilised nations of antiquity. The Grecian Archipelago and Italy were the most populous countries in the south of Europe, and the Greeks and the Romans were highly civilised nations, when the Germans, the Goths, the Celts and the Slaves were scattered tribes of rude barbarians or even half-savages. Mexico and Yucatan are the most southern part of the North-American continent, and the Maias and the Aztecs were the most civilised nations of North America. In the southern hemisphere population as well as civilisation gradually spread from the equator towards the south pole. The most populous country was ancient Peru, and the Quichuas or Peruvians were the most civilised nation of South America. Nor does Africa make an exception to this rule, for the Egypto-Lybian or ancient Egyptians were not born on the soil, they were not Nigritians;

they belonged to the Aramæan stock, and had come from Arabia across the Isthmus of Suez; they were the offspring of an ancient stock of a different, and already partially civilised race. The equatorial regions of Africa were always and are now most populous, and the tribes of these regions were the first who practised the art of working metals, and who followed pastoral and agricultural pursuits, for they were the first who came in close contact with the ancient Egyptians, the Abyssinians and the Arabs who became their teachers and masters. The Nigritians never spread in a northern direction, for they were hemmed in by the Desert of Sahara, and the country beyond the Desert was never occupied by them, it became at a very early period the home of the Berber and Numidian tribes. Even all the great systems of religion originated in the south; the Osiris and Isis worship in Egypt, Confucianism and Thauism in China, Brahmanism and Buddhism in Hindostan, Fire-Worship in Persia, Classical Polytheism in Greece, Judaism and Christianity in Palestine, and Mohamedanism in Arabia. The art of writing equally originated, and the cultivation of literature first took its rise in the south; in Egypt, in China, in Hindostan, in Persia, in Arabia, in Palestine and in Greece.

Taking into account all these considerations, it follows, and the conclusion becomes irresistible, that the Maranonians are the children of the soil, having been produced in the equatorial regions of the American continent which they occupied on its first discovery, and where they reached their highest stage of development; and that like the characteristic wild animals they are the autochtones of the country, where they passed the years of their childhood, were nursed by the exuberant bounties of nature into mature manhood, and had acquired a sufficiently advanced state of social development, so as to distinguish them from the indigenous beasts of the forest, whom they had more or less resembled at the first stage of their existence. They developed a language perfect in all its grammatical elements, capable of serving as medium of communication, of designating by distinct words all objects perceptible by the senses, as far as they came within the reach of their observation. They manufactured clothing for protection, weapons for attack and defence, and household ware for domestic use. They constructed houses for shelter, made canoes for navigation, produced fire by friction, prepared their food by cooking, sought amusement and recreation in dancing, games and smoking the pipe. Barter or the exchange of commodities was their commerce, and wampum was their money. Marriage was a social institution; children were supported and educated by their parents, for which obedience was exacted from them in return. They aided their friends

when sick, or when struck down by misfortune ; they buried, burnt, or exposed their dead, and bewailed by outward signs of grief the loss they had sustained. They were governed by a few customary laws ; but every man was independent, he was master of his own actions, he was the supreme ruler of the household, and self-revenge was the highest expression of retributive justice. War was the necessary consequence of self-revenge, and the weak were aided by the strong to resist wrong and injustice. They took vengeance on their enemies by surprising them when least on their guard, and carrying away the scalps of those they had killed as tokens of their prowess. They had their social class distinction ; some were physically strong, others were physically weak ; some were possessed of superior intellectual powers, who were recognised as leaders, as chiefs, as counsellors ; others were stupid and apathetic, and they were bound to follow the direction of those who excelled them in energy and in the capacity of action. They had their myths, and their picture writings, which were their literature. They observed the stars and eclipses, divided the year into moons and into seasons which was their astronomy ; they extracted the poison of plants, were acquainted with the remedial properties of some roots and herbs which was their chemistry and their medical science ; they produced fire by rubbing a hard and soft piece of wood together which was their physics ; and they were to some extent acquainted with the property of numbers, and had some idea of a certain degree of multiplicity which were their mathematics. The primitive element of their superstitions was magic or sorcery, intended to counteract the malevolent agencies of nature which inspired them with fear and overwhelmed them with misfortune ; for this was everywhere the first germ of nature and hero worship. This was their religion ; the objects of nature that injured or benefited them were considered as living, active agencies for good or evil ; and these were their *manetoos*, their genii, their guardian protectors. Magic formulas were their prayers ; *powvows* or sorcerers were their priests, and the earth and the heavens were their temple.

They had already made an immense stride from a pure animal existence to a high order of social progress and of civilisation which must have required thousands of centuries for its slow and gradual development, when all had to be invented and all had to be produced through the suggestions furnished by the natural occurrences, and the necessities created by accidental disturbances ; for man came naked, houseless and speechless into the world, his brain was a perfect blank, it was not yet impressed by potential aptitudes and capabilities inherited from a long series of experienced ancestors ; like the new-born child he possessed no other knowledge of external nature than the

instinctive desire of gratifying his appetites by the means within his reach. They had already developed all the essential characteristic, physical and moral elements upon which modern civilised society rests ; which only differs from this less developed civilisation, not in spirit or in character, but in its degree of advancement. They were actuated by precisely the same passions, by the same desires, the same fears, the same hopes, both in their private and their public life, which characterises the individuals and nations of the present day ; and nothing is changed, but the outward appearance, the external form, the improved instrumentality of action, and the modifications rendered necessary by local peculiarities and the nature of the circumstances. While they knew nothing of the cowardly, cruel and inhuman practice of bombarding cities at a distance of five or six miles, destroying houses with all their contents, kindling conflagrations and indiscriminately killing defenceless men, women and children by far-reaching bombshells, and starving the inhabitants by close investments, because they would not submit to a ruthless invader ; the Maranonian savages surprised their enemy unprepared for defence, lying in ambush was their strategy, marching along in file were their tactics, and stockaded enclosures and elevated mounds were their fortifications. They took no booty, extorted no military contributions, exacted no indemnity, committed no robberies, and conquered and appropriated no territory. It was only at a later period after they had become acquainted with the white men, after they had been instructed by the example of those who falsely call themselves Christians, that they imitated their criminal practices ; they became freebooters like their teachers. Their wars were not bloody, and instead of killing and disabling from a hundred thousand to five hundred thousand of their fellow-creatures in a single campaign, they were satisfied with killing a few of their enemy, taking a few prisoners, and carrying home a few scalps of the slain as trophies of victory. If they tortured and burnt one or two of their captives to gratify their spirit of revenge, and partly also from superstitious motives, they were certainly excusable, for in their ignorance they considered it as an act of retaliation, because they knew that the prisoners taken from their own people would share the same fate ; but they were certainly less criminal than those horrible executioners known as Torquemados and Ximenes who tortured and burnt thousands of innocent persons that never harmed them, and sacrificed them to an imaginary fetish god in violation of every precept of the religion which they professed. Nor were these savages as inhuman and cruel as that holy pope known as Innocent III. who ordered a French crusading army, accompanied by his clerical *alguazils* and Dominican

inquisitors, to massacre the Albigenses without distinction of age or sex, and wipe out from the face of the earth a people far more moral and more evangelically religious than their papal executioner. The Maranonians adopted prisoners in their families and made them members of their tribe ; and in their savage state, they were actually more humane and more civilised than the civilised barbarians of the present day, the honoured and highly admired heroes of a blighting, demoralising, all-consuming militarism, who slaughter thousands of hecatombs of victims, and like the piratical Normans, take possession of countries that do not belong to them, and force the inhabitants to obey their laws and pay them tribute. This is called civilisation, and the perpetrators of these crimes are universally acknowledged as the leading men of the age, and all bow with submissive servility to the idols of the hour, who govern and rule supremely by an ingenious machine-work of physical force. The nations as well as their priests and pastors, who approve, and are proud of these criminal and unchristian practices, sing *Te Deums* in honour of that bloodthirsty, fetish god who permitted them to murder hundreds of thousands of innocent human beings ; for the god which they have constantly in their mouth is the god of the Krupp cannon. Their religion, of which they constantly boast, is a tissue of falsehood, of hypocrisy, of blasphemy and sacrilege ; and yet they have the impudence to denounce those who do not worship their sanguinary deity, as infidels, materialists, as heterodox, as heretics, as apostates, as deists and even as atheists.

The Maranonians had not yet reached that high order of civilisation which deifies man either in a polytheistic or monotheistic form ; they did not imagine that God was nothing more than an ideal man for good as well as for evil ; vain like a king who loves to be flattered, praised and adored ; surrounded by courtiers under the figure of angels and saints ; priests are his ministers who act as mediators between his divine majesty and the candidates for favours and the more humble petitioners. He is revengeful like an inexorable despot, and demands unconditional obedience from his subjects, reserving the fires of hell and tortures of eternal duration to his rebellious slaves. But he is at the same time beneficent like a loving father, bestowing his gratuitous gifts upon all his children ; but has nevertheless his favourites, for this anthropomorphic god is as capricious as his earthly prototype ; he enriches beyond all proportion many of his wayward sons who do not worship nor adore him ; while many of those who are most humble and most faithful are poor, wretched, miserable and forsaken. This divine despot has thousands of magnificent palaces called churches erected for his service, most of which are dedicated to his favourite courtiers. He is also the Lord of Hosts ; he com-

mands vast armies in battle who defend his cause. During four hundred years he waged war against the Arians who dared to change a few letters of a Greek word, by which his personality is designated; he exterminated the Albigenses, because they would not worship him according to the prescribed rules of etiquette; he visited with fire and sword the Hussites, because they disobeyed his antiquated ordinances; and as an example of his severity he caused John Huss and Jerome of Prague to be burnt alive. For a period of thirty years he slaughtered hecatombs of heretic Lutherans because they would not recognise his Vicar who resides in Rome as their supreme chief. In more recent times St. Anthony of Padua, one of his renowned courtiers, was appointed commander-in-chief of the army of Portugal, and the Virgin Mary, the mother of one of his personalities, was recognised as chief of the Spanish army. At the present day in Protestant Prussia he is the bloody tyrant who watches the most favourable opportunity when he might successfully pounce upon his prey, to enable him to murder hundreds of thousands of his subjects and rob them of their possessions. Such is the god they adore; this is not the Christian God; it is the Exterminator of the Canaanites of the Jews, the Siva of the Hindoos, the Ares of the Greeks, the Mars of the Romans and the belligerent Allah of the Mohamedans; who are in fact nothing more than men invested with arbitrary despotic powers.¹

The religion of the Maranonians is neither as elevated nor as refined as this lofty conception of the divinity. Their god was not the antitype of a man, he was neither a despotic king, nor a capricious father, and consequently they had invented no mode of worship; as they needed no mediator they had no priests, as their divinity was everywhere they constructed neither temples nor churches. They knew that all nature was animated—and in this at least they were superior to the majority of civilised men—and nature was their god; they were convinced that as far as man is concerned all was not for the best in this world, and to counteract the evil that threatened them they selected a guardian protector represented by some object in nature, which they supposed was endowed with supernatural, magic power capable of protecting them against all harm.²

¹ The materialistic, anthropomorphic conception of a Son of God and a Mother of God needs no refutation; it is a contradiction of terms; it refutes itself.

² The religious notions of the Maranonians as reported by the missionaries were altogether falsified and perverted, with a speck of truth at the bottom. The superstitious Jesuits and Franciscans had erected chapels in every part of North America immediately after its discovery; and they pretended that they had converted the Indians, whose language they did not understand, by sprinkling them with a few

The Maranonians did not pretend like the civilised barbarians of the present day that they were controlled in their action by an ideal standard of morality which has a religious sanction, which the modern nations constantly violate, not only in their private but in their public life. The morality of the Maranonians was precisely such as their social state had made it ; their acts were in strict conformity with their precepts, without perversion, concealment or hypocrisy ; they did not punish murder with death when committed by a private individual, and considered it heroic and glorious when committed in wars of conquest. In other words, they made no distinction between public and private morality.¹

The vast extent of country comprising 6,067,700 square miles known as North America, which was once inhabited by a few millions of Maranonians, is now occupied by sixty or seventy millions of an active, industrious population of the Iranian stock intermixed with about five millions of an amalgamate race of Nigritians, the descendants of African slaves. The most favourably situated political division of this continental area, once a colonial dependency of Great Britain, now forms a confederation of thirty-eight States and eight Territories, indissolubly bound together by a written constitution, which is recognised as the compact of union, and as the supreme law of the land by all the States. The powers of the general government are clearly defined by the organic law. Foreign affairs, the army, the navy, commerce, banking, navigation, industry, agriculture, transportation of letters and merchandise, and all that relates to the general interest and protection of the States come within its legislative, judicial and executive authority ; and it is expressly prohibited from making any laws concerning religion or from exercising any powers not expressly granted. But all that relates to internal and local affairs is exclusively reserved to the States who have their own legislative, judicial and executive branches of government, and are

drops of water. But they sowed their worthless seed on barren ground where it took no root and perished. In fact the nominal conversion of the natives had no other result but to stupefy them, to enslave them and destroy them. The pretext was religion, the real object was domination, and the occupation of this goodly land on the part of those who pretended to save the souls of others, but could not even save their own souls.

¹ There are numerous good, moral and truly religious men and women found among all civilised nations, but they are exceptions ; the morals and religion of a nation are not judged by exceptions. Nations that practise and approve of offensive warfare are not and cannot be Christians. They may be Catholics, Anglicans or Lutherans, or may call themselves by some other sectarian name, but they are not Christians according to the New Testament.

entirely independent of the central power within their sphere of action. This constitution is the wisest document of the kind that exists ; it is entirely practical ; it contains neither theories nor maxims. All its clauses are positive ; and though their application may give rise to a diversity of opinions, yet their object and purpose are clear and cannot be falsified or perverted. It is based upon a system of checks and balances that render the abuse of power almost impossible. The Congress, who possesses the impeaching power, is a check upon the executive ; and the abuse of the legislative power is partially checked by the conditional veto of the president, and is more absolutely checked by the judiciary who may annul any law and render it of no effect if it is found to be unconstitutional.

The American revolution of 1776 was the logical consequence of its English predecessor of 1649, with that marked difference that the Roundheads of Massachusetts and the Cavaliers of Virginia were actuated by a common interest, and united their strength to defend the common cause against the pretensions of the mother-country.

The writings of Dr. Priestly and Tom Payne in England, and of Voltaire and Rousseau in France, influenced the minds of the educated classes to such a degree, that it predisposed them to scepticism in government and to infidelity in religion. Religion and politics took their complexion from an ultra-liberalism, which regarded all ancient institutions with disdainful derision, and launched out upon a sea of untried navigation without chart or compass to guide it over the dangerous shoals of anarchy and unbridled licence.

Fortunately the leaders of the American revolution, although slightly tinged with the fashionable philosophy, had not been corrupted by the tainted atmosphere of courts and crowded cities, but in their forest homes they preserved the calm placidity of the simple-minded sage, and the practical sense of the experienced statesman.

The principle so deeply rooted in the English constitution, that taxation and representation are indispensable co-relatives, was indelibly fixed in the minds of the free-born Englishmen of America ; and the monstrous attempt of the ministry of Lord North to burden the colonies with extra-territorial duties on tea fell like an electric spark among explosive materials, and set on fire a vast continent, inhabited by daring and adventurous woodsmen, who had sought the bear and the wolf in their native haunts, and conquered from wild nature and the savage Red-man those vast and magnificent domains, which were destined to blossom as the rose, and become the abode of refinement and civilisation.

The English pertinacity of Lord North and the blind obstinacy of

George III. triumphed over the political philosophy of Burke, the profound statesmanship of Pitt and the versatile genius of Fox. The ministry was determined to compel the American colonies, by force of arms, to submit to the dictatorial power of the mother-country, and the colonies, on their part, staked their lives, their property and their sacred honour, equally determined to resist the parliamentary encroachments unto death. This long struggle for independence, which continued for seven weary years, supported by the moral and physical aid of France, forms of itself an heroic epic of such variety of incident and brilliant episode, that it might serve as an illustration of those primitive virtues by which the imagination of the poet characterises the infancy of nations.

The American revolution gave to the representative system its most extended application. It made universal suffrage the safeguard of democratic government, controlled in its action by the constitutional principles of English liberty. It established freedom of speech and freedom of the press without limitation or political restrictions. It separated Church and State, and proclaiming absolute religious tolerance as the basis of its constitutional principles, it deprived bigotry of its formidable weapon of persecution, and stripped hypocrisy of its mask of religious cant and mock conformity.

The thirteen original states, which in 1776 declared themselves independent, numbered only three millions of inhabitants, who in the course of a little more than a century had increased to fifty-eight millions, who form now the greatest and the most enlightened nation of the American continent. They enjoy the highest blessings of liberty, because they know that liberty means perfect freedom of self-action, as far as it does not violate the rights of others, and is not contrary to the general and common interest of the nation. Their liberty is based upon the government of the law, and the strict obedience to the existing laws which they themselves have made through the intermedium of their representatives. They are the true republicans, the true democrats, and if they are divided into two constitutional parties, it is because they know that without two *strictly disciplined*, constitutional parties republican government is impossible. They abhor anarchy and insane radicalism that attempts to revolutionise society by artificial methods of its own invention; while society is everywhere a living, self-sustaining organism, that progresses by its inherent power of action; generally slow and in measured step; and it is only when compressed by the unnatural methods of despotic usurpation, supported by physical force, having recourse to violence and corruption as instrumental agencies to accomplish its object, that the body politic becomes agitated and convulsed, and by a

supreme effort it may succeed in breaking the fetters by which it is bound and enthralled to serve the wicked, ambitious schemes of the family interest of a dynasty, its sycophants, its courtiers and unscrupulous ministers.

The United States of America have already rendered great service to humanity in a political and economical point of view. They have established beyond all controversy that the principle of self-government is not a chimerical, speculative conception ; but that even in an extensive, populous country, it is the most effective means for the preservation of internal order, the security of life and property, the equality of rights, and the enforcement of the strict performance of public and private duties and obligations without the aid of despotic militarism ; for here every man is a soldier when called out by the proper authorities for the defence of public rights, and the maintenance of law and order. A standing army of thirty thousand volunteers¹ guards the frontier lines of a country nearly equal in extent to the whole of Europe, being inhabited by a population more numerous than the most powerful military nations of the European continent, Russia only excepted.

The chief of Prussian militarism who devotes his time and his talent to the solution of the interesting problem how the greatest number of men may be scientifically murdered in the shortest possible time, true to his professional instinct, asserts that war and immense standing armies are indispensably necessary in order to prevent mankind from becoming effeminated and corrupted by luxury and pleasure. But the people of the United States, who are not enrolled by conscription into a gigantic standing army, have already disproved this theory. If they are not drilled soldiers they may at any time be called from the plough, the counting-room or the student's desk, and they will be found as courageous and as manly in defence of their rights and their independence as any Prussian grenadier ; and if any European potentate would commit the folly of making a military excursion into this land of freemen, he might succeed in landing his troops, but only to find a grave in the sacred soil profaned by the foot of the audacious invader. But the British nation even conclusively refutes this theory. There exists no military conscription in England, the soldiers are all volunteers, and yet it may be affirmed that every man who calls himself a free Briton, though not a drilled soldier, will rally in time of danger under the banner of his country, and defend his rights and independence unto death. It is of such stuff that freemen are made ; they are not the slaves of military power, they are not whipped

¹ In 1886 the standing army numbered 26,049 men and officers.

by the drill-sergeant into obedience; they are their own masters, and in defending their country, they defend their life, their property, their liberty, their all.

The people of the United States were the first who called the lightning from heaven, and they can claim a Franklin as their countryman, of whom it was said by an eminent French statesman: *Eripuit cœlo fulmen, sceptrumque tyrannis*. They have made the first successful application of steam power to navigation for purposes of transportation and travelling; their Morse has invented the electric telegraph which is one of the great civilising agencies of modern times. They are the inventors of the sewing-machine, the reaping and threshing machine, the telephone and many power machines of great value.

Though a nation still young in years, the latest birth ripened and matured in the womb of time, it has already grown great and powerful without violence and without conquest. It has already its national literature; its Washington Irving, its Fenimore Coopers, its Edgar Poes, its Longfellows, its Prescotts and its Motleys have acquired universal reputation both in Europe and America, and rank among the foremost of their class. In science it has produced numerous eminent men who are well known wherever science is cultivated, and they have become more particularly distinguished as geologists, botanists, zoologists and astronomers. Many of its high schools and scientific institutions are of the first order; and elementary education is more widely diffused than it is in any other country in the world. The number of its newspapers undoubtedly exceeds the aggregate number of journals published in civilised Europe, and newspaper subscribers and readers are proportionately numerous.¹

This great and prosperous country, which in the course of another century will swell its number to a hundred millions, has not only the longest navigable river on the globe, for the Missouri and Mississippi are one and the same river; but its lines of railways and telegraphic wires exceed in extent those of the most populous and the most powerful empires of the European continent.² Legal class distinction does not exist, all are perfectly equal as citizens of the country; aristocratic titles are unknown; those who are engaged in agricultural labour are not peasants; they are most honoured, and the majority of them belong to the most enlightened class of the population. The poorest of the poor, if qualified, and enjoying the favour of his fellow-citizens, may become deputy, senator, minister or even president of the United States. But social class distinction is here as it is elsewhere the

¹ In 1886 there were 14,160 newspapers published in the United States.

² The length of completed railway lines was in 1886 no less than 127,730 miles.

inevitable outgrowth of a progressive civilisation ; its aristocracy, however, is not the aristocracy of merit, but the upstart aristocracy of wealth, which is more supercilious and more exclusive than the titled aristocracy of Europe. Though a great part of the nation are as devout votaries of supernatural mysticism as they are in any country of the European continent, yet strange as it may seem, at least one-half of the people profess no sectarian creed whatever, they are not members of any church nor of any other religious association, and have perhaps never been baptized, notwithstanding that sectarian churches are more numerous in the United States than they are in England ; and yet these men are not without religion and without God in the world ; they are honest, upright and patriotic citizens, good fathers and affectionate mothers, kind neighbours and generous and faithful friends. They are highly respected and honoured for their moral conduct and their noble character, and no one inquires what sectarian religion they profess ; for it is well known that church membership frequently serves only as a mantle of hypocrisy, and that the church often resembles a whited sepulchre hiding dead men's bones.¹

This young nation, now grown up to manhood, has even its great men. Besides its Patrick Henrys, its Franklins, its Jeffersons, its Jacksons, and its Lincolns, it has only one Washington ; but he is the greatest of the great. He was great as a general who did not commit murder and robbery for purposes of conquest, like the Alexanders, the Cæsars, the Constantines, the Charlemagnes, the Napoleons, the Moltkes and the Bismarcks ;² but he defended his country and his people ; and without

¹ The people of the United States are by no means perfect ; they have many serious faults ; and vice and crime are not unknown ; but their character is much misrepresented in Europe by persons ignorant of the true condition of the country and its people. It may, however, be affirmed without fear of contradiction that in proportion to population vice and crime are much less prevalent in the United States than they are in any country in civilised Europe. Murder and assassination, even in the largest cities, are extremely rare ; while in the large capitals of Europe they are of very common occurrence.

² Bismarck, disregarding the principles of modern civilisation, of human progress and public morality, plays the rôle of Metternich in Germany and of Napoleon in Europe ; and though he is not a titular general he is nevertheless the war-making power in the German empire ; and if not checkmated by Russia, he would long since have set the world on fire. Several continental powers fearing to be devoured by this military monster, form with this newly created empire an unholy coalition called in derision the league of peace, whose sole object it is to be ready for a war of conquest, whenever a favourable opportunity for provoking a conflict presents itself ; and like obsequious servitors they consult, and constantly obey the behests of their chief ; and their ministers and their newspapers ape even the processes of his domineering insolence. One of these powers which has bound itself by a secret treaty, is guilty of the blackest ingratitude, if not perfidy, towards a friendly nation which it stabs

committing a single act of violence, he made them free and independent. His judgment was clear and unclouded even in the most trying circumstances ; he was calm and composed in the hour of danger and defeat ; he never despaired of his country ; even during the ice-bound

in the dark, though it owes to it its independence, its unity and its strength ; and the other has been humiliated by invasion and defeat ; was stripped of its political predominance, and was permitted to escape only with partial spoliation by foreign intervention. This unscrupulous, machiavelian prince, who ought to have been born in the age of Barbarossa, the barbarian emperor who, after plundering Milan, had expelled its inhabitants from their native city, is justly feared by many ; but even in Germany no one who professes humanitarian principles, and entertains truly heartfelt, religious sentiments could respect a man who for the last twenty-five years has been the direct cause or the indirect provoking instigator of all the legalised murders that have been committed in Christian Europe, under the designation of war, and who thus offered up hundreds of thousands of his fellow-beings as sacrificial victims to the demon of despotic militarism. Like his piratical German ancestors he makes war a profitable profession ; he not only extorts from the vanquished exorbitant sums of money which in part, with the stolen Guelph fund, has been laid up for a future war ; but even more criminal and more usurious than the Shakespearean Shylock, he cuts off in addition several pounds of flesh, and leaves his victim mutilated and bleeding, so that it can only recover after many years of heroic efforts. It is true the Germans have by force of arms compelled the inhabitants of two conquered provinces to obey their laws, or be expelled from their native homes ; and they have gained much vile trash called money, by sacrificing the lives of tens of thousands of their own people ; but they have at the same time been themselves subjected to a hard master, and are governed by military despotism, the worst of all tyrannies, only equalled by the prætorian despotism of the Roman empire ; for their *reichsraths* and their *landtags* are, like the imperial Roman Senate, mere shams and delusions ; and while they imagine that they are enacting laws they are in fact only registering the orders and decrees of their master who makes emperors and kings the tools for carrying into effect his wicked, ambitious schemes. Berlin, their capital, and other cities have been in a permanent state of siege for years, men who are disagreeable to the master are expelled from their home by the police ; their empire is a vast military barrack ; and the sword of Damocles is suspended over the head of every man, not knowing when he would be driven to the shambles. This wily, arrogant, modern Ariovistus who constantly accuses others of what he is guilty himself, and who by his provocations is a standing menace to the peace of Europe, calls himself a Christian, and affirms that he fears no one but God ; but the god he fears is fatality, for fatality is ever at work, and will not obey the bidding of any mortal man even the most powerful.

But the most monstrous part of this bloody, tragic episode in the history of mankind is the lugubrious and terrifying declaration made publicly by the still inexperienced German emperor who is simply the *alter ego* of his chancellor, affirming that he would sacrifice on the field of battle not only the eighteen corps of his dearly beloved army, but the forty-two millions of his subjects, not letting even a single man escape to tell the tale, before he would give up a single stone of what his teacher and master had conquered for him after dearly bought, bloody victories. This sovereign prince, like his minister, must have a heart even harder than stone. He seems to be the very reverse of his father, the much regretted, humane and liberal emperor Frederick III., who, when crowned with victory, expressed himself in these memorable words : " My aversion to war makes me suffer. Every one knows that I hate to shed blood. It affords me, however, great satisfaction that it is said of me : I spare as much as possible the life and property of men."

winter at Valley Forge he inspired his ragged and barefooted soldiers with indomitable courage and heroic endurance. He watched with patience and with imperturbable calmness the most propitious time for exposing his troops to the fire of the enemy, but then he acted with the utmost promptitude and struck the decisive blow. His sense of duty was as lofty as it was serene ; no jealousy, no mean ambition, no envious rivalry, no personal resentment could for one moment make him falter in the accomplishment of the task entrusted to him by his confiding people ; he was determined to win freedom and independence at all hazard and at every sacrifice. Noble, patriotic and public spirited, he refused to accept the title and honours of a monarch ; but modest, distinguished for moral rectitude, sincere, a passionate lover of truth, which are true characteristics of greatness, he retired to his homestead on the Potomac ; and like Cincinnatus, he was called from the plough to be invested with the supreme magistracy of the rising nation by the unanimous voice of his fellow-citizens. His unselfish devotion, his patriotism, his incomparable practical statesmanship made him the most illustrious of all the chief magistrates that ever presided over the destiny of a free people. His farewell address is a model of simplicity of style and diction ; wise, grave and solemn, replete with salutary counsel, the last testament left to his people, worthy of "THE FATHER OF HIS COUNTRY," "first in war, first in peace, and first in the hearts of his countrymen."

MARANONIAN STOCK.¹

PRELIMINARY OBSERVATIONS.

THE Amazon valley forms an immense area of level land unbroken by mountains, where the soil is most fertile, the climate most delicious and uniform, the atmosphere most fresh and the sky is most brilliant. Its foundation is solid granite, sometimes rising in perpendicular peaks from three hundred to three thousand feet high. Sandstone, quartz, mica and volcanic conglomerates announce that in early geological time, when the Andes were elevated by internal upheavings to shut out the great ocean, the azoic formations constituted the surface crust, which was then covered by an inland sea. Gradually the sea contracted into a great river which, with its tributary streams, washes a territorial area more extensive than any other river on the globe. Here immense tracts of primeval forests, planted with majestic trees of the greatest variety, diffuse shade and moisture over these vast tropical regions. Here palms of beautiful form with elegant foliage, and lovely flowers crowned with tufted spires, are ranged in groups among the no less magnificent Cacaos with fragrant seeds; Siphonias yielding a commercial gum; Bertholdias bearing the Brazilian nut; Bauhinias with their folded leaves and Clusias with sweet-scented blossoms. Trumpet-flowers, with their large scarlet or yellow corollas, twine around the tree trunks. Tillandsias with crimson-coloured racemes nestle upon tree branches hanging down gracefully from their giddy height. Lianas assume fantastic forms and appear like twisted cables or rounded loops or entangled thickets, and are suspended from the summit of the loftiest trees throwing out their twining shoots in leafy festoons. Tree-ferns, with graceful foliage, wave their pliant branches in the gentle breeze. Lowly mimosas, with their prickly stems and globular purple flowers, form impenetrable thickets. Here the coffee tree is constantly blooming and ripening its berries; and the orange and lemon yield their juicy fruit in great abundance. The cactus, with its fleshy arms bearing orange or crimson flowers, almost attains tree-like dimensions. Preacher-

¹ The name of the stock is derived from Maranon, the ancient Indian name of the Amazon river, the hypothetical place of origin of the race.

monkeys, fierce jaguars; long-snouted tapirs, coppery and yellow lizards, red-feathered macaws, green and yellow parroquets, blue and orange butterflies, large white ants, and enormous boas form characteristic types of animated nature in this tropical land.

The extensive Amazon valley, extending in a western direction to the Rio Negro and the Madeira river, was the favoured spot where the Maranonian stock was first developed as a distinct division of mankind. The Maranonians sprang from the womb of nature entirely naked, they represented one of the primeval types of the human race. They were nature's nurselings, they fed on the herbs, roots and grains of the forest and the field, and on the fruits of the trees that were abundantly supplied, and were sweet and luscious. They needed neither clothing nor shelter for protection, for the sun diffused its cheering rays over their native land in every season of the year without diminution of its vivifying and heat-producing power. Here they multiplied in immense numbers, and spread northward and southward in every direction, so that their tribal divisions occupied the two sections of the American continent from the remotest Arctic regions, where the Eskimos drag along their precarious existence to the farthest extremity of Terra del Fuego, where a still more miserable race languishes in absolute poverty and isolation. But notwithstanding this great diversity of climate, of soil and natural productions, and the innumerable divisions of tribal communities which were subjected to these diversified external conditions, the general character of the Maranonians, and the main features of their physical conformation, and even of their language remained the same, so that they can still be recognised, almost at first sight, as a homogeneous stock having a common ancestral origin. They may have differed perhaps in shades of colour, and by intermixture may have produced some bastard races; but under all circumstances their pedigree can easily be traced, and their distinct character which separates them from every other stock of mankind, does not admit of the least doubt. They all possess alike without exception the lank black hair; the dull, sleepy, oblique eye; the full, compressed lip; the salient and dilated nose; the scanty beard and the dark gloomy look. Their skull-formation is also peculiar and uniform; it is either squared or rounded, if not artificially compressed; the occiput is flattened; the cheek-bones are prominent, the lower jaw is heavy, the orbits are quadrangular, and the forehead is low and receding.

Their infinite number of languages and dialects all differ materially from each other in their vocabulary as well as in pronunciation, and yet they have one character in common which distinguishes them from every other family of languages, and which conclusively proves their common origin. From the Eskimo to the Fuegian all the Maranonian languages, though developed at such immense distances, and under circumstances so various, possess that characteristic property of forming new compounds, and even whole idiomatic expressions from a number of small fragments of simple words; and this word formation is so elastic that these compounds are again contracted or neutralised into syllabic sounds, thus forming other aggregate words

expressing compound ideas.¹ The wandering life of the Maranonians; their infinite divisions into independent tribes, and their disposition to isolation, as well as their subsequent dispersion over immense plains and almost inaccessible mountains, were the principal causes for the formation of numerous dialects, which were transformed into new idioms that scarcely retained a vestige of the original mother-tongue. For by changing their hunting grounds, and taking up their abode in new regions of country, new objects were constantly presented to their sight; new customs were introduced commanded by local peculiarities and by the new conditions, by which they were surrounded; and having been separated from nearly related tribes they were forced, by circumstances, to form in the course of time a multitude of new words, while the original idiomatic expressions were modified in pronunciation and changed in syllabic combination. Nothing but the grammatical organism of the language, which is the type of the intellectual constitution of man, remained as an indestructible landmark to attest the affiliation which no circumstances of time or place can obliterate.

The two characteristic principles of the Maranonian languages are their capacity of indefinite agglutination or polysynthesis, and the mechanical mode of inflection by the addition of particles without a change of the radical word. Another peculiarity of most of these languages exists with regard to the verb, which not only gives expression to the nature of the action with all its modifications; but by affixing certain particles either to the radical or to the pronoun connected with the verb, the action is transferred to the personal object without any additional word indicating the objective relation, or the necessity of an objective pronominal expression. This transfer of action extends from the first person to the second and third person, and from the third to the first and second person. The personal pronouns in the first person plural have a separate collective form which includes not only the speaker but all those who are present when the discourse is delivered, and are either casually or necessarily connected with the subject under consideration. Another form is used when a certain number of persons are excluded from the action referred to by the speaker. These are grammatically called the inclusive and exclusive plural. In addition to these some of the languages make use of a dual form. In some of the Maranonian idioms women use a different

¹ According to Mr. Deponceau when a Delaware woman is caressing or playing with a dog she will often say to it: *kuligatschis*, meaning: "give me your pretty little paw." The word is thus compounded: *k* is the inseparable pronoun of the second person, it represents *ki* and means either "thou" or "thee;" *uli* is a part of the word *wulit* meaning handsome or pretty; *gat* is a part of the word *witchgat* meaning "leg" or "paw;" and *schis* is the diminutive termination. According to Heckwelder they express in the same language by one word or phrase: "Come with the canoe and take us across the river." The word used is *nadholineen*. The first syllable *nad* is derived from *nateu* "to fetch;" *hol* is put for *amochol* meaning "boat or canoe;" *ineen* is the verbal termination meaning as in *millineen* "give us." The simple ideas expressed by these fragments of words are "fetch in canoe us;" and its usual acceptance is: "Come and fetch us across the river in a canoe." *Amanganaschquiminschi* which is the name given to the Spanish oak, so remarkable for the large size of its leaves, means: "the tree which has the largest leaves shaped by the hand."

series of pronominal words from those used by the men. In the same manner interjections expressive of grief, or exclamations to attract attention, or utterances of encouragement are different when employed by the women from those used by the men. Actions and objects are always expressed with the utmost exactitude without possibility of error. The track of wild beasts and the footprints of an enemy are described in significant words that cannot be mistaken. The vocabulary is often copious and abundant, for all concrete ideas of practical value, and the joining of accessory words to the verbal radicals, thus expressing a compound phrase in a single polysyllabic utterance, gives to these languages extraordinary energy and the most admirable conciseness. With some tribes favoured by surrounding circumstances the words were rounded off and became soft and melodious; with others of a ruder type the utterances remained harsh, and their characteristic sounds were guttural and hissing. All these languages were deficient in terms expressive of abstract and general ideas. They had no equivalent words for time, duration, space, being, substance, matter, body, spirit, god, &c. Nor had they the least conception of abstract qualities. They had no expression that corresponded to the idea of virtue, justice, liberty, gratitude, divine, sacred and hundreds of others of a similar character.

The Maranonians, isolated as they were by being surrounded on every side by vast and impassable oceans, remained unconnected, probably for hundreds of centuries, with any of the other families of mankind. They did not come in contact with men whose manner of thinking was different from their own; who, having had a different origin, and being surrounded by quite different conditions, had developed customs, habits of life and languages altogether distinct, and with whom they could neither claim affinity nor relationship. They were therefore confined in their march of progress, to their own experience and their own natural resources, and finding nature everywhere generous in supplying them with an abundance of food-materials to meet their daily wants, they never attained, except as accidental developments, a higher degree of civilisation than that proper to rude hunters and fishermen. They were imbued with such a predominant spirit of individual independence and unrestricted liberty that they continued to remain divided as small tribal communities, which had nothing to fear from an overpowering force, and could always defend themselves against neighbouring tribes; and their internal feuds had only revenge or the recognition of some territorial rights for their object. They were friendly to a few, but hostile to many of the tribes with whom they came habitually or casually in contact, for they were actuated in their intertribal intercourse by rivalry and jealousy. They selected their own chiefs and followed the bend of their own mind in establishing customs for the control of their internal and external relations. They never waged war for the purpose of enlarging their territorial domain or increasing the number of their population. They had but a loosely organised government, scarcely sufficiently powerful to regulate their own internal affairs by judicious management, how could they govern stranger tribes and incorporate

them as a part of their own political organisation. Though far superior in intellect to the Nigritians and Melanesians, they wasted their resources by interminable divisions and failed, from want of harmonious action on a large and extensive scale, to reach a higher order of human progress by which the extra-tropical races are distinguished. In Peru, in Central America and in Mexico, at a very late period, some extraordinary men arose of superior intellectual powers and possessed of great force of character, who formed an hereditary aristocratic class with a privileged priesthood ; and they succeeded, to a limited extent at least, in combining into a comparatively homogeneous mass scattered, discordant and warlike tribes, by creating a unity of interests in the establishment of a fixed central government, and the consecrated usages of a common religion ; all of which was made attractive by barbaric splendour ; and law was enforced and obedience was exacted by severe punishments and the superstitious aid of bloody rites. But even this barbaric civilisation crumbled in the dust at the slightest touch, without leaving even a trace behind, as soon as the privileged class was superseded by a governing power foreign to the soil ; because their civilisation was a mere accident, it did not proceed from, but was only imposed upon the native masses. When they came in close contact with foreign races and with a people who claimed to be endowed with higher intellectual and moral powers, and who had already made some steps in advance in the career of human progress, the Maranonians were treated as inferior beings and as enemies. They were partially reduced to slavery ; were forced to assume a hostile attitude towards the strangers and intruders who had violated every right of hospitality, and had come into the country as robbers, murderers and outlaws. They were not permitted to develop, in their own way, their inherent powers, their intellectual and social capacities ; for the only alternative left to them was either to adopt the practices and customs of barbarous strangers, whose language they did not understand, and whose religion they did not profess, and to be made the menial slaves of the conquerors ; or to maintain their right as absolute masters of their own destiny and as the proprietors of the land they inhabited, and which they had inherited from an interminable line of ancestors ; and if they determined to defend their natural rights they were exterminated with fire and sword. Those who survived the universal havoc of lawless freebooters were subdued and enslaved, and their eventual extinction is only a question of time, and it is even now approaching its final accomplishment.

The Maranonians spread out from their primitive home in various directions. The Guaranian branch occupied all Brazil and the other South-American states from the Gulf of Venezuela in the north, to Terra del Fuego in the south. The tribes of the Chiapan branch were separated from the Guaranians at an early period of their social organisation ; they passed across the Isthmus of Panama and formed new tribal communities in the virgin forests of Central America ; and here some of the tribes possessed of higher energy and greater force of action established, in course of time, well-organised governments, from whence they invaded Mexico, and made themselves masters of the

country ; and while the earlier aboriginal inhabitants were looked upon as the subject race, a higher order of civilisation was introduced which flourished for many centuries. The Aonean branch is an early offshoot of the Chiapan branch. The tribes of which it was composed had gradually diffused themselves from the Gulf of Mexico to the Arctic Ocean, and in this vast extent of territory they lost all their force of cohesion ; they became divided into small fragments, they forgot the arts of civilisation they had inherited from their ancestors, and were reduced to hunting and fishing and to agriculture to a very limited degree as their exclusive occupation.¹

¹ That the Aoneans or northern Indians came from the southern part of America is conclusively proved by the fact, that the only products they cultivated before the white man had invaded their country were maize, tobacco and squashes which are all of southern origin.

AONEO-MARANONIANS.

GENERAL CHARACTER.

As the Maranonian stock did not remain stationary in the equatorial cradle-land, where it first rose into existence, for after having branched out in a northern direction, it became dispersed by migration through the Isthmus of Panama, new tribes were constantly sent off from the parent stem, so that, by degrees, they extended their domain over the North American continent. This immense region of country was still in its natural, primitive condition. The trees had never been felled by the woodman's axe, no ploughshare had ever traced its furrows in the widely extended prairies, and the wild animals were the exclusive occupants of the mountain slopes and the valleys, the hilly uplands and the plains. East as well as west of the Alleghany mountains and south of the fortieth degree of latitude to the Mississippi river the whole country was covered with a dense and uninterrupted forest; and but a small, treeless tract in the vicinity of the Kentucky river called the "barrens" formed, as it were, an open, clear and cheering oasis amidst the vast and dreary forest wilds. North of the inland lakes in the United States the forest lands extended through British America to Hudson's Bay and Alaska. West from Lake Erie the woodland partially disappeared, and here and there small prairies dotted the surface; and beyond the Mississippi an immense plain entirely destitute of trees bordered on the west by the Rocky Mountains, extended from the extreme north to the Gulf of Mexico, being only interrupted by narrow strips of woodland on the banks of rivers. The Rocky Mountains and their connecting chains as well as the intervening valleys were again covered with extensive forests overgrown with the most gigantic trees. Beyond the Cascade Range were the Columbia plains reaching to the Coast Mountains of California passing in a south direction towards the gulf of that name. The strip of land not exceeding a hundred and fifty miles in breadth forming the surface formation from the Coast Mountains to the Pacific was heavily timbered. The prairies along the Missouri river were stocked with immense herds of buffaloes which formed the principal means of subsistence for the natives of those regions, while the tribes of the Columbia plains, which were entirely destitute of game, were confined for their principal food supply to salmon and other fish which came up the river during spring in great abundance. The tribes that roamed over the region of country lying between the Atlantic Ocean and the Mississippi river, having Lake Superior on the north and the Gulf of Mexico on the south, were the most civilised, they were the early mound-builders; they followed to a limited extent agricultural pursuits; they cultivated maize, beans and pumpkins which constituted their chief article of food. They

were no less skilful hunters ; the game they pursued in the chase were deer, elk, bears, beavers, racoons, hares and squirrels. Occasionally a buffalo was met with that had strayed off from the main herds which roamed over the plains west of the Mississippi. On the shores of the great lakes fish were a staple article of diet. In the northern extremity of the continent along the inlets and bays of the Arctic Ocean, the reindeer, the musk-ox, the fox and the polar bear were the only animals that rewarded the hunter's toil, but seals are at the present day the main stay of support, which supply the Eskimos with food, light, fuel and clothing.

The Aoneo-Maranonians¹ were stalwart in form, muscular, strong-limbed and elastic. Their hair was black, coarse and straight ; their face was beardless ; their cheekbones were prominent ; their features were well marked but more or less regular, and their complexion was deep red or copper-coloured. They were fleet of foot, their sight was acute, their sense of hearing was most delicate, and their sense of smell was extraordinary. Their physical strength was greatly developed ; they were capable of enduring great hardships both in war and in their hunting expeditions. They were patient in the pursuit of an object, and exhibited the greatest fortitude in reverses of fortune. Their most striking trait of character was their imperturbability which neither pain nor pleasure, neither hope nor fear could affect. They were not easily excited to anger, but when once under the influence of that passion they lost all self-control. In outward appearance they were ever the same—cold, heedless and apathetic. Their mind was naturally strong, their imagination lively, their faculty of conception quick and practical and their memory of things faithful and retentive. They were proud of their warlike exploits, paid little deference to the opinion of others, and boasted of their spirit of independence. Although brave even to recklessness, they did not disdain to have recourse to stratagem to gain an advantage over their enemy ; they tracked him to his retreat, and despatched him while unarmed and even while asleep. They were cruel and heartless to a fallen foe ; they scorned and derided him in his misfortunes, and dragged him as captive to their camping ground, only to be tortured, to serve as trophy at their festivals, finally to be slain and often to be devoured. In their attachment and fidelity to their tribe they were pertinacious and true. To advance the welfare and secure the safety of their kindred, their home and their people, they would renounce every enjoyment, and even sacrifice their life, if necessary. No persuasion, no bribe, no menace, no torture could induce them to betray those who confided in them. Towards their friends they were generous and hospitable ; loyal and sincere in their professions, and true to the cause they espoused. They lived in villages not permanently fixed ; the spot being chosen for protection against the sudden attack of an enemy, for the facilities of water, and the convenience of hunting. Their wigwams or lodges were made of young saplings fixed into the ground, and arranged in a circle, bent

¹ The name of Aoneans given to the northern tribes is derived from a poetical legend.

over on the top so as to form a cone, covered with buffalo robes sewn together to fit the framework like a cap, with an opening at the upper end for the escape of smoke. Or they were constructed of a frame of timber, the chinks being filled up with bark, thatched over with willow boughs and rendered impermeable to rain by a layer of tough clay. On the Pacific coast they dug for themselves under ground large circular excavations that served them as dwelling. In their southern homes they were nearly naked tying only a breech-clout round their loins. But in northern climates where snow covered the plains, and protracted cold bound the rivers with its icy fetters, they were clad in moccasins and leggings of deerskin with a buffalo robe thrown over their shoulders. They painted and tattooed their face and arms both as ornamental embellishment and as a tribal mark of distinction. As ornaments they hung round their necks strings of shells and of claws of animals. Of these they formed their war-belts which served as pledges of friendship and inter-tribal alliances, and they were used as heralds of peace when sent to hostile tribes. When the wampum shells were strung on deer sinews they were recognised as a legal medium of exchange, the strings were given as tribute to a conquering enemy, and they were everywhere received as having commercial value. They adorned their head with coronets of feathers, and wore armlets and frequently ear and nose jewels. The principal occupation of the men was hunting or fishing unless engaged in predatory warfare against some neighbouring tribe. The women planted the maize grain in the virgin soil, weeded it to keep it clear of the grass, and when the time of gathering arrived they tied the ears into bunches with a band twisted of its leaves, and stored it in pits dug in the sides of the declivities. When needed they ground it into coarse flour upon a stone or wooden slab, boiled it with grease and made it into a palatable dish. Or the unripe grains were cooked with green beans which constituted the favourite *succutash*. In the far north the squaws gathered roots or steered about in canoes and cut the wild rice in the shallow waters of the rivers. Some tribes made mats of dogs' hair mixed with goose-down or bark fibre; others braided them of rushes. They had knives of flint, awls of bone or thorns, root-diggers of horn, or they used crooked sticks for the same purpose. The points of their fish-spears were of bone, their nets were knotted of bark fibre, their pipes were moulded of fuller's earth, or were cut of soapstone. Their bows were made of mountain ash often entwined with deer sinews, and sometimes even of bone or of the horn of the mountain sheep or elk. Their arrow heads were of hornstone, quartz or bone, they made use of axes of stone, and their war-clubs were fashioned of rock maple or some other hard wood. They made cooking pots of clay tempered with feldspath, quartz or shells. They built light canoes of reed, or they hollowed out a tree trunk with the aid of fire; or they sewed together with root fibrils the smooth bark of the birch tree and gave it the form of a canoe. They dressed skins by steeping them in water mixed with ashes, and as soon as the hair was removed they were stretched, and were covered with the brains of the buffalo or the elk;

they were scraped with the sharpened shoulder-blade of the deer, and were smoked over a slow fire. They could only produce fire by rubbing together two pieces of wood of different degrees of hardness.

The indefinite number of languages spoken by the numerous tribes of Aoneo-Maranonians resembled each other in grammatical construction.¹ They were all distinguished by their capacity of compounding words, thus changing and amplifying their original meaning. The verbal radicals assumed the function of whole sentences by agglutination, and the compounding of all other parts of speech; and action independent of agent or object was the central point of thought. The gender was not masculine nor feminine, but noble and ignoble, animate and inanimate. Number was applied in an indefinite, in a particular and in a dual sense. The cases of substantives were distinguished by the peculiar inflections of the verbs, by which they were governed. Pronouns, adjectives, conjunctions and adverbs were combined with the principal part of speech in the sentence, and a great variety of verbal forms was thus produced. The abstract idea of possession or property, and the still more ideal conception of being or existence had not yet been developed, and the verbs "to have" and "to be" were not found in these languages. The transitive verb indicated by its inflection the nature of the governing and governed pronouns. The verbs expressed the distinction between animate and inanimate objects. It was an act entirely different to see a man and to see a tree, and this difference was indicated by different syllabic sounds. Active verbs were multiplied as many times as there were things to which the action applied. The verb signifying to eat varied according to the different species of food. The same verbal expression could not be used for travelling by land or travelling by water. To express the use of an object by the owner or the use of an object that had been borrowed required two different and distinct verbs.

The chief enjoyments of the Aoneans were concentrated in the gratification of their appetites, in the tranquil pleasures of indolence and the perfect freedom from active exertions. The only thing worthy of their ambition was to march against an enemy with their bow and quiver slung around their shoulder, their shield upon their arm, or the war-club in their hand; or to pursue a herd of buffalo and kill the largest bull. When they wished to taste the pleasures of idleness and careless apathy they took from their tobacco pouch the pulverised narcotic weed which was cultivated, or bark which grew

¹ Languages have in America, from the land of the Eskimos to the Orinoco, and the hot banks of this river to the Strait of Magellan, though different in their root-words, the same essential physiognomy. Not only civilised languages such as that of the Incas, the Aymares, the Guaranii, the Cora and the Mexican, but the ruder languages show in their grammatical construction the most surprising similarity. Idioms, whose roots have no more in common than the Slave and the Basque resemble each other in their internal mechanism, like the Sanscrit, the Persian, the Greek and the German languages. Almost everywhere in the new world it is found that the verbs have numerous tense forms, a complicated mode of action to indicate in advance through the flexion of the personal pronouns, which form the terminal syllable of the words, or through the insertion of a suffix, the being and condition of the subject; if it is living or lifeless, simple or multiple, masculine or feminine. Humboldt's *Reisen in den Aequatorial-Gegenden von America*, vol. ii. 178.

spontaneously everywhere, with which they filled their pipe, and they felt tranquillised by the escape of the curling smoke which was dissipated in the air. The ball play, running and wrestling were the outdoor amusements of the young. Though the women were not ill-treated, yet they were the absolute dependents of their husbands, who could increase their number and dissolve the marital relations at pleasure. They were not even permitted to eat in company with their lord and master, but they had to be satisfied with the crumbs that fell from the rich man's table, which they shared with the children and the dogs. Though infanticide was not uncommon, yet as mothers they were greatly attached to their children, and often suckled them for three or four years. They buried their dead with all the valuables used by them during their lifetime. They believed in the survival of the ghostly self, they supposed that the land of shades was a region of country far away towards the west requiring several months' travel to reach it. On this wearisome journey the ghosts encountered great dangers. They were exposed to the accidental mishap of being precipitated into an impetuous river which they were compelled to cross on a frail bridge of wickerwork or on a slippery log; they were harassed on their way by fierce and bloody dogs, they had to descend a narrow path over precipitous rocks before they could gain admittance into that beautiful meadow, boundless to the sight, where eternal spring rendered the scenery most enchanting, where lakes abounded in fish, and all things that could delight the senses were supplied without necessity of labour. As they advanced to the sound of the drum they mingled in an assembly of kindred spirits, clad in beautiful raiments and engaged in the joyous dance. The successful warriors and hunters and those who were fortunate in every enterprise and victorious over many enemies were alone privileged to enter this elysian abode of the dead. They recognised the superior authority of chiefs who were distinguished for their heroic exploits in war, and their skill in the chase. They were the leaders whom the warriors followed and trusted as the most daring and fearless braves of the tribe. They were honoured for their bravery, their eloquence, their judicious advice in time of danger and difficulty, and they were attentively listened to while sitting round the council fire; but they exercised no control over the life and property of the men of the tribe. Intertribal warfare, to avenge some real or imaginary injury, was a common practice. Scalping an enemy was an act of great merit, and the valour and daring of a warrior was estimated by the number of scalps he had secured as trophies of his exploits. After dances had been performed for several days around the hairy scalps they were fastened to the war clubs, or they were divided into numerous locks to fringe the victor's dress.

The religion of the Aoneans was based upon nature worship, much debased and corrupted by puerile superstitions. The deified personification of the "Great Spirit," or the "Master of Nature" or the "Master of Life" was not an original, religious idea of their own invention, but was simply a suggestion of the missionaries; and no word exists in any of the native languages to give expression to such

an abstract, ideal conception.¹ All objects possessing active properties manifested by a certain visible mode of action or being were considered as being endowed with life and intelligence, and were themselves an active power. Their divinity was everywhere; in the sun that warmed them, in the wind that uprooted trees; in the water, one of the necessities of life; in thunder that inspired them with fear and reverence; in the maize that furnished the indispensable article for their daily subsistence, and in the animals which they hunted in the forest. All these were considered as beneficent agencies, which among many tribes were known as *manetoos* or *okkis*. They were honoured and revered as tutelary protectors or guardian genii. All nature was peopled with them, and their number was infinite. If one of their warriors performed some extraordinary act of bravery, or if he exhibited great talent, it was his guardian genius which acted through him and bestowed upon him this uncommon power. To secure a guardian genius for their boys they were subjected to certain ceremonial formalities, and the presence of the tutelary protector was revealed to them in a dream. Though the Aoneans had no priests in the true sense of that word, yet they had their *powwows*, their medicine-men,² their conjurers, their magicians and their diviners who occupied the highest rank in the social scale. They expounded dreams, consulted the *manetoos* about the course that was to be pursued in the most intricate affairs. It was believed that they understood the nature of diseases and could devise the necessary means to cure them. They were so far-sighted that they could see what was passing in the most distant countries, they predicted what would happen in a remote future, and they pretended that they were able to secure success to the most difficult enterprises and to render the patron agencies propitious to the hunter and the warrior. It was supposed that they were in constant communion with the powers of nature who had control over human affairs and were the rulers of the elements. They foretold the approach of rain, and affirmed that they could bring rain at pleasure, and that they could direct the course of thunder and lightning.

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¹ Among many tribes words of different import and meaning have been coined, or the names of mythological heroes have been adopted by the missionaries to give expression to these terms, and many writers imagine that they had been originated by the natives themselves; and even *manetoo* has been translated "divine," an expression of which the Indians had not the least conception. They knew nothing of a personal divinity, or of the divine as a generalisation.

² As the Indians look upon medicines as something mysterious, the magicians or sorcerers are called by Europeans medicine-men or mystery-men.

MENGWES.

THE Mengwes,¹ generally known as Iroquois,² who styled themselves Hodenosaunee,³ comprised numerous tribes that were closely related to each other by affinity of language and similarity of customs. They were farthest advanced of all the Aoneans in the art of governing, and in the policy of keeping together in a bond of union a number of independent tribes for offensive as well as defensive purposes; and in course of time, if the arrival of the Europeans had not prevented it, they might have perfected their internal organisation, so as to enable them to form a consolidated state, and lay the foundation of a higher and far more progressive civilisation. The dominant tribes of the Mengwes, who were united in a confederacy, were called by Europeans the Five Nations, composed of the Mohawks, the Oneidas, the Onondaguas, the Cayugas and the Senecas. The country occupied by them was situated in the present state of New York extending from the Hudson river to the western boundary of Pennsylvania. On the north it was bounded by the banks of Lake Champlain and the St. Lawrence river. Their dominions extended, however, from Hudson's Bay in the north to the Carolinas in the south, and from the Atlantic in the east to the Mississippi and Lake Winnipeg in the west. The Tuscaroras or Monacans of North Carolina were an allied nation. The western Mengwes were the Wyandots or Hurons, the Tionandotes, the Attonandirons or Neutral Nations, the Eries and the Andastes. To their southern allies belonged the Meherris and Nottaways of Virginia. The whole number of the five confederate nations did not exceed twenty-five thousand souls in 1650; and their surviving descendants who have preserved their tribal distinctions, and who are more or less scattered over the United States and Canada, number about seven thousand.

The ascendancy of this tribal confederacy was in a great measure due to their strong geographical position, for they were protected against sudden attacks and dangerous invasions by Lake Ontario on the north and in the south by a wide range of mountains.

The physical characteristics of the Mengwes were well developed. They were of fine stature, had a stout frame of body, were hardy and robust, and were well-formed and well-proportioned. They were distinguished for their dark, coppery-red complexion and for their glossy, lank, coarse, black hair. Their beard, which was naturally

¹ Mengwe is the name of the Confederation according to Colton, the word being the plural of *Ongwe*, "man," to which they added *honnwe*, "surpassing all others." According to Father Lafitau the names of the Five Nations were Tsonontoos, Goyogoo and Onontagues, who were called the superior nations, and the Agnies and Onogoots were the inferior nations. According to another authority Mengwes was the name given to these nations by the Lenape or Delaware tribes.

² The word Iroquois, according to Charlevoix, is derived from an exclamation or response made by the sachem and warriors on the delivery of their harangues.

³ If Mr. Schoolcraft's authority can be depended on, the native name of the Iroquois was Konashioni.

scanty, was generally pulled out. In general features and facial outline they did not differ from the typical Aoneans. Though they were capable of enduring the greatest hardships, they were not able to undergo long, persevering labour. They were straight-limbed, were fleet of foot and possessed much agility.

The moral character of the Mengwes presents many remarkable traits of a superior intellectual order. They were proud, haughty and self-sufficient; and puffed up by vanity and self-conceit they imagined that they were possessed of superior wisdom, that their exalted merit placed them in the first rank of existing nationalities, and as they were ignorant of the real power of European nations, they supposed they could not equal their own glory and renown which they had acquired by their heroic action in war and by their intrepidity and indomitable bravery in hostile encounters with their enemies. Perfect equality prevailed among them, and stern manhood, unflinching equanimity in suffering and unfailing endurance in adversity were the qualities most esteemed. Their spirit of individual independence knew no restraint, they abhorred all despotic power, for they claimed to have received their freedom directly from the higher powers, and the only subordination they recognised was obedience to the restrictive authority of immemorial customs, which constituted their code of law. Their self-respect, which was, to some extent, well founded, caused them to be jealous, obstinately suspicious and highly sensitive to insult. For the same reason they were very vindictive and never forgave or forgot an injury even to the latest generation. They were violent in their temper and dreadful during the fierce ebullition of their wrath. Their whole disposition was a mixture of gentleness and ferocity. They were faithful and constant in their friendship, and they refused no favour to those who had won their esteem by their manly conduct and personal merit. They were strangers to dissimulation and were remarkable for their love of truth. Their gratitude for services rendered them was unbounded, and their sense of duty, which caused them to fulfil the conditions of engagements they had contracted, was inflexible, and any disregard of good faith in all transactions of life was reprobated and severely punished. One of their most attractive traits of character was their unstinted hospitality towards strangers as well as friends. Their lodge was ever open at all hours of the day or the night, and the wayfarer and stranger were welcomed with words of kindness, while the hospitable board was spread with the choicest articles of food at their disposal. If a neighbour entered their dwelling a dish of hominy was set before him, of which he was invited to partake, and from a feeling of politeness he never refused to comply with the invitation. This was a common act of courtesy due to every visitor who uniformly made his acknowledgment by saying: "*hi-ne a'-weh*," "I thank you." A neglect, on the part of the wife, to offer the dish of welcome would have been considered as a breach of good manners and as a violation of the usages of life. Strangers were entertained as long as it suited their pleasure and convenience, and relations could always claim a home among their kindred. No Mengwe ever suffered from hunger

or want while dwelling among his friends and acquaintances, for they were ever ready to renounce the food served up at their meals, to feed the hungry; abandon their couch for the repose of the weary, and strip themselves of their clothing to cover those who were shivering in their nakedness.

The Mengwes were congregated in villages which were generally built on the banks of a river or a lake or in the vicinity of a copious spring. During the early period of their political organisation, these rural towns were strongly fortified, and they were not only surrounded by a powerful stockade, but the area of five or ten acres was encircled by a trench several feet deep, while the earth obtained from the excavation was thrown up on the inner margin, and a rampart was thus formed in which simple, double and even triple rows of palisades were set up in an oblique direction inclining towards the ditch. These wooden walls were pierced with loopholes and platforms were raised sufficiently high for the convenience of defensive operations. Magazines of stones were supplied to be hurled against an invading enemy, and a sufficient quantity of water was introduced to extinguish the fires that might be kindled from without with the object of burning down the stakes of the stockade. The village could only be entered by mounting the ramparts by means of rude ladders which could be removed at pleasure. Within the strong enclosure the houses were constructed, and here their stores of provisions were kept. Their cabins were very extensive, for they were designed to be occupied by several families. They were from fifty to a hundred and thirty feet long and about sixteen feet in width, and the interior being divided on each side of the main hall by partitions, at intervals of ten or twelve feet, each family had not only a separate room, but a distinct fire which was kindled in the central passage. Around the picketed fence was the community farm which comprised sometimes several hundred acres of cultivated land. This was divided into planting lots bounded by uncultivated ridges that were allotted to different families. When their supreme authority was recognised by the neighbouring tribes and their political power became consolidated, which happened at the commencement of the seventeenth century, it was no longer deemed necessary to stockade their villages for defensive purposes. Their open towns were composed of a cluster of lodges irregularly scattered over a large area of ground, for each householder selected a site according to convenience or fancy; and groups of houses were thus formed, not arranged in straight rows, but sufficiently contiguous to be within call of neighbours. These houses were usually small, for they were mostly only occupied by a single family. The bark lodge (*ganosoté*) was about twenty feet long, fifteen feet wide, and from fifteen to twenty feet high. Four or five posts were planted in the ground on each of the four sides which were forked on the top so as to give support to the transverse poles, and to these the slender rafters were secured, that were sufficiently pliant to bend over, and being tied together at their extremities, they formed the arched roof structure. This simple frame was strengthened by connecting transverse poles which rendered the side walls as well as the roof frame strong and compact, so as to be able to resist the

violence of the winds. The whole frame was covered with overlapping sheets of red elm or ash bark previously flattened and dried, which were kept in position by horizontal splints that were tied to the inner transverse poles with ropes of bark fibre. There was an entry at each end of the cabin which was closed by a bark door that turned on wooden pins, or a deer or bear's skin was suspended over the opening like a curtain. The tribal device of the head of the family was cut over the door of the main entry. The interior arrangement was very simple. To both sides of the interior walls raised platforms were fitted elevated about two feet from the ground, made of bark boards, over which skins, mats or blankets were spread; and they thus served as seats in the daytime and as beds at night. Another series of berths were arranged about five feet above these for the accommodation of the women and children. From the roof poles were suspended ears of corn tied together by the ends of their husks, which formed a part of their winter supply. Roasted and dried corn as well as beans were stored away in bark casks that were standing in the corners. The vacant spaces of the lodge were filled up by their hunting and war weapons, their household utensils, their articles of dress and their ornamental trinkets. These lodges contracted as they were, accommodated a family of at least twenty persons who found here shelter and protection against the weather. They also constructed temporary huts for hunting purposes, of three poles placed in a slanting triangular form, which converged at the top, leaving but a small hole for the escape of smoke, and they afforded sufficient protection against rain and wind by being covered with bark.

The costume of the Mengwes was of the aboriginal type. The principal article of dress was the breech-cloth or kilt (*gakiah*) which descended to the knees and was fastened round the waist by a belt. It was anciently made of deer or beaver skin, was fringed at the border, and was embroidered with porcupine quills. Their legs were protected from thorns and brushwood, while wandering through the forest, by deerskin leggings (*giséha*) which were provided with a broad double selvage, and were ornamented with quilt work on the bottom and the edge. They extended down to the ankles, and while those of the men were tied round the hips with a string, those of the women did not reach higher than a little below the knee, where they were kept in place by a coloured tasselled garter, to which, at a later period, hawk-bells were sometimes attached that produced a tinkling sound while walking. Their moccasins (*ataquuwah*) were of soft buck skin or buffalo hide embroidered at the upper surface with porcupine quills stained in different colours. Another kind of foot covering was made from the ankle joint of the elk. The skin was cut above and below the gambrel joint, and being taken off entire it was well adapted to the foot by its angular form. The lower end was firmly sewn together, while the upper part was secured to the foot by leather strings. The belt was an article of dress highly prized. It was braided and was interwoven with shell beads, or it was made of deer skin, and was worn either around the waist or over the shoulder. But the most conspicuous part of their costume was their *gwatowe* or

head-dress. A circular splint was made to fit the head precisely, of which both sides were connected by an arched band, and this open frame was interwoven with network, and was surmounted by a bunch of white plumes with a large single feather of the eagle curved backward, which was freely revolving in a tubular case. In cold and inclement weather they threw around their shoulders a buffalo robe, or a mantle of deer, elk or beaver skin sewn together. They dressed their hair in various, fantastical styles. Sometimes it was bristling up on one side, while it was flat and smoothed down on the other. At other times they greased their hair all over with fat, and strewed over it a quantity of bird's down intermixed with tufts of coloured feathers and bunches of hair of various animals. The women wore their hair long and would have considered it a dishonour to have it cut. They anointed it with grease and powdered it with pulverised bark or coloured it with vermilion. Frequently they divided it into bunches, which they wrapped up in eel's or serpent's skin, and then plaiting these together, they let them hang down as low as the waist. The men not only painted their face and body, but they also practised tattooing by pricking their skin with a fish bone, thus tracing the figures of animals which they coloured with powdered charcoal or other material to render the figures ineffaceable. The women simply drew a few coloured lines on their face; but they were passionately fond of ornamentation; they suspended pendants from their ear lobes, and hung a large enamelled shell around their neck, which fell down as low as the breast. The claws of animals and the talons and heads of birds, deer horns, and animals' teeth all formed a part of their ornamental outfit. On public occasions they wore knee and wristbands of skin variously ornamented, and deer-hoof rattles encircled their knees during the dance.

The Mengwes subsisted principally on venison and other game in addition to maize, which was prepared in numerous ways. After it had been cracked, skinned and boiled it formed the well-known hominy. It was pounded into meal, and was made into several kinds of bread, it was boiled with beans, and formed the most essential part of the favourite *succotash*; it was made into soap, it was charred and dried in its milky state, and was dressed in a variety of dishes. The corn was shelled by hand and was pounded into a coarse kind of meal in a stone or wooden mortar, after it had been hulled by boiling it in water mixed with ashes. The meal was introduced into a sieve-basket to separate the chits and the coarser grains, it was then mixed with water, made into loaves or cakes about one inch in thickness and six inches in diameter, which were not baked but cooked in boiling water. The other vegetables served up at their meals were squashes and ground nuts (*Apios tuberosa*). Wild fruits and berries were gathered in due season, and were eaten as luxuries. Teas of various kinds were their principal beverage. The tips of the hemlock boughs were boiled in water, and the decoction thus produced was sweetened with maple sugar. Maple tea was prepared by boiling the sap and seasoning it with sassafras root, and spice tea was a cold infusion of a species of wild spice. They preserved dried and charred maize as

well as cured venison for future use by storing it away in a subterranean pit lined with bark boards or deer skin.

The Mengwes had their regular occupations for particular seasons of the year, with intervals of repose and periods of festive recreations. Hunting was their favourite pursuit, which was principally followed during autumn and early winter. The game they ordinarily secured in the chase were deer, elk, moose, bears and several species of wild fowl. During the breeding season the game laws prohibited the killing of female animals of any kind. Their most effective hunting weapons were the bow and arrow, which they used with much expertness and with unerring aim. They made use of dogs in the chase, which were carefully trained for different kinds of game. Traps were also frequently employed both for bear and deer, and they spread nets for quails and other large fowl. When large parties were engaged in a drive hunt they built a double brush fence two or three miles in length, which terminated in an acute angle. Hunters stationed at both extremities of the wide opening drove the deer into the blind alley, and when the animals arrived at the point of the triangular termination, concealed hunters shot them down without the least difficulty. When they were engaged in a bear hunt they tired out the animal by pursuing it over a long circuitous route, and when he was exhausted by fatigue he was easily despatched. When a deer was killed the carcass was cut up by the hunter, the bones were removed, and the choice portions of venison were dried over an open fire, which were packed away in small bark casks to be carried home at the close of the hunting season. The skins were also dried and were packed away in the same manner. In the winter when the ground was covered with a crust of snow, a bark sledge was hastily constructed, and if the distance did not exceed a day's journey, the flesh as well as the skin was hauled away on the improvised vehicle without previous dressing. After the winter hunt was closed they indulged for a time in the pleasures of idleness, and enjoyed themselves in the usual amusements of the season. Fishing was chiefly carried on in the spring, while the summer months were passed in attending public councils, in celebrating religious and social festivals, and by engaging in warlike enterprises.

Agriculture was exclusively attended to by the women; the men, however, performed the more difficult labour of clearing the land. As soon as the snow was melted and the water was sufficiently drained off, the ground was prepared by slightly breaking up the surface soil with a long-handled, crooked digging stick. The old maize stalks that were still standing were burnt, after which the planting operations commenced. Beans were planted by the side of maize that the stalks might serve as support for the twining bean-stems. Watermelons and pumpkins were sown in a seed-plot, and were afterwards transplanted. The women mutually assisted each other in their agricultural labours, and at the time of the harvest the men also condescended to lend a helping hand. Maize was the great staple which was universally cultivated as the staff of life. At harvest time the ears were picked off the stalk, and the husks having been stripped

downward so as to expose the grain, the flaps were braided together to form bunches of twenty ears which were hung up to dry, to render them fit for preservation. Several varieties of beans and squashes were produced, and tobacco was raised from the seed which was planted in the spring. The tobacco leaves were picked early in autumn, when the plant commenced to change its colour, and after being dried they were ready for smoking; and though the weed thus prepared was exceedingly mild, yet it was mixed with sumac leaves¹ to diminish its stimulating properties.

They were acquainted with the ceramic art at a very early period of their tribal organisation, though their pottery was confined to a very few articles. They made pipes and pots of earthenware of various sizes and different designs. Their black pottery was particularly remarkable for its fine texture which rendered it capable of taking a good polish, and for its solidity and compactness which almost gave it the hardness of stone. Their common earthenware was of clay colour, and the material used was a mixture of common loam and pulverised quartz. Their black clay pipes were well finished and resembled marble in their composition. Some bowls were artistically shaped representing the human face, or a wolf's or dog's head, the outline figure being frequently of exquisite beauty. At a later period their pipes were carved of soapstone marked in front with a human face and provided with a reed stem. Their tobacco pouch was made of the entire skin of the white weasel, mink or squirrel. They belonged to the primitive races of the stone age, for they were unacquainted with the use of metals. For skinning the game they killed in the chase, and for similar purposes, they employed knives made of chips of chert; trees were cut, canoes and mortars were excavated with stone chisels (*uhgaogwatha*) aided by fire, which was applied to the base of the tree intended to be felled, and the chisel was simply used to scrape away the charred portions of the wood. Stone gouges of a convex form were employed to hollow out regular concavities. Corn was pounded, mineral paints were ground, and roots and medicinal herbs were pulverised in mortars cut of wood or stone. In early time tomahawks or battle axes of stone were in common use, and they had a groove on each side to which the split helve was firmly tied with a withe or thong. The heads of war clubs were frequently made of oval stones with a groove round the greatest circumference, to which the handle was attached. A small bone, taken from near the ankle joint of the deer, was used from time immemorial as needle for sewing moccasins, and animals' sinews served as thread. Tanning was effected by means of deer's brain which was mixed with moss to give it sufficient cohesive properties, and it was thus formed into a cake, and being dried over the fire it could be preserved for years. The fresh deer-skin was stretched over a cylindrical beam, and the hair as well as the grain was removed with a sharp wooden blade, or a stone scraper. A portion of the brain cake was then dissolved in boiling water, and the useless moss being separated, the prepared skin was steeped in the

³ *Rhus aromatica*.

liquor for a few hours. After it had been sufficiently macerated, it was wrung out and stretched until it was perfectly dry and pliable. To counteract the loose texture and porous condition of the skin it was suspended over a light frame and was exposed to the action of smoke which proceeded from a smouldering fire kindled in a hole dug in the ground, until it became tough and its white colour was changed to a dingy brown. Bear-skins were never subjected to the tanning process, but they were merely scraped and softened, and as they were used as mantles or as bedding the hair was never removed. Ropemaking was also one of the arts practised by them. The inner bark of the red and slippery elm¹ or of basswood² was separated from the hard cortical covering, and was then divided into narrow strips which were boiled in water mixed with ashes. Having acquired sufficient pliability, they were dried, and were then easily separated into filaments that were formed into skeins which were preserved for future use. With these fibres the burden-straps were braided or knitted by using a needle made of hickory wood;³ they were usually fifteen feet long and three or four inches wide at the centre, while the outer surface was frequently ornamented with porcupine quillwork of various devices. They were fastened to the litter which the women carried on their back, and were supported round the forehead of the bearer. The bark ropes were made of three hard-twisted strands of bark fibre, and they were often from forty to fifty feet long. The fibrous inner bark of the red elm was used to form the bark cask of which the sides were connected by stitching, and the lid and bottom were attached in the same manner. These casks served as receptacles to store away corn, beans, dried fruits, seeds and various provisions. Bark trays were used for preparing corn bread, and for this purpose a piece of elm bark of suitable size was formed into a shallow concavity; the rim was strengthened both outside and inside by hickory splints which were nicely adjusted and firmly stitched to it. Bark canoes were also in common use, for which red elm, butternut⁴ or hickory bark was generally employed, notwithstanding that birch bark was ordinarily considered as the best material. The bark was stripped off from the tree trunk of the requisite length and breadth, and was then shaped into canoe form. Strips of white ash or some other elastic wood of the width of the hand served as rim pieces which were attached by stitching to the inside and outside edge. The sides were strengthened by ribs of ashwood, placed about a foot apart, which covered the bottom and extended from rim to rim. The bow and stern were both tapering and sharp-pointed. This light water craft was from twelve to forty feet long, and carried, according to its capacity, from two to ten men. The women showed great skill in braiding baskets, which were generally made of splints; sometimes, however, flags or corn husks were used. The sieve-basket was of the most perfect workmanship; it was woven with such exquisite regularity at the bottom that it answered all the purposes of a wire

¹ *Ulmus Americana* and *U. fulva*.

³ *Carya alba*.

² *Tilia Americana*.

⁴ *Juglans nigra*.

sieve. Salt-bottles were made of braided work, for which corn husks were used. They cut wooden spoons of various sizes, with the end of the handle carved in the form of a squirrel, a hawk, a beaver or a human figure in a sitting posture. Wooden bowls and pitchers which were cut with elaborate art from knots, were in common use. They had acquired much experience in the manufacture of their war and hunting weapons. Their war-club (*gafewa*) was usually of hard, tough iron wood,¹ and terminated in a ball-like head which was about five or six inches in diameter, to which a handle was attached of considerable length. The deer-horn war-club had as handle a piece of pointed deer's horn, but the head was made of wood, and was artistically carved and painted. Their bows were so little elastic that the string could only be set with the greatest difficulty, requiring extraordinary muscular strength and considerable practice. The arrow shaft, which was three feet in length, was feathered at the small end, and was armed at its upper extremity with a flint point. They produced fire by means of the drill, which consisted of an upright shaft about four inches long, and one inch in diameter, with a small wheel attached to the lower end to give to the whirling motion increased momentum. A notch was cut near the upper extremity, into which a string about three feet long was fitted, that was attached to a bow. The lower point was in contact with the block of dry wood turning in a small hole, around which pieces of punk were placed. The string was coiled round the shaft, and by pulling down the bow it became uncoiled, thus revolving the shaft to the left. But the momentum given to the wheel coiled the string in a reverse direction, when the bow was drawn up. On again lowering the bow the revolution of the shaft was reversed from left to right, uncoiling and recoiling the string as before. This alternate revolving motion of the shaft was repeated until a spark was emitted, and the punk was lighted.

The musical instrument of the Mengwes displayed some mechanical as well as artistic ingenuity. Their flute (*yaodawasda*), which was made of red cedar,² was provided with six equidistant finger-holes, and a whistle was inserted between these and the mouthpiece. It sounded six consecutive notes of the octave, and produced wild and plaintive strains of music.

The language of the Mengwes is divided into six dialects, which have been reduced to writing in alphabetic form. All words are expressed by the use of nineteen letters; *b, f, l, m, p, v* and *z* are entirely wanting. The majority of words are polysyllabic; those of one syllable are very rare, and even two syllabic words are not numerous. It is very difficult to distinguish the primitive root words; and though many particles are used in connection with other words, they have no meaning as separate expressions, and only serve as euphonic auxiliaries, or as connectives between various parts of speech; and sometimes they modify or limit the signification of words. The plural of nouns is formed by a change of the end vowel or by a suffix. Thus *vondote*, "a tree;" *vondodo*, "trees." In some

¹ *Carpinus Americana*.

² *Juniperus Virginiana*.

dialects the plural when it follows an adjective expressive of number is indicated by the prefix particle *ni*, and the suffix particle *ke*, as *eso nikanonsake*, "many houses." In other cases the plural is sometimes expressed by words of plurality, such as *okou*, *okouha*, *sou* and *souha*, which always follow the noun; but the plural signification is frequently inferred from the context. Both verbs and nouns have a dual form. Grammatical gender is wanting, and the distinction of sex is indicated by a verbal prefix of a masculine or feminine designation. Nouns have no declension, and are not capable of inflection, the accidents being expressed by particles. *Na* stands for the definite article and is usually prefixed to substantives to point out the thing intended; but the indefinite article is wanting. Adjectives have two degrees of comparison, and both the comparative and superlative are formed by the addition of adverbial expressions. Thus *gowana* "great;" comparative, *ahgwus gowana*, "greater;" superlative, *hayogote gowana*, "greatest." Adjectives are connected with nouns, and when entering into combination one or more syllables are elided; as *oya*, "fruit;" *ogaūh*, "sweet;" *oyagaūh*, "sweet fruit." But the adjective is frequently used without being compounded with the noun. The pronominal words in this language are very fully developed. Besides the ordinary pronouns in the singular, plural and dual, the language has an indeterminate form and a gender form in the third person singular and plural, but they are only connected with the verb as prefixes, from which the pronominal expressions seem to be inseparable, and they even change the vowels and final consonant according as the verb commences with a vowel or with a consonant. Thus *katkahtos*, "I see;" *kenonwes*, "I love;" *watkahtos*, "she sees;" *kanonwes*, "she loves;" *iontkahtos*, "one sees;" *ienonwes*, "one loves."

On the other hand the pronouns, when unconnected with the verb, are very defective. The same word is used for the first person singular and plural; and the singular and plural of the second person are also designated by the same expression, while the third personal pronoun is entirely wanting, and is only indicated by inference from the inflection of the verb. Thus *e* signifies "I" and "we," "me" and "us"; *ese* means "thou, you and thee." The grammatical structure of the verb is most perfectly developed. Its conjugations are regular and precise in the active and passive voice, and all the ordinary moods and tenses of modern languages; the infinitive mood and participles only are wanting. Partial forms of the optative are also given, and the subjunctive mood serves, to some extent, as a substitute for the infinitive. Thus *direch*, "that," *heno*, "may come and give us rain," instead of "to come and give us rain." The primitive tenses of the verb "to hear" are conjugated as follows: present indicative, *ahga-t-hunda*; future, *ah-ga-ouk*; perfect, *ah-ga-ogeh*. The verb "to drink" is conjugated in a similar manner; present indicative, *kna-ga-ha*; future, *enk-na-gaa*; perfect, *kna-ga-huh*. The substantive verb is represented by the word *eneh-ga*; but its tense inflections are imperfectly developed. It is affirmed that verbs are conjugated in twelve different forms indicated by special suffixes, but it is

highly probable that these suffixes are really adverbial terms annexed to the verb, of which the radical remains unchangeable. The language has numerous impersonal verbs as well as the usual adverbs of time and place; but the number of prepositions is very restricted.¹ On the other hand interjections abound to an unusual degree, and every feeling and passion has its appropriate exclamatory sound. The conjunctions or connective words are sufficiently numerous for all purposes of construction. The language possesses in a high degree that universal characteristic of the greatest number of Maranonian languages of forming compound words by agglutination. Substantives are connected with adjectives, pronouns and frequently with the substantive verb. By the conjunction of particles, the signification of the compound word is varied or amplified, and by the addition of the verb the meaning is so far extended as to embrace the elements of a whole sentence. The language is energetic in expression, and as it abounds in gutturals and strong aspirations the pronunciation is rendered rough and difficult. The Oneida dialect, of which the words have more vowel and liquid sounds, is the softest and most harmonious.

The Mengwes were, in point of intellect, far above mediocrity. Their imagination, though uncultivated, was fertile, and produced fanciful, metaphorical expressions remarkable for their simple yet striking similitudes. Their energy of language and their noble imagery, which borrowed its figures from mountains and the forest, from the torrent and the storm, gave to their eloquence strength and natural pathos which neither art nor education could supply. Oratory was in high repute among them. Impulsive by nature, by their impassioned manner of speaking they exercised a commanding influence over the untutored multitude who, from their want of self-control, were easily excited, and carried away by energetic utterances and enthusiastic appeals. But their mind, though clear in perception, and quick in repartee, was devoid of high inventive powers, and moved but slowly forward on the path of progressive advancement. As they had never learned to make themselves masters of the secrets of nature, they were wanting in deep research and long reflection to render her powerful forces subservient for the amelioration of the moral and the material condition of man. Their astronomical knowledge was of a primitive order. They supposed the earth to be a plain of a square surface, and that the firmament, which is circumscribed by the visible horizon, resting upon this plain, was composed of some friable substance which was both elastic and penetrable. They believed that the light of the stars pierced the vaulted sky, and that the sun and moon performed their diurnal revolution around it. They counted time by moons, and the length of their year equalled about three hundred and sixty-five days.

The chief amusement of the Mengwes was the dance, which served

¹ This imperfect grammatical exposition refers only to one dialect; nor can its correctness be altogether vouched for; because it is impossible to write a correct grammar of a language that is no longer spoken, and of which no written authentic literature exists.

at the same time as a general manifestation expressive of gratitude, and it was also intended as a ceremonial form to give solemnity to any public act. They performed thirty-two different dances, some of which were costume or character dances, and were executed by a small select party; others were exclusively designed for women; while in some others warriors alone participated. But most of the dances were volunteer performances, in which both sexes took a part. Of the costume dances the war-dance and the feather-dance were the most artistic and most solemn. The dancers, who were generally dressed in a kilt, were girded round the waist by a belt, and wore the national head-dress, with such additional ornaments and rattles as their fancy suggested. The upper part of their body was entirely exposed, but was sometimes elaborately tattooed or painted. The favourite of all the dances was the *wasaseh* or war-dance, which does not seem to have been original with these nations, but is said to have been introduced from the Dacotas. It was performed with the object of inducing the young braves to enlist for a perilous expedition; it celebrated the departure as well as the return of the warriors. It formed a part of the ceremony when a *sachem* was invested with his new dignity, when a captive was adopted, and when a guest was honoured with a public entertainment. Between each break or set of the dance, speeches were made by the old warriors that stood round in a circle as spectators. The evening hours were generally chosen as the proper time for this exhibition of pedal agility and endurance; and from fifteen to thirty dancers often joined in the performance. The approach of the band, who marched in single file, preceded by their leader, was announced by the war-whoop and the hoarse mutterings of the drum. The war-whoop was always raised before a song was commenced; it was given by the leader and responded to by the band; it was a prolonged sound in an uncommonly high pitch, descending to a lower tone at the end, followed by an abrupt conclusion given with explosive force, in which the tone of voice again assumed the highest pitch. The band responded in unison, in a scream upon the same key. The group entered a circular area before the council house, and while singers chanted the war song in their monotonous musical style, accompanied by the measured notes of the drum the dancers moved round with great alacrity, and made the ground resound with their stamping feet. These cadenced motions carried out with great vivacity and vigour ceased every two minutes, and the performers marched round the circle in regular step after the beat of the drum, which reduced its measure to half-quick time. This alternate change from quick motion to comparative repose continued during the whole evening, and after each renewed interval the music became quicker and quicker, and the movements of the dancers being accelerated in proportion, became more and more vehement. The step was generally upon the heel, which was first raised and was then brought down with great rapidity and force of muscular strength, in order to produce a boisterous sound by the concussion, and give a violent shake to the rattle. The changes of attitude and position, which indicated the exuberance of passion, but

were far from being graceful, were commanded by the representative character of the dance. They produced distortions of the countenance, and gave rise to grotesque and uncouth gestures. One group assumed the attitude of attack, the other of defence; the first mimicked the act of drawing the bow, and the other of striking with the war club. Some were placing themselves in a posture as if throwing the tomahawk; others as if listening and watching the enemy, and others again made motions as if in the act of striking the foe. A rap given by one of the spectators indicated the desire that the dance should be interrupted for the purpose of delivering an harangue—a privilege which was conceded to any one who was willing to make a valuable present to the dancers at the close of the performance.

The feather dance, called *ostowehgowa*, was performed by a select band numbering from fifteen to thirty who were attired in full costume, with their bodies fully exposed down to the waist, while a profusion of ornaments encircled their arms and hung down their necks. Women were at liberty to take part in the performance; they were dressed in their ordinary apparel, and took position at the foot of the column. The music was supplied by two singers seated in the centre of the circle, who kept time with the turtle-shell rattle. They recited a series of solemn songs, each lasting about two minutes. The band, ranged in file, danced in the council house. Their step was slow, while they executed certain movements with their arms, and placed their body in various postures, all expressive of mild and gentle feelings, while their motions were dignified, graceful and sometimes imposing. The foot being raised from two to eight inches, the heel was brought down with great force in correspondence with an energetic shake of the rattle, and frequently this act of concussion of the heel was repeated two or three times before the alternate motion of the other foot was initiated. To perform this gymnastic feat every muscle of the body was strung to its utmost tension. The motions of the women were more calm; they moved sideways, and raised themselves alternately upon each foot from heel to toe, touching the floor with their heel at each shake of the rattle.

The ball game (*otada-jishqua-age*) was a favourite out-door recreation. It was played in the ordinary manner, with a deerskin ball and a bat, the oval end of which was filled up with network. The two opposite gates consisted of two poles each, about three rods apart, through which the ball was to be projected without touching it with the hand or the foot. The players on each side formed a select band, varying from six to eight persons, who frequently prepared themselves for this trial of skill and agility by careful training and dieting. They were entirely naked except a breech-cloth composed of a strip of deerskin which was passed between the legs and was secured around the waist by a deerskin belt. Amidst a large concourse of friends and acquaintances the players stationed themselves into two parallel lines facing each other midway between the two opposite gates, each holding a ball-bat in an expectant position. At a given signal the ball was thrown between the two files, and each player made the greatest exertion with his bat to get the ball within his range of

motion to impart to it the first impulse towards his own gate. When once thrown out the pursuit commenced and the flying ball was surrounded by a group of players, each one striving with all his might to extricate it and project it in a direction of the goal belonging to his own side. Five or seven generally made the game, and when the contest was decided the victory was acclaimed by a loud, united shout, and the general rejoicing of the winning party. In ancient time the ball was made of a solid knot, and the bat, instead of being provided at the end with an open network, terminated in a slightly concave head. The game of the javelin (*ganagao*) depended on the dexterity of throwing as well as the accuracy of sight. The javelin was five or six feet long and was pointed at one end; the ring towards which it was hurled was about eight inches in diameter, and was either in the form of a hoop, or solid like a wheel. The projectile was either thrown horizontally with the forefinger placed against the foot supported by the thumb and the second finger, or it was held in the centre and was hurled with the hand raised above the shoulder. The game was played by parties of fifteen or twenty players on each side, each being provided with no less than three and no more than six javelins. The ring was rolled by a player of one side, and as it passed the accurately traced out line, the adverse party threw their javelins, each in succession. If the ring was struck by one of them, the adverse party were required, each in turn, to stand up in the same spot where the ring was hit, which now served as target, and from this point they hurled their javelins as the ring rolled by. Those that missed their aim lost their javelins, which were passed to the other party. The fireside game, called "deer buttons," was played with eight buttons made of elk horn about an inch in diameter, rounded and polished, and slightly blackened on one side. The player gained a number of points according to the number of faces of the same colour turned up in throwing up the buttons, for which he received an equivalent number of beans that were accepted as stake. During the winter season they amused themselves with the outdoor game, called the "snow snake game," which consisted in hurling a wooden imitation of a snake about five feet in length with such great impetus and such speed of motion that it often passed over a space of sixty or eighty rods. But they did not altogether confine themselves to these innocent games, for they were frequently engaged in real gambling. The *guska-eh* was a kind of dicing game which was played with a bowl made of earthenware or carved out of a knot, and six peach stones, cut or ground down, which were blackened on one side. The player who turned up five faces of one colour was entitled to one point, and if he turned up six of the same colour he pocketed the whole stake held by the opposite party. To break the bank it was necessary to win a hundred beans, which represented the greatest prize that could be won. Foot-races formed an agreeable pastime, and they were generally the last popular entertainment at the close of festivals. The best runners were always selected by contesting tribes, who prepared themselves for the occasion by proper training. During the long winter evenings when the ground was covered with deep snow, and

the cold northern blasts howled forth their funereal requiem over the death of nature, the Mengwes sat around the cheerful fire kindled in the centre of the lodge, and while the squaws cowered on their haunches to adjust the seething pot suspended over the hearth, and the children, bare and naked, danced around it, the warriors formed a social group, and while passing the pipe from mouth to mouth they were engaged in lively conversation, spiced by the good-natured jest and the merry laugh. Or perhaps some old, wrinkle-marked veteran, the patriarch of the family, recounted to attentive ears the glorious deeds of ancestral heroism, or some fabulous legend of hobgoblins and monsters, or some frightful tale of witches and vampires.

The women occupied an inferior position among the Mengwes. They were the dependents and servants of their husbands, they performed all the drudgeries of the household, planted the maize and weeded it, cut and brought home the firewood, and bore the burdens while on a march. On the other hand mothers exercised absolute control over their children, for they belonged to their tribe and not to the tribe of their father; and they could dispose of them in marriage according to their own will and pleasure. Polygamy did not prevail, but marriage was not founded upon mutual affection, it was simply a temporary or lasting agreement to live together for the instinctive gratification of the animal passions, and to accomplish other purposes of convenience or interest. In ancient time young warriors were required to marry women several years older than themselves, and they could only assume the responsibilities of married life and the cares of a family after their bodily constitution had been inured to the hardships of war and the chase, that by this means experience and steady habits might be united with energy, dexterity and vigour. The act of marriage did not change the tribal relationship of husband and wife. The woman with her children and her descendants in the female line were linked in perpetuity with the tribe to which she belonged; while the man with his brothers and sisters and the descendants of the latter in the female line, were united by right of birth and affinity to the tribe in which they were born.

When a mother considered her son to be of marriageable age, she selected as his partner and companion a young maiden who was distinguished for her industry as well as her amiable disposition. The negotiations were conducted by the mothers of the parties, and matters were brought to a final conclusion without the previous consent and sometimes even without the knowledge of the young people. Sometimes the old matrons and the wise men, belonging to each of the respective families, were asked for advice; but their suggestions were without binding force, and might have been adopted or rejected according to the nature of the circumstances. When the announcement was made to the young people that a marriage contract had been concluded in their behalf, they never made any remonstrances, but accepted the situation as it was made for them, and resolved to draw the best possible advantage from their position. The marriage ceremony, which was celebrated the day after the betrothal, was very simple. The young girl was conducted by her mother, accompanied

by a few female relatives, to the lodge of her intended husband ; and on entering the house she presented to her mother-in-law a few cakes of maize bread as proof of her skill in the management of household affairs, at the same time giving assurance of her resolution to make herself useful. The mother of the bridegroom then returned the compliment by offering to the bride's mother some venison, supplied by the young huntsman, as an earnest of his ability and goodwill to provide all the necessary means of subsistence for the family. This interchange of bread and meat gave final sanction to the marriage, and the young couple were henceforth looked upon as man and wife. The marital relations were not sufficiently intimate and sacred as to render the nuptial tie indissoluble ; separation took place by mutual consent, and at the option of either party, even without an adequate cause. When differences arose between the married pair, it was the duty of the mothers to interfere with the object of maintaining concord and harmony in the household, and effect an adjustment of the difficulty, or bring about a reconciliation between the parties that had been estranged from each other. But if their efforts failed and the family disturbance continued, the husband and wife either agreed to a voluntary separation, or one of the parties absolutely refused to recognise the marriage relation. In ancient time the marriage contract was regarded as much more sacred and inviolable, and a rupture of the bonds of matrimony was very rare, as it was looked upon as a disreputable act which never failed to be censured by public opinion.

Mothers treated their children with tender care and affection, but they were hardly ever caressed by their father, who manifested but little solicitude in their behalf ; and it was only after the sons had grown up to mature age that they made them their companions in the chase, and kept them by their side while fighting an enemy. Soon after the birth of a child the relations of the mother's tribe selected a name, which was generally marked by some tribal peculiarity, indicating the origin of the person that bore it. The next council announced publicly the birth of the infant and the name that had been given to it, registering, as it were, its descent by mentioning the tribe of the father as well as that of the mother.

The Mengwes honoured their dead and paid great respect to their remains. In ancient time the body was buried in a sitting posture with the face turned towards the east ; or the corpse was exposed upon a scaffolding of bark elevated above the ground, or it was suspended from the branches of a lofty tree until the flesh fell away and all the soft parts had disappeared, and nothing remained but the skeleton washed by the rains and whitened by the sun. The bones thus prepared were then removed, and were deposited in the lodge in which the deceased died, or they were placed in a funeral hut constructed of bark. In this manner the remains of whole families were preserved as mementoes of filial and parental affection from generation to generation. After the lapse of a certain time, or in periods of distress or public calamity, or whenever a change of settlement took place, the bones of the dead were taken up by the nearest relations and were carried in solemn procession to the common cemetery of the

tribe to be consigned to the grave which was intended as their final resting-place. The beautiful custom then prevailed of capturing a bird and letting it fly off again over the grave of the departed on the eve of the burial, that it might bear the surviving ghostly self of the deceased to the elysian abode of the transmundane land. The bodies of warriors, that were killed on the field of battle, were burnt, and the ashes were collected to be deposited in the ancestral burying-ground. When the body was buried it was dressed in the finest apparel of the deceased, the face was painted, and his bow and arrow, his pipe and a quantity of food were placed by his side to supply him with all the needful things for a safe and prosperous journey. A fire was kindled at night over the grave for the use of the dead, to enable him to prepare his food and see his way. The manifestations of grief of the nearest relatives were passionate and violent; their lamentations were loud and boisterous. As a sign of mourning the relations blackened their face, cut their hair, and carried their head erect without looking at the passers-by; they avoided all visits, abstained from eating hot food, stripped themselves of a great part of their clothing, and never approached a fire even in the winter to warm themselves. They also renounced for a time all social pleasures. After the period of mourning had expired the name of the deceased was never mentioned so as not to excite the feelings of sorrow and grief of the bereft relatives. It was considered highly indecorous, if not an affront, to speak of a dead father or a dead mother in the presence of the surviving children. After the burial the family of the deceased prepared a feast in the name of the departed, to which all the friends were invited, and to give a festal air to the occasion games were instituted, and prizes were awarded to the victorious champions. In return for this complimentary treatment the afflicted family was loaded with presents which were offered in the name of the village or the nation.

The wife bewailed her husband for a whole year; she addressed to him her invocations at the rising and setting of the sun, and at the appearance of the moon, and she commenced her cries and lamentations as often as she passed through the village. On entering her cabin the only salutation made to the visitor was to speak of her bereavement and her disconsolate grief without mentioning the name of the dear departed. A widow was not allowed to contract a new marriage without the consent of the relations, on whom she depended for support. If she had grown sons they never failed to provide for her and furnish her all the necessaries of life; but if she was childless, or if her children were too young to gain a livelihood for themselves, she was at liberty to choose another husband who became the head of the family, and exercised all the rights and took upon himself all the obligations of the first husband.

In ancient time the period of mourning lasted for a whole year, for it was supposed that the ghostly self of the deceased hovered for a season around the body, and that it was only after the lapse of twelve months that it entered into its final rest; and in commemoration of this happy event a feast was celebrated, to which all the relations and

friends were invited. In more modern times the ghostly shade was believed to perform its journey to the happy land in the course of three days. The period of mourning was reduced to ten days; and as the family drew consolation from the hope that their dear friend had safely reached the blissful regions of the shadow land, from that moment their mourning was changed into joy and gladness.

At certain recurring periods the Mengwes celebrated the festival of the dead. A master of ceremonies was appointed, who made all the preliminary arrangements, gave the usual invitations to the neighbouring tribes, and conducted the ordinary ceremonial formalities. On the day appointed they marched in procession to the burial place, where the families disinterred the remains of their respective dead friends; and there they stood for some time in silent contemplation at the sight of the ghostly forms of those they once loved and cherished. These serious and painful reflections were soon interrupted by the loud moans and heart-rending screams of the women. The bodies that were not entirely decomposed were cleansed of the putrid flesh that still adhered to the bones which were carefully washed. The bony remains were gathered by each family, and were separately wrapped in fresh beaver-skins; they were carried by sextons, who were expressly appointed for this purpose, to the village in processional order, accompanied by the assembled multitude, amidst the continued wailings and lamentations of the women. Each family then deposited these precious relics in their own lodge, and a feast was given in honour of the dead. On the following day grand festivities took place, accompanied by dancing and foot-races and other public diversions. A cry of a peculiar kind was raised from time to time, in commemoration of the dead, and presents were exchanged between friends and strangers that came from a distance. After the lapse of a few days the bones were removed from the lodges and were hung up in the council house, where the presents intended for the dead were exhibited. Sometimes the dead man's bones were carried in procession, accompanied by music, from settlement to settlement, and were everywhere received with the greatest demonstration of grief, giving expression to their sympathy by the offering of presents in honour of the departed. Finally the funeral throng proceeded with their precious loads to the common cemetery, where a long ditch was dug, which was lined with the softest fur, and here the bundles of bones, and the presents dedicated to the dead, were deposited in regular order; they were then covered with skins and protected by bark boards, over which stones, timber and a quantity of earth were piled. Before the common grave was closed the most superstitious descended to the bottom of the ditch, to secure a handful of earth which they believed would bring good luck at play. During all this ceremony the women did not cease to give expression to their feelings of sorrow in a loud and plaintive tone of voice, and they returned for several days to deposit a quantity of food upon the grave.

The surviving self of the Mengwes was neither a spirit nor a soul, but the ghostly image of the body which preserved the same inclinations and passions that constituted its characteristic identity during

its earthly existence, and the surviving self hovered about the corpse until its departure to its elysian home, where, according to the opinion of some, it was transformed into a tortoise. Others supposed that besides this ghostly apparition the body still retained its living identity, unless it passed into the body of some new-born babe, which principally occurred at the death of children, to whose spirit of life a new lease of existence was given. The "happy home beyond the setting sun" of the Mengwes was a vast plain of illimitable extent, presenting on all sides the most romantic scenery which was most fascinating to the eye. The forest trees were decked with evergreen foliage; the most beautiful flowers, with all their variety of tints and colouring, grew there in greatest luxuriance, luscious fruits of the most delicious taste were always found in perfect maturity, and were so inviting that the inhabitants of this fairy land spontaneously partook of them for the gratification of their appetite. This elysian abode was not represented as a vast hunting ground; for neither pleasure nor necessity prompted them to exertion, and hunting ceased to be their favourite pursuit. They believed that every man's door was connected with the pathway that led to the land of shades, which they followed to reach their final home. Sexual distinctions were no longer existing, yet they continued to remember their earthly friends, and families were again united in a bond of indissoluble union and permanent harmony. Here all were supremely happy. Here violence and injustice were unknown, and unruly passions never disturbed the calm and quiet repose of their felicity. The festal throng was here assembled in its gayest form, and the usual festivities were celebrated with delightful glee and joyous exhilaration. In this transmundane abode the skilful hunter and the brave and successful warrior who had slain a great number of enemies held the first rank; here the highest happiness was careless indolence, and the greatest pleasure was the gratification of the sensual appetites. After they had received religious instruction from the Catholic missionaries they created for themselves a kind of purgatory where the bad Indians would be subjected to a purifying process until they were fit to be received in the blissful regions of the happy land. The murderers and those who practised mischievous sorcery were doomed to eternal punishment. This was also the dwelling-place of the surviving spectral ghosts of animals whom they supposed to be endowed with an essence of life that differed only in degree from the intellectual power of man.

The Mengwes, who were composed of five distinct nations, formed a league or confederacy for offensive as well as defensive purposes. The government was invested with powers both of a general and a local character. The authority of the general government was exercised by fifty *sachems*, of which nine were assigned to the Mohawks; nine to the Oneidas; fourteen to the Onondaguas; ten to the Cayugas and eight to the Senecas. All the nations stood on a footing of perfect equality, and no one could claim any preponderance of political power. After the sachemships had been first created they were made hereditary in the collateral line, and they had each a distinct and an

appropriate name ; but they were all equal in rank and possessed no separate jurisdiction. They acted in their joint capacity, and formed the council of the league, which was the ruling body, in whom the supreme power was vested and exercised executive, legislative and judicial authority. A *sachem* could only act in his capacity as such after legal investiture and confirmation by the council, by whom he was "raised" to his dignity, and who bestowed upon him his titles with appropriate ceremonies. Onondagua, occupying a central position, was the seat of government, and to the Onondagua nation both the "council brand" and the "wampum" were confided, which constituted their record by which the principles of their government, their laws and their treaties were perpetuated. The council met at stated periods, which was usually in autumn, with the object of perfecting such acts of legislation that were deemed necessary for the common welfare of the confederacy ; or it was called together on extraordinary occasions to meet some pressing exigency of a local or a general character. The council possessed the power of declaring war, negotiating peace, commissioning and receiving ambassadors, concluding treaties of alliance, regulating the political condition of subjected nations, extending the power of the league by the admission of new members, exercising protectorship over feeble tribes ; and finally it was empowered to execute such other acts as were needful and proper to promote the prosperity and enlarge the dominions of the league. Besides being members of the general council the *sachems* were also the local chiefs of their respective nations who were entirely independent of each other in the management of their local affairs. The influence exercised by the *sachems* in the discussion of public affairs depended altogether on their talents, and the tact they showed in controlling public opinion ; for inferior chiefs, warriors and even women made their influence felt when general interest was excited by the importance of the subject discussed.

The institution of subordinate chiefs called *häsehnowaneh* (unelevated name) was of a later origin, and was adopted from the necessity of the circumstances that grew out from their contact with the white race. These local chiefs were made elective, and the dignity, which was entirely personal, was bestowed as a reward of merit. There was no limit to their number, and after their election they were "raised" by the council of the nation ; but their investiture was not complete until it was ratified by the council of *sachems*. Their powers were at first very limited, they performed certain duties in the management of local affairs, and rather acted as counsellors and assistants of the *sachems*. But as their influence increased with their number they gradually encroached upon the rights and duties of the *sachems* ; and yet the authority of both was confined to civil affairs, and as civil rulers they possessed no military power, and were not even allowed to take command of a warlike expedition. But these local officers could exercise no power or pass any legislative act that was contrary to public opinion. The public sentiment on any question of great importance made itself felt in various ways, and the council was not at liberty to disregard the energetic expression of opinion on measures of

general interest. For this purpose primary meetings were held by the warriors, the inferior chiefs and even by the women who thoroughly sifted the points at issue, and finally reached a conclusion in conformity with the reason of the case. An orator was then appointed who communicated the wishes and views of those he represented, and laid before them for their consideration all the facts and arguments involved in the question.

There were three different councils which were convened for entirely dissimilar purposes. The *hodeoseh* or civil council assembled when it was deemed expedient to adjust the mutual relations that existed between themselves and foreign tribes or nations, and to attend to all the business that referred to matters of internal administration. The *hennundonuseh* or mourning or condoling council was exclusively devoted to the duty of "raising up" *sachems*; it filled all vacancies that might have occurred by death or destitution, and it ratified the election of such chiefs that had been "raised up" by the council of the nation in return for important services rendered to the public. The *gaawayodo-hodeoshendako* or religious council arranged all matters that had particular reference to public solemnities and festivals. To give full effect to their legislative acts it was indispensable that perfect unanimity prevailed as regards the pending questions among all the *sachems* belonging to the civil council. To facilitate the attainment of this desirable result, the *sachems* of each nation were divided into two or three sections, and after they had discussed the subject under consideration among themselves they appointed as orator one of their own members who gave expression in the private consultation held among the orators of all the sections, of the agreement that had been reached; and by arguments, proofs, counter-proofs and refutations they finally succeeded in eliciting a unanimous sentiment on the controverted points; and this result was inferentially considered as the unanimous opinion of all the *sachems* of the league. The utmost dignity and order prevailed in the council, and none of the members ever took an advantage of his position to cause any kind of disturbance. Any one of the confederate nations had the right of calling a council, and the wish was indicated by sending round a belt or string of wampum stating the cause for convening, and designating the place for the meeting of the council. During the session of the mourning council public rejoicing and general festivity prevailed. When a nation had lost its *sachem*, the investiture of the new dignitary was celebrated by a vast assemblage composed of representative bodies of all the nations of the league. "No inclemency of season, no remoteness of residence, no frailty of age or of sex offered impossible obstructions. Old men with grey hairs and tottering steps, young men in the vigour of youth, warriors inured to hardships of incessant strife, children looking out for the first time upon life, and women with their children encased in the *gaas-ha*, all performed the journey with regular rapidity and endurance." Previous to the day appointed for the performance of the solemn ceremonies the visiting nations, dividing into several bands, entered the country of their friendly neighbour, and encamped at some distance from the council

house as required by the prevailing etiquette. Runners having been sent to announce their arrival, all was made ready for their reception. As soon as the necessary arrangements were perfected the several nations, preceded by their civil and military dignitaries, marched in separate trains towards the temporary council-fire kindled at a short distance from the village, where they were met by the receiving nation and were welcomed with the usual ceremonial forms. The chief personages of the visiting bands then marched round the fire, and chanted funeral songs to commemorate the loss their friends had sustained. After these complimentary exercises had been gone through the pipe of peace was circulated, speeches were exchanged, and the wampum sent round for convening the council, was returned. The bands then placed themselves in file in processional order, and again resumed the elegiac song in a plaintive and melancholy tone of voice, giving expression to their sympathy, and paying a just tribute to the virtues and great moral qualities of the deceased *sachem*.

The legitimate successor to the vacant sachemship was "raised up" or formally invested with his dignity with appropriate ceremonies. A number of songs, of which the refrain was sung by a chorus, alternated with speeches which called forth suitable responses. The wise men, who acted as masters of ceremonies, walked to and fro between two files of *sachems* repeating those ancient traditions, and those salutary rules of conduct which had been transmitted to them by their ancestors since the first foundation of the confederacy. They made explanatory remarks on their ancient laws, whose record had been perpetuated by the wampum into which "they had been talked" from the time of their enactment. The evening hours were enlivened by feasting and dancing, and several successive days were devoted to athletic games and other diversions. A daily entertainment was furnished during the continuance of the council, to which all the visiting strangers were invited. At the close of the festivities the council-fire was raked together and the several nations took their way through the forest in the direction that led to their own country.

No real class distinction was recognised by the Mengwes, all were freemen; all were proud of their individual independence, and the governing class, although invested with superior rank and dignity, enjoyed no social privileges distinct from the mass of the people. There existed, however, political divisions which had a tendency to excite feelings of local pride and self-exultation; and yet they contributed much to maintain the harmony and the friendly intercourse between the various sections of the same nationality. Each nation of the league was divided into eight tribes which were ranged in two separate sections. The first section comprised, the Wolf, the Bear, the Beaver and the Turtle tribe; the second section embraced the Deer, the Snipe, the Heron and the Hawk tribe. Each tribe was again divided into five groups, each of which was distributed among the five different nations, and was united with the kindred group of the same name. By this means the population of all the tribes was merged in a compound aggregate which united all into an indissoluble bond of brotherhood. They thus established a kind of consanguinity,

for every man that bore the name of the tribe, no matter from what nation he originally came, was looked upon as a brother, and on account of this tribal fraternity all men as well as women were regarded as children of the same mother. As sons belonged to the tribe of their mother, they could not inherit from their father either titles, rights or property, and the sachemship descended in the collateral female line to the exclusion of the male line.

Though the Mengwes had no written code of law, yet they had regular customary laws which applied both to civil and criminal affairs. Crimes and misdemeanours were of rare occurrence, and the punishment was always proportionate to the magnitude of the offence. Witchcraft or malicious sorcery was punished with death, and any one was authorised to kill the miscreant if caught in the act. In default of this the sorcerer was arraigned before the council, and if he confessed his guilt, repented of his misdoings and sincerely promised to amend his life he was discharged; but if he denied the facts alleged in the accusation witnesses were summoned who hardly ever failed to furnish what they believed to be convincing proofs of facts which had already been accepted in advance as irrefutable, and as conviction inevitably followed the unfortunate wretch was dragged out by any one that volunteered to act as executioner, and was put to death. Cases of adultery hardly ever occurred, but if an illicit connection was suspected by the husband, the matter was laid before the council who examined all collateral circumstances, and if the accusation seemed to be well founded, the woman, who was alone considered guilty, was delivered up to a bailiff appointed for that special duty, by whom she was publicly whipped. Murder was a heinous crime and was invariably punished with death, unless the family of the victim agreed to be reconciled, and then they not only renounced their right of self-revenge, but they desisted from taking even the slightest measure of retaliation. Whenever a felonious homicide was committed the council of the nation which was immediately assembled, endeavoured to bring about a reconciliation between the murderer and the relations of the victim, in order to prevent the disastrous consequences that might follow from the exercise of private revenge. If the criminal confessed his guilt the council despatched a messenger either to the council of the adverse party or to the injured relatives themselves, expressing the desire of a peaceful solution of the question by sending the white wampum in the name of the offender. If the wampum belt was received before the avenger was appointed, or before he left the lodge to start out on his bloody mission, it was generally accepted in satisfaction of the wrong perpetrated, and the memory of the criminal act was wiped out and obliterated for ever. If, on the other hand, the family of the victim continued implacable all further interference ceased; the murderer was given up to private vengeance, and unless he saved himself by flight he was pursued like a wild beast, and his life was taken wherever he was found, even if many years had elapsed since the crime had been committed. Theft was hardly known, notwithstanding that the most valuable objects, ornamental as well as useful, were

never placed under lock and key, and property was never attempted to be secured by mechanical contrivances of concealment and protection. If in exceptional cases a poor man had been guilty of appropriating some goods or chattels belonging to another he was considered sufficiently punished by the severe censure of public opinion, and the indignant frown and contemptuous sneer of the whole village community. The property of the husband and wife was distinct and was kept separate during the existence of the marriage relation. The title to the lands was vested in the nation ; but occupancy and cultivation gave a possessory right which was indefeasible as long as the actual possessor availed himself of this privilege, and he might also bequeath his patch of ground and improvements to his natural heirs. As property could never pass out of the tribe, children belonging to the tribe of their mother could not be the heirs of their father, but he might dispose of his possessions during his lifetime in the presence of witnesses in favour of his wife and children.

The Mengwes were constantly engaged in war with neighbouring tribes that were not members of the league. They were a brave and warlike race ; they were ferocious in attack and impetuous in defence ; they had a domineering disposition, and were guided in their conduct by the insatiable ambition of making new conquests. They extended their belligerent enterprises and depredations from Quebec to the Carolinas, and from the western prairies to the forests of Maine. On their southern boundary they subjugated the Delawares and compelled them to pay tribute. They penetrated the mountain fastnesses of the Alleghanies and made occasional forays in the settlements of the Cherokees. They frequently met in hostile conflict the closely related tribes, their nearest neighbours—the Hurons, whom they drove away from their ancestral hunting grounds. They turned their arms towards the West, and here they exterminated the Eries and the Andastes, and spread havoc and dismay among the Illinois tribes. The Algonquins of New England sought safety in flight at the first approach of the Mohawks. War was, however, rarely declared for the protection of the national interests in which all the confederates were equally concerned, but it was for the most part a private enterprise for offensive purposes undertaken by a military leader who had distinguished himself by his great achievements, and who enlisted volunteers into his service that became for the time being his faithful followers. The two confederate war-chiefs, whose office was hereditary, hardly ever took actual command in the field, even in a general war, in which the main forces of all the nations took a part, but they simply exercised a general supervision over the management of military affairs ; and they made it their duty to obviate the disastrous consequences that might result from want of unity. The *sachems* did not encourage the warlike ardour of the people, for their authority was entirely confined to civil affairs. The partizan leaders were generally selected from the local, subordinate chiefs, who organised small bands that united in an expedition to make some adventurous incursion into the territory of a hostile tribe. No general commander was appointed ; no one was invested with absolute authority over the united forces ; but the plan

of the campaign was carried into execution by the joint efforts of all the war-chiefs; and the general direction of military affairs, during the continuance of active operations, was assumed by the most energetic and experienced war leader, or the most able and insinuating orator. All national wars were determined upon by the council convened for this express purpose, and whenever the conclusion had been reached that war was inevitable, messengers were sent out to invite the warriors to take up arms. They struck the red painted tomahawk, ornamented with red feathers and black wampum, into the warpost of every village of the league, which authorised every warrior to organise a band and to carry the war into the enemy's country. Early in autumn, while preparations were made for the war they hung the war-kettle over the fire, where it was kept cooking throughout the winter, and by this means they stimulated their courage for the approaching conflict; and the allies, who joined in the belligerent enterprise, took occasion to throw into the bubbling mess some precious morsel, thus solemnly pledging themselves, that they would contribute by their prowess and active co-operation to conquer and overthrow the enemy. About the month of February a large number of warriors assembled to celebrate the war feast which continued for several nights in succession. They sang their war song, performed the war dance, and executed violent feats of agility accompanied by unnatural contortions and uncouth gestures, while loudly proclaiming that they would never retire from the combat, but would fight to the death, ready to endure every kind of torture before they would yield one foot of ground to the enemy. Thus mutually exciting their warlike spirit they threw firebrands and hot ashes at one another, struck each other heavy blows, and submitted to be burnt, to confirm their resolution that they were ready to endure, without flinching, any act of atrocity their enemy might see fit to perpetrate against them. A thousand braves, indomitable warriors, seized with the greatest alacrity the glorious opportunity of winning a name and of gaining for themselves the distinguished honours which personal valour secured. The warriors assembled from all directions, they fasted and prayed, consulted omens, interpreted their dreams, and performed the wild war dance as the initiatory measures to secure victory to their arms, and to strengthen their confidence in a triumphant campaign. Before they commenced to execute the war dance they seated themselves around the council-fire in two rows, and each one of the braves arose, in turn, to recite in a chanting tone of voice the great deeds he had performed in former warlike encounters, announcing his determination to outdo his most famous achievements. They were painted in the most striking colours, which gave them a hideous and terrible appearance, and served as premonition to their enemies to prepare for defence. They equipped themselves for the march armed with their usual weapons, and provided with means of subsistence for a long and perilous expedition, which they carried in a bearskin-pouch, simply consisting of charred corn twice parched, pounded into fine meal and mixed with maple sugar. Thus equipped they started out on the war track, and directed their stealthy step through the labyrinthine

windings of the forest paths. The old men, the women and children waited at home with anxiety the safe return of their sons, their husbands, their fathers or their brothers; and when the shrill, wild cry resounding through the forest announced the arrival of the victorious warriors, the whole village was in the wildest state of excitement. All marched out with one accord to meet their returning friends, and bearing in their hands sticks, stones, knives and hatchets they manifested their great joy by greeting the wretched captives with a yell of triumphant exultation, visiting upon them all the petty vexations which their fiendish humour could devise. They took great delight in tormenting their prisoners before they were put to death. Sometimes, however, they were kindly and humanely treated up to the hour of execution; they provided for them the best food at their disposal; spoke to them with an air of friendship, calling them by the most endearing names of kinship, according to the relationship of the persons, whose manes they were destined to appease. They were often supplied with young girls who served them in fond dalliance as temporary wives. On the day appointed for the death of the captive, he was delivered to a woman who, at once, gave him to understand by the enraged manner of her furious outcries, and the frantic transport of her mad ejaculations, that his doom was sealed. To avenge the death of a dear beloved relative, whose shade she invoked, the victim was destined to be sacrificed. "Approach," said she, "thou art going to be appeased; I am preparing a feast for thee; drink deep draughts of this broth which is now to be poured out before thee; receive the victim prepared for thee in the person of this warrior; he shall be burnt, and shall be put into the cauldron; burning hatchets shall be applied to his skin; his scalp shall be flayed off; they will drink out of his skull; cease therefore thy complaining; thou shalt be fully satisfied." The prisoner was then summoned by a crier to leave his cabin, announcing to him the doom that awaited him. A second crier then advanced and addressed the prisoner in these words: "Thou art going to be burnt brother, be of good courage." The captive, perfectly cool and without the least fear, answered in a steady tone of voice: "It is well, I thank thee." A general shout was then raised by the immense multitude that was present to witness the sad and cruel spectacle, and the victim was led to the place of execution, where he was generally tied to a post so as to render his hands and feet immovable. Before the consuming firebrand was applied to the body of the captive, he sang the death song, and recited all the gallant deeds he had performed, boasting of the number of his enemies he had slain in battle. They began to burn his feet, then proceeded to the legs, until by degrees the whole body was carbonised, and while this unspeakable torture was inflicted, the suffering, agonising wretch exhorted his tormentors not to spare him, but to remember that he was a man and a warrior, and with a spirit of unwavering constancy and bold defiance he met his end like a martyr and a saint.¹

¹ And now the black arches of the forest glow with the fires of death, and with brandished torch and firebrand the frenzied multitude close round their victim.

The religion of the Mengwes was emphatically that of nature worship, and was the very type of the religious notions of the Aonean races. Universal nature, in its beneficent manifestations, was generalised by the conception of an all-pervading agency which was called Haweneyu signifying "ruler," and to whom the missionaries and others have given the designation of "great spirit." The supreme power was not supposed to have created the earth or called the universe into existence, for they were entirely independent creations, of whose mysterious origin the Mengwes honestly confessed themselves entirely ignorant, and in this respect they were equally as great philosophers as those who pretend to explain by the supernatural that which is inexplicable, thus substituting a complicated mystery for a mystery much more simple and much more striking. Haweneyu gave development to all useful animal and vegetable forms, and imparted force and direction to the elements to adapt them to the wants of men, and more especially the red race, by whom he was acknowledged as their great benefactor and tutelary protector.¹ He was the progenitor of their race, who took particular interest in their well-being, bestowed upon them all temporal blessings, brought about the changes of the seasons; ripened the fruits of the earth to serve as food for his children, and supplied all the necessary means of protection for the preservation of their lives, the maintenance of their personal liberty, and the uninterrupted continuance of national prosperity. They also generalised the malevolent agencies of nature; and as the personified genius of evil they gave him the name of Hanegoatégeh or the "evil-minded." The good and evil genius, constituting the totality of the forces of nature, were twin children of the same birth, and both were destined to an existence of *endless duration*.² The generative and productive power of Hanegoatégeh was confined to such natural existences as corresponded with the nature of his attributes. It was through his active potency that monsters, poisonous reptiles and noxious plants became developed. While the good genius exercised a supervisory control over the natural forces to impress upon them a benevolent design in their action and final result, highly advantageous to his children of the red race; the evil-minded prompted his subordinate, no less active agencies to produce only natural objects that were pernicious and destructive to mankind. Haweneyu exercised no direct power over Hanegoatégeh, and he could not restrain him in his malevolent designs by which he overwhelmed the children of men with misfortune and endeavoured to

Amid the din of the tormentors rises his clear voice of scorn and defiance. The work is done, the blackened trunk is thrown to the dogs, and with clamorous shouts and hootings the murderers seek to drive away the spirit of the victim. The Iroquois reckoned these barbarities among the most exquisite enjoyments.

¹ It is even extremely probable that Haweneyu was simply an ancestral hero of their race whom they regarded as their tutelary patron, and all the godlike attributes they ascribed to him were suggestions of the missionaries.

² It is almost certain that these abstract religious ideas were a very late development, and were suggested to them by missionary teachings, for they had been a long time under the tuition of the Jesuits, and most of the facts referring to the religion of the natives are reported by these reverend fathers, and are therefore not very trustworthy as aboriginal ideas.

injure them as much as possible; but he could counteract, if such were his pleasure, the obnoxious tendencies of the adversary by the development of remedial means designed to neutralise their effect.¹ But the Mengwes did not confine themselves to these generalisations in the development of their religious theories; they were too abstract to serve any practical purposes and represented more a metaphysical idea than a creed. Their "articles of faith" were, so to say, bound up in real, tangible inferior agencies which exercised a direct visible influence in all human affairs, and in some measure shaped and controlled the most important events of life. The generalities were therefore decomposed into their integral parts, and subordinate divinities were created by the process of analysis, and to the good genius were assigned numerous assistants and ministering agencies, while dependants and emissaries carried out the behests of the evil genius. Heno was the god of thunder, who gathered together the clouds and fructified the earth with rain. It was he who cooled and refreshed the atmosphere, who caused the harvest to grow, and he ripened the fruits of the earth. In his capacity as thunderer he was the terror of evil-doers; with his destructive thunderbolt he possessed the power of inflicting instantaneous death, and he thus avenged the wrongs that were committed against the will of the good genius. Witches and sorcerers were particularly objects of his wrath. He was represented in the form of a man clad in the costume of a warrior; upon his head waved a magical plume which rendered him invulnerable against the attack of the evil genius. On his back he carried a basket filled with chert rocks which he hurled with the swiftness of lightning against ogres, hobgoblins and witches, whom his far-seeing eye discovered while riding on the clouds. He was invoked during seed-time, that he might water and fructify the earth; and at the harvest festival thanks were returned to him for the gift of rain. They also rendered thanks to Haweneyu, whom they addressed as grandfather, for his beneficence, and entreated him to vouchsafe to them the continued favour of Heno. Gāoh was the god of the wind, who was also one of the instrumental agencies of the good genius, whose commands he executed with the utmost celerity, and he was always obedient to the will of his superior. He was symbolised in the form of an old man sitting in solitary confinement in his supermundane abode towards the west called *dayodādogowa*, "the great home of the winds," where he was surrounded by a tangle of blustering, discordant winds who sought to free themselves from all restraint; and they were struggling to throw off the compressive force of the elements which kept them in a state of quiescence. The slightest motion of Gāoh gave rise to a refreshing breeze which wafted its gentle breathings over the face of the earth. When a restless desire of action and an impatience of indolent repose took hold of this god, the strong winds rushed forth in impetuous flight, the clouds became ruffled, the waters were cradled into gentle motion, and the leaves of the forest were slightly shaken. But when he broke his fetters by

¹ All these are the Christian ideas of God and the devil.

which he was bound, and cast aside, with frenzied fury, the entangling snares that kept him confined, the winds expanded into tremendous blasts which swept in the form of hurricanes over the plains, that made the sand and dust dance round in maddened whirls, laid prostrate the mighty oak—that proud forest king, and raised mountain waves that dashed their roaring, foaming, boiling waters against the sky. The climax of the poetical conceptions of the Mengwes was concentrated in the personification of the “Three Sisters” who, as the genius of corn, the genius of beans, and the genius of squashes were regarded as beneficent agencies specially designed by Haweneyu to minister to the wants of his red grandchildren. They were represented under the form of beautiful women who entertained the greatest love and attachment for each other, taking great delight in twining their clasping arms around the more elegant but more robust body of the elder sister. The green foliage, which ornamented the stems of the plants that represented them, was their most costly attire, and during the season of growth they never failed to visit the fields to make their nurselings thrive and prosper. This triad was known under the name of Deoháso, which signifies “our life” or “our support;” they were never mentioned separately except for purposes of description. As nearly all the Maranonians gave life and spirit, or to use a more precise expression, a living essence to every existing object in nature, they deified, in their way, all the natural phenomena that exercised a greater or less influence upon the course of human existence. They included among their inferior divinities the genius of medicine, of fire and of water, of all species of trees and fruit-bearing shrubs as well as of useful herbs and plants. They more especially recognised, as belonging to this category, the genius of the oak, of the hemlock, the maple, the raspberry and even of tobacco. These subordinate agencies were invoked under the general name of Honochenókeh, “invisible aids.” They were not really objects of worship, but they were simply considered as secondary instrumentalities of action directed by the will of the good genius.

Hanegoatégeh had also his subordinate aids to assist him in the performance of his works of evil. Pestilence, famine and diseases were produced by them, and they lent a helping hand to sorcerers and enchanters in the exercise of their mischievous art. The demons of poisonous plants and noxious roots and other agencies of evil were placed under the predominant control of the evil-minded. The Mengwes never addressed their invocations to the demon gods, they merely begged them to do them no harm; but there was no regular worship instituted in their honour, nor were there any sacrifices offered up to conciliate their favour. On the other hand Haweneyu was addressed at their solemn festivals entreating him to cover them with his shield of protection, and keep at a distance all agencies of evil.

Tobacco they regarded as a plant possessed of supernatural virtues which, by its exhilarating and stimulant influences, enabled them to place themselves in communication with the divine agencies of nature. The burning of tobacco represented a sacrificial offering, and the rising smoke was supposed to exercise mediatorial power so as to

render Haweneyu and his subordinates favourable to their petitions, and incline them to accept their thanks for their munificence and the blessings they had bestowed upon them. To calm the waters and conciliate the genius of that element they threw tobacco and strangled birds into lakes and rivers to insure to them a calm and quiet navigation. They also offered numerous objects of sacrificial import in honour of the sun, by throwing them into the fire. They deposited wampum, maize, pease and even animals on the sides of difficult roads, steep inaccessible rocks and wildly, foaming cataracts. At their feast dogs were sometimes hung up alive by the hind feet, and they were thus suffered to breathe out their life while suspended between heaven and earth.

The Mengwes had numerous superstitious practices, and their nature worship which, in ancient time, was probably pure, and of unsophisticated simplicity, became in a later age disfigured by many absurd materialistic notions. Their idea of deifying the forces of nature and imparting a distinct and independent spirit of life to all existing things led them to the adoption of talismanic and tutelary protectors whom they called *okkis*; but they are generally known under the more common designation of *manetoos*.¹ In these they trusted, and to these they had recourse in all perilous undertakings and difficult enterprises to direct them in their course of action and vouchsafe to them their favour and protection. They were generally represented by some animal form; and each individual was placed under the patronage of a tutelary genius which chance or circumstances had assigned to him from early youth. To lay claim to the guardian care of a *manetoo* a certain disciplinary preparation was indispensable before the candidate for this great favour was entitled to have his wishes complied with. As a preliminary condition the young boy was required to be an expert archer, and only after he became sufficiently practised in the art was he deemed worthy to be subjected to the initiatory ordeal. The face of the youth was blackened, he was placed in a state of isolation, and was required to fast for a number of days, until he was favoured with a propitious dream that indicated the nature of the *manetoo* that was to be the conductor and patron genius of his future life. The object thus presented to his wild and wandering imagination during his unconscious slumber, became the symbolic figure, in which his tutelary genius had manifested himself. The figure of the *okki* was then tattooed upon the body of the boy, and he was carefully instructed as regards the obligations that henceforth devolved upon him, in order to obtain the favour and avoid the displeasure of his talismanic patron. It was especially made his duty to pay due honour to his tutelary divinity on all proper occasions; strictly to follow the counsel he may impart in dreams; to place his whole confidence in him in all emergencies, and thus become a worthy object of his patronising care.

¹ It can hardly be doubted that these were the only religious notions which they originally professed, and that all the abstractions and generalisations of divine powers were only suggested to them by the teachings of the Jesuit missionaries, who probably greatly embellished them.

The Mengwes had great faith in dreams which they considered as visions or communications made to them by some of their numerous genii. To favour these supernatural revelations they sometimes submitted to fasting and abstained from all carnal intercourse; while the objects dreamed of, though mostly very trivial, were put in bags as charms, and were carried about to bring them good luck at play, or give them success in any kind of undertaking. They even supposed that their protecting genii raised their premonitory voice during their slumbers and imparted to them some salutary counsel about important affairs, of which the result was still hidden in the womb of the future. Dreams were sacred when they occurred after certain disciplinary exercises, and some were of good and others of evil import. To dream of seeing a number of wild elks was a sign of life; but to dream of bears was a sure indication that the unfortunate dreamer was soon to die.

They gave full credit to the supposed pernicious consequences resulting from the practice of witchcraft or sorcery. They believed that any person, no matter of what age or sex, might sell himself to the demon of evil,¹ and become gifted with the supernatural power of performing all its mischievous arts to the hurt and injury of his friends and neighbours. Those who were thus possessed by the demoniac agency could assume, at pleasure, any animal form, and appear as birds or reptiles, or even transmute themselves into any inanimate object until their nefarious designs were accomplished, and all danger of pursuit had subsided. To produce sudden death, it was asserted, they used an impalpable, invisible poison that acted like an atmospheric infection in the distance. They were bent upon mischief and inflicted injury upon their friends in preference to their enemies. They were no longer master of their own action and did the bidding of the demon by whom they were possessed.

The Mengwes had neither priests, nor temples, nor regular forms of worship, nor dogmas of any kind; and yet they enjoined upon their people the observance of certain moral principles that were quite humane. To reverence the aged was one of their most ancient precepts. But notwithstanding this primitive idea of the human race, which was taught and practised among them, the nomadic tribes that led a roving and wandering life, frequently abandoned the aged and infirm, and as an act of devotion and kindness they sometimes "buried them out of existence." But after the establishment of the league, when they resided in permanent villages, and their social condition had assumed some uniformity the aged were treated with much consideration. "It is the will of Haweneyu," said they, "that you reverence the aged though they should be as helpless as infants." Other moral maxims of a no less refined spirit were also inculcated. Children were instructed to be obedient; kindness to orphans, and hospitality towards strangers as well as friends were regarded as duties incumbent upon all without distinction of rank or condition. "If you tie up the clothes of an orphan, Haweneyu will notice it, and

¹ It is not probable that this idea was original with the Mengwes.

reward you for it." "If a stranger wander about your abode welcome him to your home; be hospitable towards him, speak in kind words to him and forget not always to mention Haweneyu." "To adopt orphans and bring them up in virtuous ways is pleasing to Haweneyu."¹ No religious functionaries or priests in the real sense of that word existed among them. There were, however, men elected among each nation called *honundeunt* or "observers of ancient usages," who acted as masters of ceremonies at public festivals, and supervised the management of the festive preparations and the observance of the ceremonial forms. After their election they exchanged their original name for their titular designation. They also acted, to some extent, as public censors, gave admonitory lectures to evil-doers, and sometimes reported hardened offenders to the council. Some of them were selected to make the opening speech and the thanksgiving address whenever a public council was convened.

That the Mengwes had preserved several mythical traditions can excite no surprise, when it is considered that they were the most intellectual as well as the most imaginative of all the Aoneans. Their cosmic notions were not very philosophical, yet they show a poetical train of thought that seeks to lift the veil which conceals the mysterious origin of things. They supposed that originally an upper and lower world existed; the first being inhabited by intellectual beings resembling the human species, and the latter, which was entirely covered with water and shrouded in perfect darkness, was exclusively peopled by aquatic monsters. This lower world was gradually transformed to render it fit for the habitation of man, and the generative power of nature was set at work for the production of the human race. To accomplish this great design Atahentsic, a woman who dwelled in the upper regions, descended to the submundane spheres and found a safe resting-place upon the back of a tortoise, where she tarried for a while, became pregnant and gave birth to male twins and then expired. The shell of the tortoise being itself impregnated, enlarged its dimensions, and expanded into a continental island which received the name of Aoneo. The twins which had thus been placed in the world became developed into supernatural beings; one was called Inigorio, who represented the good principle, and the other bore the name of Inigohatea, who was the embodiment of the bad principle. These two antagonistic forces, being engaged in perpetual conflict with each other, set the forces of nature in motion, and the passive inaction that had hitherto prevailed was superseded by energy of will and an irrepressible impulse of development to carry out the designs of Haweneyu that ruled the upper world. Inigorio called forth the sun from the head of his dead mother who represented the generative power of nature, and the other parts of her body furnished the elements for the production of the moon and the stars. As these luminaries diffused a strong, flashing light over the surface of the water the monsters descended to the

¹ These moral precepts are almost rendered in Bible language, and they are undoubtedly of very recent date, suggested by the teachings of the Jesuits. Haweneyu has been substituted in the text for Great Spirit.

dark, rocky caverns in the depth of the ocean ; the dry land was gradually rising by a powerful upheaval, and the solid earth appeared above the level of the waters, which was traversed by rivers, was dotted with lakes, and was diversified with plains. Various species of animals were then called into existence, and an abundant vegetation covered the soil. All was now ready for the reception of man in his new home. A clod of earth was transformed into a man and a woman who were endowed with life. They were called Eagwe-howe or Ongwe-honwe, signifying "real people," and these two became the progenitors of the race. But the bad principle did not remain at rest. Mountains, waterfalls, steep chasms and morasses were produced ; venomous serpents and other reptiles, apes and many noxious plants were called into being to injure and bring vexation and affliction upon man. He attempted to conceal the land animals in the depth of the earth to deprive men of their means of subsistence. Inigorio busied himself to counteract the malicious designs of Inigohatea, in order to bring things back to their natural condition, and thus remedy all injurious displacements. The two adversaries at last met on a common field of battle, and during the contest for supremacy, which lasted for two days, Inigorio used deer horns and his antagonist flag roots as arms, but the good principle prevailed and the evil principle was plunged into the regions of darkness where he assumed the name of Kluneolux, or "the ruler of the regions of despair."¹

Another version of the myth is somewhat more original. They affirm that the lower world was originally inhabited by six men, of whom one ascended to the upper regions of the sky to search for a female companion called Atahentsic, with whom he had carnal connection. When the "holder of the arch of heaven" perceived that one of the inhabitants of his realm had polluted herself by bestowing her favour upon a being of an inferior race, from whom she was with child, he cast her out from the empyrean abode, and as she descended to the lower world she was received on the back of a tortoise, where, according to some authorities, she was delivered of twin children, one of whom killed the other. Others assert that she only gave birth to one daughter, who became the mother of Thahuitsaran and Yaskeha. The latter, who was supposed to be the representative personification of the sun, being the elder brother, killed his younger rival, and was immediately appointed by his mother as the governor and ruler of the world. Yaskeha was also styled by some the good genius, while Atahentsic, who represented the moon, was called the head demon of malevolent agencies that pervade the world of matter.

Another myth attempted to account for their origin and their subsequent place of abode. The ancestors of the Mengwes, the legend says, were called forth from the interior of the mountains by Taren-yawagon, the "holder of the arch of heaven ;" they were transplanted to an eminence near the falls of the Oswego river. Here Tarenya-

¹ This myth is picked out of a mass of incongruous details published by a native, and has but little antiquity. Many of the ideas are evidently borrowed from the teachings of the missionaries.

wagon imparted to them all the necessary knowledge to make them successful hunters, and taught them all their religious and ceremonial usages. He enjoined upon them to beware of the "evil-minded," and bestowed upon them many temporal blessings. He provided them with maize, beans, squashes, potatoes and tobacco, and he even supplied them with dogs¹ to assist them in the pursuit of the chase. He then acted as their guide and directed their steps towards the east until they had entered the valley of Tenonanatchi, also called the Mohawk valley.

The formation of the league was traced back to a supernatural cause which was woven into a mythic legend. Taunyawatha, the story relates, being the god of the waters, descended from his lofty empyrean home to instruct his red children that inhabited the earth in all the arts of their primitive civilisation. He looked into their condition, and he found, to his astonishment, that they were vexed and harassed by giants, monsters and demons. Perils of every kind followed their footsteps, and disasters spread dismay and discouragement among them. From the mountains of the north rushed forth, for their destruction, giants cased in stone armour. Beasts of immense proportions trampled down the trees of the forest as if they were frail stalks of grass. Human heads with streaming hair and glaring eyeballs shot like meteors through the air sowing pestilence and death in the path which they followed. A huge horned snake arose from the depth of Lake Ontario, which committed the most horrible ravages, and the thunderbolt of heaven only could drive it back to its nether home. The surface of Lake Tungktoo was covered with skeleton forms—the remains of victims that fell a prey to a monster of the forest; and on the hill of Genundewah a two-headed serpent coiled itself upward, and those that approached his monstrous scaly sides perished by inhaling its pestilential breath. It was the magic arrow of a child that inflicted a deadly wound upon this dragon beast, and as he rolled down the steep declivity he swept away the forests with his writhing expanded folds, and with irresistible velocity he plunged into the lake below, where "he lashed the black waters till they boiled with blood and foam, and at length exhausted with his agony, sank and perished at the bottom." Under the Falls of Niagara was another powerful foe. There dwelled the genius of thunder with his brood of giant sons, and when amidst the "blackening shadows of the storm they heard his deep shout roll along the firmament," they were seized with indescribable terror; and even the bravest warriors were struck with awe, when his loud roaring voice resounded from the re-echoing mountains. Perceiving that the interminable divisions of clans and tribes made them a prey to be destroyed and devoured by their enemies, Taunyawatha urged them to unite and consolidate their divided bands for purposes of self-preservation and self-defence, forming an indissoluble league that would present a strong and an

¹ This furnishes conclusive proof that this myth is also of late origin, for neither potatoes nor hunting dogs were known to them before they were introduced by Europeans.

invincible front against any attack that might be attempted to overthrow them. But the single tribes loving their freedom and independence to an immoderate degree were blinded to all coming danger, and they hesitated to follow the judicious suggestions of the heavenly messenger who had been suddenly called away by Haweneyu, announcing, however, before his departure that another warning voice would be heard among them that would communicate to them all the initiatory steps that were necessary to be taken to bring about the desired confederation; and that he would instruct them in the laws which would secure its permanent establishment. One day when a band of Mohawk warriors followed in file the meandering pathways of a dark and gloomy forest, in the most dismal haunts of its silent and solitary recesses, a hoarse voice was heard that uttered audible, musical sounds in measured cadence, which proceeded from a monster that was seated among the trees, whose aspect was so hideous that the beholders, terror-struck, stood stupefied and benumbed before the ghostly spectral form. His features were distorted; wild in their movements and frightful in appearance. He was encircled on all sides by hissing rattlesnakes which hung writhing, like tangled locks, from his monstrous head, while on the ground around him were strewn, in wild confusion, instruments of incantation and magic cups formed of human skulls. The intrepid warriors, however, soon became accustomed to the sight, and as they recovered from their amazement they listened with close attention to the magic sounds that proceeded from the lips of the enchanter; and as the mystic words struck their ears they became convinced that they conveyed to their understanding the import of the laws and principles which were intended to underlie the foundation of their future confederacy. The phantom monster was then surrounded by the emboldened warriors, and was captured without much resistance. Being transformed into human shape the enchanting apparition became a chief of eminent abilities and indomitable prowess, and he ruled the united tribes until his death with great honour to himself and to the great profit and advantage of the league. The presiding *sachem* of the council at Onandagua inherited from him the honoured name of Atotarho.

The festivals of the Mengwes had a semi-religious character, and were celebrated at periodical intervals. One of the most important was the "maple festival" which was instituted to return thanks to the genius of the maple for yielding up its sweet waters. During the "planting festival" Haweneyu was invoked to impart sprouting qualities to the seed. The "strawberry festival" was a thanksgiving day for the first fruits of the earth. The "green corn festival" was a solemn occasion for rendering thanks for the ripening of corn, beans and squashes. The "harvest festival" was celebrated after the gathering of the harvest in honour of "our supporters." The "new year jubilee" was a period of rejoicing and merriment, and the great event was celebrated by offering up the sacrifice of a white dog.

The "maple festival" was celebrated at the period of the year when the sap began to flow. On the assembling of the people a *sanundat-hawata* or a "meeting of repentance" was held, which had

for its object a mutual confession of all the wrongs they had committed. One of the *honundeunts* delivered an address impressing upon his hearers the importance of openly acknowledging their evil deeds, in order to purify their minds from the stain of evil, and fortify it against future temptation. He then seized a string of white wampum and set the example by confessing his own faults, and giving the solemn assurance that he was determined to amend his life in the future.¹ He was followed, in turn, by all those present without distinction of age, sex or condition, each holding in his hand a string of wampum in confirmation of the truth of his declaration.² The women made the necessary preparations for the feast during the morning hours, while the male part of the population were amusing themselves in games and other outdoor recreations. At noon the council was held, in which speeches were made in the form of moral homilies.³ When the assembly was dismissed the dances commenced, of which the "great feather dance"—the most graceful and the most spirited—never failed to excite feelings of religious solemnity, and a spirit of enthusiastic fervour. At the conclusion of the dances the thanksgiving address was delivered, and tobacco was burnt as a sacrificial offering to Haweneyu. The viands were then spread and the whole assembly partook of the feast which closed the ceremony.

The *giyewano-usquagowa* (most excellent faith) which was the new year's jubilee, was kept about midwinter in the month of February, and was continued for seven successive days. The fifth day was distinguished by the solemn act of burning the white dog. The festival was inaugurated by the usual "confession of sins," which took place several days before the observances of the new year were commenced. On the day appointed two *honundeunts* went from house to house, morning and evening, disguised in bearskins or buffalo robes which covered their head and were kept in position by encircling wreaths of cornshucks, while they hung down over their shoulders like a mantle. Wreathed cornshucks enclasped their arms and ankles, and their body and face were elaborately painted. With a corn pounder in their hand they entered the lodge, saluted the inmates in a formal manner, and then striking the floor with their pestle, as if to command attention, they said: "Listen! listen! listen! The ceremonies which Haweneyu has commanded us to perform are about to commence; prepare your houses, clear away the rubbish, drive out all unclean animals. We wish that nothing shall hinder or obstruct the solemn observances about to be inaugurated. We enjoin upon every one to obey our orders. Should any of your friends be taken sick or die we command you not to mourn for them, nor allow any of your friends to mourn. But lay the body aside, and enjoy the ceremonies of the festival with us. When they are over we will mourn with you."

¹ It is not probable that this practice was original with the Mengwes; it seems to be a missionary suggestion. In fact there is much that is said about their religion and their myths which is not original and hardly authentic; for most of the information was furnished by the Jesuit missionaries, who amplified, perverted and embellished all they touched.

² The wampum is simply a substitution for the scapulary of the Catholic devotee.

³ In imitation of the exhortation or sermon of the Catholic priest.

They then sang a thanksgiving hymn and departed. They repeated their visit in the evening, observing the same formalities. Another address was delivered by one of the *honundeunts* in these words: "My nephews! my nephews! my nephews! We now announce to you that the new year's ceremonies have commenced according to our ancient custom. You are each of you now required to go forth and participate in the observances. This is the will of Haweneyu. Your first duty will be to prepare your *gagerwesa* or wooden blades, with which to stir the ashes upon your neighbour's hearth. Then return to Haweneyu thanks for the return of this season, and for the enjoyment of this privilege." Another appropriate hymn was recited, after which they left for the next lodge, and thus they made the whole circuit of the village, which concluded the ceremonies of the first day. On the same day the white dog, which was of a pure colour and free from all blemish, was strangled, and particular care was taken that not a single drop of his blood was shed, nor any of his bones were broken. This was intended as a sacrificial offering in honour of Haweneyu, to whom every white deer and white squirrel was dedicated,¹ for white was the emblem of religious purity. After the dog had thus been deprived of life, his body was spotted with red paint, and was decorated with various feather-devices; a string of white wampum was strung round his neck, emblematic of their sincerity, and other ornaments were contributed by pious donors who expected some blessing in return for their voluntary gift. As soon as this preliminary ornamentation had been completed the sacrificial victim was suspended by the neck from the prong of a pole, erected for this purpose, at the height of eight feet from the ground. There it hung untouched until the fifth day, when it was offered up as a holocaust, and was consumed by fire. On the second day the ceremony of "stirring the ashes upon the hearth" was performed. The people dressed in their best attire, divided in groups, made their visitations from house to house accompanied by the *honundeunts*, who assumed the costume of warriors elaborately painted and elegantly plumed. Holding in their hand a wooden blade or shovel they entered the lodge and saluted the family. One of the masters of ceremonies took up a quantity of ashes with the blade and sprinkled them in front of the hearth, and as they were falling he addressed the inmates in the following words: "I thank Haweneyu that he has spared your lives again to witness this new year's celebration." Then repeating the ceremony with the ashes, he continued: "I thank Haweneyu that he has spared my life again to be an actor in this ceremony. Now I do this to please Haweneyu." A thanksgiving song was then chanted, and they continued their peregrinations and proceeded to another lodge. On the third and fourth days dancing parties were organised that visited all the lodges and executed some of their saltatory performances before every fireside. The young amused themselves by playing a mischievous prank called the "thieving party." They grotesquely painted their faces, and wrapped themselves in rags. Accompanied by a woman who carried

¹ White deer and white squirrels are about as rare as white blackbirds.

a huge basket hanging from her arms, they strolled from house to house to collect food-materials for a feast. If they met with a friendly reception and were favoured with an adequate contribution they executed a dance in acknowledgment of the present bestowed upon them, and eschewed committing any depredations. If on the other hand they were niggardly treated or rudely repulsed they purloined any object they could conveniently seize and passed on. If they were caught in the act they made immediate restitution, but if their sleight-of-hand trick remained undiscovered they were entitled to retain whatever they might have captured. All the articles collected were publicly exposed and any one was at liberty to redeem any object of value by paying the full equivalent in return. The proceeds of this thieving expedition were invested in provisions for a feast which was given by a private family. On the fifth day the white dog was burnt by the *honundeunts*. This sacrificial offering was considered as a symbolic act, for the ghost of the dog, the emblem of fidelity, was despatched as messenger to Haweneyu to announce to him their devotion to his service, and convey to him their sense of gratitude for the invaluable blessings bestowed upon them during the year. While the fire was kindled on the altar the dog was laid on a bench in the council house, and a speech was delivered by one of the masters of ceremonies thanking Haweneyu that their lives had been spared. While a song was chanted the dog was carried in procession round the "*altar*," and was then laid upon the burning pile of wood, and while the incineration was slowly progressing the officiating *honundeunt*, turning his face towards the sun, exclaimed: "Hail! hail! hail! Thou who hast produced all things, who rulest all things, and givest laws and commands to thy creatures listen to our words. We now obey thy commands. That which thou hast called into being is returning unto thee. It is rising unto thee, by which it will appear that our words are true." Thanksgiving songs and thanksgiving addresses formed the final ceremonial acts, besides the burning of tobacco, of which the rising smoke was intended as a sacrificial offering.¹

The medical practice of the Mengwes was confined to the application of a few herbs and roots to cure wounds, and act as soothing cataplasms in fractures and dislocations. The sweating bath followed by a plunge into the river was their great panacea in all internal diseases. But in dangerous cases of illness they had recourse to the mummeries and the medical quackery of the *powvow*. All malignant diseases were supposed to have been produced by the machinations of the sorcerer, and it was the business of the *powvow* to discover the cause, and point out the miscreant that was guilty of this great wrong. The almost universal practice of sucking the part affected by the organic derangement was equally followed by the Mengwe *powvows* to act

¹ The burning of tobacco as a sacrifice was not an aboriginal practice of an ancient date, for tobacco did not grow in North America, though it was indigenous in Mexico, but it was only introduced among northern tribes by Europeans. Besides, the description of this festival and the addresses and invocations are mixed up with Christian and European ideas, dressed up in Indian garb. It is indeed very difficult to separate the wheat from the chaff.

upon the imagination of the patient, and the result obtained was that of all the charlatans of this class. They pretended to have withdrawn from the interior of the body some trifling object which they asserted had been the primary cause of the disease. If this simple trick failed to restore the patient to health, the medicine-man subjected himself to the sweating process until he was quite exhausted, he next submitted to a severe flagellation, and addressing his invocation to the "evil-minded," he abandoned himself to a kind of waking dream, and the first object that presented itself to his wandering mind, he declared to have been the original cause of the malady. Sometimes he drugged himself with some narcotic draught before entering the sweating house, and while in a state of somnolency he pretended to have been placed in direct communication with the "demoniac powers," whose presence was manifested by a rushing wind, a subterranean roaring, or an unaccountable agitation and shaking of the sweating house. The mysterious revelations which had thus been made to him enabled him to prognosticate the disease and predict its final result. For the cure of some patients lascivious dances were prescribed, and to others it was recommended to counterfeit madness as an initiatory step to their recovery. In maladies of much gravity the prescriptions were sometimes so complicated that it was almost impossible to follow them with perfect exactitude, and if the patient died it was owing to the failure of complying with the orders given for the treatment of the sick person.

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HURONS.

THE Hurons, also known as Wyandots, inhabited the eastern shore of Lake Huron, a strip of territory which now forms a part of Canada. Their population was variously estimated from ten thousand to thirty thousand souls.

The Hurons resembled the Mengwes in their physical characteristics. They had a robust frame of body, were of tall stature, were well-made and well-proportioned. They were remarkable for their large heads, and their fleetness and agility. Their moral character presented some dark spots of a venial nature. They were of a cheerful disposition, were contented with their lot, and their sentiment of honour was very highly developed. They were ambitious, and their highest object in life was to become distinguished for deeds of heroism, and to earn well-merited reputation by their bravery and valour. They were hospitable and liberal, and they never failed to offer presents to their visiting friends. They lived in perfect harmony with each other, never quarrelled with their neighbours, and they were hardly ever excited to anger to ruffle their calm and quiet temper. They were most generous in providing for their relations, and adequate support and protection was never refused to poor widows and helpless orphans. On the other hand they were silent and taciturn, slow of speech, vindictive and always ready to avenge an injury. They made promises without forethought and reflection, and frequently failed in the performance. They were somewhat addicted to lying, probably as a defensive weapon against the intrusive curiosity of the white man; and for the same reason they did not scorn to have recourse to deception, and they also showed some inclination to appropriate small objects belonging to strangers. The wandering tribes who lived from hand to mouth considered it justifiable to kill their aged father or mother or some other helpless, dependent relations who were unable to follow them and render them any service.

The Huron villages were fortified in the same manner as those of the Mengwes. Their *ganauchias* or bark huts were of oblong form and were capable of accommodating from sixteen to twenty-four households. The interior was provided with sitting and sleeping places, and mats were hung along the sides of the walls. The only opening, besides the door, was a hole on the top of the roof, which answered the double purpose of a window and a chimney. Bark bins at each end of the house served as granaries, in which the shelled maize was preserved; and their clothing and provisions were suspended from poles which were erected in the centre of the floor.

The costume of the Hurons did not differ from that of the Mengwes. The men let their hair hang down on both sides of the temples in long tufts which they ornamented with feathers and other trinkets; the rest of their hair was cut short, or it was arranged in some fanciful style. The women anointed their hair with grease to render it glossy, and they plaited it in a thick braid which fell down loosely behind their back. On festival occasions the men painted their faces and the exposed parts of their body black, green, red and violet. Tattooing, though not general, was also practised on various parts of the body, which were marked with figures of snakes, lizards, squirrels and other animals. They were profusely ornamented with curious trinkets. They wore strings of shell beads not only round their neck, but they also served them as ear pendants. Many had the border and front of their breech-cloth elaborately worked with beads. Bracelets,

large breast-plates, and belts of porcupine quills dyed red formed also a part of their ornamental outfit. Necklaces of birds' down were strung around the neck of the young men, and some had their foreheads encircled with frontlets of serpents' skin, to which various appendages were attached behind.

The Hurons were abundantly supplied both with animal and vegetable food. When they were successful in hunting they feasted on the flesh of the elk, the beaver, the bear, the porcupine, the hare and many other animals, in addition to wild geese, ducks, turkeys, partridges and woodcocks, which were plentiful all over the country. Fish were also a favourite article of diet. They cut their venison into long, narrow strips which they dried in the sun, or smoked over the fire, to be preserved for future use. They gathered, in due season, strawberries and ground peas; and in time of scarcity they sometimes chewed the shavings of the bark of the sugar maple. But maize was their staple article of consumption. After the corn had been dried and boiled, it was crushed into powder; and by adding a little lukewarm water they prepared a paste which they wrapped in maize leaves, and baked under the ashes. The same paste was made into balls which were boiled in water. Sometimes the ashcakes were prepared by first chewing the grains with the object of crushing them, and the crushed material was pounded in a mortar, and was reduced to a paste, which being baked under the hot ashes, formed a kind of bread that was most highly esteemed. The *eschionque* was made of roasted maize that had been pounded into a fine meal, which was either eaten in a dry state, or it was boiled with meat or fish. The *sagamite*, which was also called *ottet*, was maize meal boiled with some meat or fish, to which slices of pumpkins were sometimes added. The *neintahony* consisted of a quantity of roasted ears of corn, which were boiled with a small quantity of meat or fish; the *leindohy* or stinking corn was prepared from unripe ears which were placed in stagnant or foul water for two or three months, and when withdrawn they were roasted under hot ashes, or they were boiled with meat or fish. This delectable dish, which was esteemed in proportion to the intensity of its odour, was only served up on public festivals.

The Hurons sent out express invitations to their friends when they gave a festive entertainment, which were uniformly accepted, as a refusal would have been considered an affront. When the feast was ready, and the viands in the pots that hung over the fire were sufficiently cooked, the guests were addressed by a messenger in these words: *saconcheta! saconcheta*, "come to the feast! come to the feast." They instantly left their lodge and provided themselves with a bowl containing a little corn meal, and a spoon formed also a part of their outfit to enable them to do justice to the liberality of the host. On entering the lodge of the host they seated themselves on a mat, the men occupying the front row, while the women and children sat in the rear. When all had arrived the master of the house called out in a loud and distinct voice: *nekarre*, "the pot is boiling." All the invited guests, as with one accord, striking the ground with their fists responded: *ho gagnenon yuri*, "there is a dog

cooked ;" or, *ho sconoton yuri*, "there is a deer cooked." Waiters then went from guest to guest, and filled the bowl of each with the steaming meat. Every guest was in honour bound to eat the portion of meat handed to him, and if he was unable to do so, he could only be absolved from his obligation by bribing the host with a small present. They had not yet learned to brew intoxicating beverages, and pure clear water was their only drink. At every private feast the war-chief was entitled to the head of the animal killed for the occasion. The host entertained his guests by singing a song, or by addressing an harangue to them ; but he never sat down to partake of the repast.

When not engaged in war or in some frivolous amusements, the Hurons principally followed hunting and fishing as their ordinary occupation. During the winter months they erected huts in those parts of their hunting ground where experience had taught them that game was most abundant. Before starting out on a hunting expedition they consulted their *okkis*, to ascertain whether the time was propitious, and whether success would crown their efforts. As soon as the snow began to fall they formed parties for hunting elk, which, if the snow was sufficiently deep, they ran down, and then killed them with their javelins. Ordinarily it required much caution to approach the game within bowshot, for they scent the hunters at a great distance. In the spring beavers were caught in traps. Hares were taken in snares, or they were killed with the bow and arrow. Heavy traps were set for securing bears, and during the hibernating season the tree, to which the animal retired, was cut down, and while in this benumbed state it was killed without difficulty. During the summer they caught fish in the nets ; but they were also secured by spearing.

They followed agriculture to a limited extent. The lands were considered as the common property of the nation ; each member of the tribe had the privilege of clearing as much land as he deemed proper, and he held absolute possession of it as long as he cultivated it. To prepare a patch of land for planting, they did not fell the trees, but merely girdled them at the height of two or three feet from the ground ; and lopping off the branches, they were burnt at the foot of the trees, which never failed to kill them. The women then went to work to remove the rubbish, and when this was accomplished, they commenced planting corn by digging holes with a wooden spade, into which nine or ten grains of maize were dropped, that had been previously soaked in water for several days. They generally harvested such a plentiful crop that it lasted them two or three years. It not only supplied them with food in time of scarcity, but it served them as an article of barter, for which they obtained furs and other necessities in exchange.

Their birch-bark canoes, which were strengthened inside by cedar hoops, did not differ in construction and capacity from those of the Mengwes. Their women were moderately skilled in making pottery. Their cooking pots had a rounded bottom and were not provided with handles. They wove mats of rushes, dressed skins and furs, and

braided baskets of bark and rushes ; they embroidered game pouches and belts with porcupine quills variously coloured, and formed bowls of bark for drinking cups and eating vessels.

The language of the Hurons, which had much affinity with that of the Mengwes, was once very widely diffused. The words are principally composed of vowel sounds, and the consonants *b*, *f*, *l*, *m*, *p*, *x* and *z* are wanting. The gender is not distinguished by masculine and feminine, but by noble and ignoble. Adjectives and substantives generally form a compound word ; as, *andatarasé*, "fresh bread ;" *ashitetsi*, "a foot long." Different qualitative words are used in giving expression to the same quality according to the substantive to which they refer. The language has no substantive verb, and in the formation of the sentence the copula is simply understood ; as, *assé*, "it" (is) "fresh ;" *asse chen*, "it" (was) "fresh ;" *gaon*, "old ;" *agaon*, "he" (is) "old ;" *agaonc*, "he" (was) "old." The verb has an absolute as well as an objective and reciprocal form of conjugation ; as, *iatenonoué*, "I love thee ;" *onnonoué*, "I love you both ;" *innonoué*, "I love you (many)." Distinct words are used for travelling according as the voyage has been made by land or water. The active verbs change their form according to the object upon which the action is reflected. The verb signifying to eat differs in conformity with the different species of food consumed. There are distinct verbs that apply to animate or inanimate objects. Separate words are used to express the idea of seeing a man, a tree or a stone. A particular verb is applicable to the circumstance of borrowing when the thing borrowed is used by the owner himself, or when it is borrowed from another.

The Hurons were simply children in intellectual knowledge. They thought that the earth had a hole into which the sun retreated at its setting ; and that it remained there in a state of repose till next morning, when it emerged in an opposite direction.

The Hurons like the Mengwes were passionately addicted to gambling, and both men and women were infected with this vice. The men staked their clothing and even their wives and children upon the hazard of the dice. Their most common game was the bowl and ball play. The balls, which had one of their faces coloured white and the other black, were placed in the bowl, which, while standing on the ground, was struck hard on one side so as to cause the balls to move, and the winning points of the game were determined according to the number of faces of the same colour turned upwards. During festival occasions dancing was the favourite amusement of young and old.

The Huron women were not only well treated, but their position in the household was very independent. Though they were compelled to perform the duties naturally belonging to the sex, yet they enjoyed unlimited freedom of action in their social intercourse, and in this respect they stood on a footing of equality with the men. Young women were at liberty to dispose of their person at pleasure, and entertain intimate relations with young men and live with them in concubinage as their housekeepers ; provided they abstained from gross licentiousness, and did not make themselves conspicuous by

immodest conduct. The temporary connection was fully approved by the parents, and as neither infamy nor reproach was attached to the practice, the young woman freely visited her friends and relations, and her chances of marriage were not in the least diminished.

Marriage was, to some extent, based upon mutual inclination, if not affection. The consent of the girl was indispensably necessary, after the parents had accepted the proposal of the suitor for a marriage alliance. In order to make a favourable impression the young man approached the young maiden attired in his best apparel, painted in the most approved style, and adorned with all the ornamental trinkets at his command, offering presents to her of necklaces, ear-pendants and bracelets. If the barbaric jewels were accepted by the young woman she at once showed, by this act of condescension, that the attentions of her suitor were agreeable to her, and she allowed him to remain in the lodge and share her couch for three or four nights; but after the lapse of that time she was still at liberty to refuse her consent to the final consummation of the marriage. But if the parties were fully agreed, and the consent of the parents had been obtained, a feast was prepared, where every kind of game, including dog's meat and fish, was served up, to which the friends of both families were invited. While they were seated round the festive board the father of the bride arose and announced in a loud voice, that the young man and the young woman had given to each other their troth, that they were about assuming the duties and responsibilities of married life; and that the friends were invited to assemble to celebrate the joyous event. All those that were present gave signs of approval; the pots suspended over the fire were emptied of their contents, and the viands were distributed among the guests. At the close of the repast all withdrew, and the married women and girls of the village gathered bundles of wood which they presented as a marriage gift to the young couple to make their lodge comfortable, if the season of the year required it. The marriage relation was not considered inviolable, especially if there were no children, for the bond of union could be broken at the will and pleasure of either the husband or wife. If a man was tired of his companion, he merely sent her back to her parents with the message that their daughter was worthless, and that she must provide for herself. The repudiated wife remained in a state of single blessedness until another opportunity presented itself to contract another marriage, which she did without the least difficulty; and it sometimes happened that women not advanced in years had already been married to twelve or fifteen husbands. They had also a custom among them to indulge in promiscuous intercourse on a certain night in the year. The young women and unmarried girls ran from hut to hut, where they were met by the young men who were also engaged in these nocturnal wanderings, and during this accidental encounter the young girls bestowed their favour on the lovers of their choice. The same practice was followed by husbands and wives, who readily accommodated themselves to their changed position without exciting jealousy or incurring disgrace.

The Hurons entertained a sincere affection for their children, who

never failed to support their parents in old age ; and they considered it a great blessing to have a numerous offspring. In case of separation the duty of taking care of the children devolved upon the father. The Huron women were delivered without outside aid or assistance, and immediately after the birth of the child they followed their ordinary occupations without the least inconvenience. The mother pierced the ears of the infant with a fish-bone or some other pointed instrument, and introduced a quill into the perforation to prevent its closing up. Children were suckled for several years, and sometimes they were made to swallow a quantity of grease immediately after birth. If the mother died before the weaning took place, the father fed the young nurseling from his own mouth with maize which had been boiled in water. The infant was tied to a board cradle which was set up by the side of the wall, or it was carried on the mother's back suspended by a strap from the forehead. Young boys and girls were not encumbered with clothing, and up to a certain age they went entirely naked, regardless of the shivering frosts of winter or the scorching heat of summer. They were treated with great indulgence, and were never chastised. Boys were early taught to shoot the bow, to spear fish, and to play with a crooked stick by propelling a wooden ball over the snow. Children could not inherit their father's property, which descended in the female line to the nearest relation of his sister, and this was probably owing to the fact that the paternity of children was uncertain.

When a Huron died the body was wrapped in the finest skins, and was laid out on a mat. The friends and relations were invited to assemble, and the chief of the village made a proclamation in these words : "Take courage, and prepare a festival worthy of the deceased," whose name he mentioned. Of the *agochin assiskein*, or the feast of the dead, all those partook who had contributed the materials with which it was prepared. In the meantime the female members of the family wept bitter tears, and uttered sad and plaintive wailings, which were commenced and concluded as ordered by the chief who acted as master of ceremonies.¹ The corpse, which was placed on a litter, and was covered with skins, was carried to the common cemetery accompanied by all the friends and relations ; and here it was deposited, with a variety of provisions, on a scaffolding of bark supported by upright posts. Infants were burnt near the highways, that they might enter the womb of the woman that might happen to pass, and thus be restored to life again. Those that died in battle were buried, and presents were given to the chief that he might avenge their death. The period of great mourning continued for ten days. During this time the nearest relations were lying down on their mats covered with their skin-mantles, with their faces turned towards the ground. They did not speak to their visitors, nor was there any fire kindled, even in the depth of winter ; and for this reason they ate all their food cold. The surviving husband or wife cut off a bunch of

¹ It is reported by the Jesuit missionaries that the surviving relatives devoted their skin-robcs, the hatchets and wampum to their dead ; but we are not told in what manner they disposed of them.

hair at the back of the head, which was considered a mournful ceremony. They renounced all festal entertainments, and never left their hut except at night.

The Hurons celebrated the festival of the dead every ten years, when the bones of their deceased friends were gathered, and wrapped in beaver-skins ornamented with shell beads; they were buried in a common grave, followed by dancing, feasting and rejoicing.

The Hurons, like the Mengwes, believed in the survival of the ghostly self (*esken*). They supposed that immediately after the separation of the *esken* from the body it wafted upwards in a dancing motion until it arrived at the home of Yoskaha and Atnihensic, whose abode was the Milky Way, which they called *atiskein antahatey* (bones of the dead). The surviving ghostly self of dogs they supposed to have been transferred to the contiguous band of starry clusters called *gagenon antahatey* (dog's bones). The *esken* was endowed with the physical and intellectual qualities of the body which it represented. Here in its lofty celestial mansion, it was subject to the same wants and necessities, and was prompted to action by the same sensual pleasures and appetites which were proper to its identical self during its earthly existence. Others entertained the opinion, that after the festival of the dead, the bones revived and wandered away towards the setting sun to a large village, where the ghosts of the stout warriors dwelled, who were possessed of sufficient bodily strength that enabled them to reach the distant place. Old men and children, on the other hand, who were too feeble to support the fatigues of such a long journey, were accommodated in a village in much closer proximity to their former home; and here they were employed in hunting birds, and cultivating the fields which the living had abandoned. Some of them even asserted that before arriving at the ghostly village they passed a lodge occupied by Oscotarak or the "head-piercer" who drew the brain out of the head of the dead. As the ghostly self had to pass a river spanned only by a badly supported log which was guarded by a fierce dog, several ghosts missed their step, and falling into the watery abyss below, they were finally carried away by the torrential stream.

The Hurons recognised the authority of chiefs, whose dignity was hereditary in the direct line of succession, provided the son, or near relation of the deceased *sachem* was endowed with the necessary qualifications, and had distinguished himself by his bravery on the field of battle. The controlling power of the chief was, however, only nominal; for he could command no obedience, but his influence was always predominant if he possessed great ability, and his persuasive eloquence forced conviction upon his hearers. The real power of the nation was vested in the council composed of the local chiefs and the elders, where after mature deliberation all questions of importance were decided by a majority vote. The council was convened in the lodge of the principal chief who, as presiding officer, directed the deliberations. He opened the council by delivering a long harangue, making a statement of the cause of their meeting, and touching upon the pending questions that were to be submitted to their consideration.

Those who were able to express an opinion on the subject proceeded to discuss the points at issue, and gave their advice. At the close of the discussion the votes were collected; a straw or a piece of rush served as substitute for a ballot. When a general council was convened, where all the provinces were represented, a large multitude of people assembled at some central point, and the occasion gave rise to festivities and amusing entertainments, of which dancing formed a conspicuous part. Presents were exchanged between neighbouring villages and tribes in token of friendship and fraternal alliance.

The Hurons were governed by customary laws that had been enforced among them from time immemorial. A curious custom prevailed with regard to murder which was intended to counteract the retaliatory measure of self-revenge. When a member of the village community was killed the whole village made common cause with the relations of the victim to take vengeance upon the murderer and his kindred. But the culprit was allowed to ransom his forfeited life by offering the "sixty presents" as a compensation for the injury inflicted, each of which was bound to be at least of the value of a beaver-skin mantle. The blood-money was tendered by the chief, who made a speech on the delivery of each article. The first nine presents, which were mostly composed of wampum, were handed over to the relations with the object of establishing peace, and to drive out of their heart all bitterness and feelings of vengeance. The others were suspended from a pole erected over the body of the victim. He who was convicted of malicious sorcery was put to death by the party injured. If a man had been robbed he had a right to despoil the thief, wherever he found him, of all his possessions even to his clothing.

The Hurons were a brave and warlike race. When a military expedition was intended to be organised by one of the war-chiefs he went from village to village, distributing presents among the warriors, to induce them to take part in the enterprise. When he had enlisted a sufficient number of followers, the place of meeting was appointed, where they assembled to enjoy themselves in noisy festivities, and to pass their time in martial exercises. When they started out for the enemy's country they carried a bag of corn-meal and roasted maize grain for their subsistence, while their equipment was confined to the bow and arrow and the war-club. As soon as war was determined upon the unfortified frontier villages that could not be defended were destroyed. Their tactics were restricted to stratagem, ambuscade and surprise, for they rarely met an enemy in open fight. Prisoners of war were treated with the utmost cruelty upon the principle of retaliation, for they were assured that a similar fate awaited them if they were so unfortunate as to fall into the hands of their enemies. While on their march the captives were compelled to sing and keep up a cheerful countenance. When they arrived in the village they were feasted so as to fatten them for a cannibal banquet. The women and children they captured were either killed all at once, or they were reserved as a present for their friends at home; or they were retained in their own service, and then they were always kindly treated. The

captive selected as a trophy of war, to gratify their vindictive spirit, was subjected to the most inhuman and even more than inquisitorial torture. The nails of their fingers and toes were torn off by force; the three principal fingers used for drawing the bow were lopped off; the skull was denuded of its hairy scalp, and coals of fire and hot ashes were heaped upon the bleeding head, or hot seething gum was poured upon it. Sometimes he was made to walk across a great number of fires with his body and feet entirely naked, between two files of tormentors who struck him with burning firebrands and rubbed his legs with heated axes. At other times they threw hot water on his back to increase his pain, and touched his fingers' ends and his sexual organs with burning cinders. Then they pierced his arm with a splint, drew out the nerves and tore them away by force. The captive remained entirely composed amidst all this agonising torture, singing, uttering threats against his fiendish executioners, and giving expression to his scowling hate by jeers, scoffs and words of defiance. When the victim approached the death struggle he was placed upon a scaffold; his head was cut off, his bowels were torn out, which were taken possession of by the children, who tied them to a stick and exhibited them, in passing through the village, as trophies of victory. It is said that the body was properly dressed and cooked in a large pot, and that the flesh was devoured with much relish at the public festival amidst the universal merriment and rejoicing of the assembled multitude. If the prisoner was a warrior of great courage, they knocked him down with a club, tore out his heart, which they broiled over the coals, and distributed it in mouthfuls to their young men to render them brave and indomitable. Sometimes they opened the aorta, and as the stream of blood was pouring out, they mixed with it their own blood, and by this means they hoped that they would at all times be apprized of the approach of an enemy, and would be safe against a sudden surprise.

The religious notions of the Hurons were similar to those of the Mengwes. They believed all nature to be animated, and they invested with specific powers all natural objects that possessed inherent force of action, which was the divine manifestation of the *okkis*. These were their tutelary guardians that were much revered, and their aid was invoked on all occasions. They asserted that their *okkis* were found on the rivers, accompanied the traveller on his journey, witnessed the making of treaties, stood by the side of the warrior when fighting, attended public festivals, and visited the bedside of the sick. They believed that they presided over certain rocks, especially those that resembled in outline the human form, and these were held in such great veneration that they never failed to make some offering when they passed.¹ They paid reverential honours to the rattlesnake, as one of their tutelary genii called *manetoo kinibec*; they invoked its

¹ There is a certain rock on the road to Quebec which they pretend had the head of a man with his arms raised in the air; and in the belly of this rock there was a deep cavern difficult of access. They believe that this rock was once a living man, and was thus metamorphosed. They hold it in great veneration, and offer to it tobacco in passing with their canoe whenever they are uncertain whether their

protection in crossing rivers, by making an offering of tobacco or sacrificing a dog to render it propitious. When one of their people was drowned or was frozen to death, they supposed that they had incurred the anger of the *okkis*, and to appease their guardian protectors a great multitude assembled from the surrounding country to celebrate a festival, on which occasion the body of the person that had died an unnatural death was cut up; the soft parts were burnt in the fire in honour of the *okkis*, and the bones were buried in the cemetery ground.

Their religious notions were not altogether confined, however, to a more or less rude nature worship, for at a later period they had created for themselves a mythology which personified certain hero divinities, but no evidence exists to show that they were worshipped or adored. This mythology, which resembles that of the Mengwes, is somewhat incongruous in its parts, and contradictory in its essential points. The representative of the beneficent principle of nature was called Yoskaha, who was himself the offspring of his grandmother, whom they named Atahentsic, who dwelled in some fabled land at an immeasurable distance. They described Yoskaha as a visible, corporeal being who, although growing old, was ever young; whose footmarks were impressed on the rocks on the borders of a river. They affirmed that he dwelled in a lodge similar to their own, which was abundantly provided with corn and all necessities of life; that he sowed grain, laboured in the field, ate, drank and slept like ordinary mortals; and yet they pretended that all the animals on the surface of the earth were submissive to him, and served him in all possible capacities. As he was the type of beneficence all he did was for the good of the red race; he made the seasons propitious to growth; he gave rain to fructify the earth, and he bestowed all good things upon the human race. His grandmother, on the other hand, represented the malevolent principle, for she counteracted by her wicked deeds the benevolent designs of Yoskaha.

According to another myth Atahentsic had fallen from the sky. One day she worked in a field, when suddenly a bear came in sight, whom she pursued accompanied by her faithful dog. They nearly came up to the animal, who, being too hard pressed, entered a deep excavation followed by the dog. When Atahentsic arrived at the brink of the abyss both the bear and the dog had disappeared, and actuated by a feeling of desperation she threw herself into the bottomless pit; but as good luck would have it the cavity was filled with water, and though she was pregnant at the time, she escaped without being hurt by her fall. Gradually the waters evaporated, the earth became dry, and solid land appeared, which became at once habitable. Some time afterwards Atahentsic was delivered of a daughter, who, by some mysterious influence, also became pregnant. In due course of nature she gave birth to two boys whose names were Yoskaha and Tawiscara. The twin brothers grew to the full stature of manhood, and to adjust a quarrel that arose between them they fought it out on

voyage would succeed. This they throw into the water against the rock, saying: "Well take courage, and cause us to make a successful voyage." Theodat's Grand Voyage, p. 225.

the spot ; one using as weapon the antlers of a deer and the other a prickly switch of the wild rose. The brother that wielded the weaker weapon was discomfited, and the blood that gushed out of his wounds was converted, as it fell to the ground, into hard, solid flint. The victorious champion returned to his grandmother, and established his lodge in the far east on the borders of the great ocean, and after the lapse of some years he became the father of mankind. He found the earth barren, a sterile and arid waste ; but he destroyed the gigantic frog that had drunk up all the waters, and the foaming torrents became smooth streams and lakes. He stocked the forests with game, and having learned from the Great Turtle how to make fire, he taught his children this invaluable art ; and it was he who watched over and watered the crops.

Onditashiaé was the *okki* of rain, winds and thunder. He was represented under the figure of a turkey cock ; the sky was his place of abode, where he dwelled when the air was serene. When he was roaring in the clouds, he descended upon earth to catch snakes which were necessary for his support. Lightning was produced when he expanded or folded up his wings, and when he was accompanied by his young brood the thunder-claps became terrific.

One of their legendary fictions is far more poetical than their mythology. A Huron, the legend reports, having lost his sister, whom he loved very dearly, and having a long time lamented her death, resolved to search for her in every quarter of the world. On travelling twelve days towards the setting sun he reached the village of the dead, where, at evening dawn, his sister appeared to him holding a dish of corn-meal in her hand, which she presented to him for his acceptance, but as he attempted to touch the ghostly shadow, it disappeared. He departed and continued his journey for three months, hoping to be able by persevering efforts to accomplish the object he had in view. During all this time his ghostly sister appeared to him daily, bringing him a quantity of corn-meal for his subsistence ; but she always vanished out of sight if he attempted to get possession of the loved one. He now found himself on the banks of a rapid river which seemed to be unfordable, and though it was spanned by logs that reached from bank to bank, yet they were so unsteady that he did not venture to cross on them. Having observed on the other side of the stream a hut surrounded by a cultivated field, which he believed to be inhabited, he shouted out aloud, which caused a man to make his appearance, who after looking round for a moment retired without replying. He then took courage, and crossed on the logs without any accident. He immediately walked up to the hut, and finding it guarded by a wooden head, he knocked at the door and called out, to which an answer was returned from within, asking the visitor to wait a few moments, but that he could only be admitted by first introducing his outstretched arm. The door being opened the master of the house asked the stranger in what direction he wished to travel, informing him that the country was exclusively inhabited by ghostly spectres. "I am aware of this," said the visitor, "and for this reason I came to obtain possession of my sister's ghost."

"Very well," said the host, "you are near the village of ghosts, go thither and you will obtain what you desire; all the ghosts are now assembled in a cabin, where they dance round Atahentsic, who is sick; do not fear to enter there; I here present to you a calabash which will be necessary to you for stowing away your sister's ghost." As he took leave of his host the stranger asked him his name, but he replied: "May it suffice to you to know that I am Oscotorac the 'head-piercer,' and that I am the keeper of the brain of your sister." He then left the hut and proceeded to the next village as directed. He soon discovered the cabin, and as he entered, the dancers were so much frightened that they all vanished; but the stranger was not dismayed, he tarried at this ghostly abode the whole day, and at evening dawn he had the satisfaction of finding the ghostly dancers again assembled; and to his astonishment he recognised his sister among the group. He attempted to seize her, but she escaped from his grasp; at last he took hold of her in such a way that she could no longer slip out of his hands. She struggled, however, all night to get away, and in this effort she became so far reduced in size, that her brother succeeded in slipping her, by a quick motion, into his calabash, which he tightly stopped up. Returning to the "head-piercer," he received the brain of his sister in another calabash, and he was instructed in all that was necessary to be done in order to bring about her revival. Arrived at the cemetery he took up the body of his sister, as directed, and carried it to his hut, where he prepared a feast. He then took the corpse upon his shoulders and walked round the hut holding both calabashes in his hands. On again entering the hut his sister would have revived, but unfortunately the charm was dissipated by one of the invited guests present, who, contrary to the orders given, opened his eyes and looked upon the ghost, which immediately vanished, and nothing remained but the dead body that was returned to the grave from whence it was taken.

The Hurons had numerous superstitious practices. Before undertaking any great enterprise they consulted their oracle called the "great turtle." For this purpose a lodge was erected covered with skins; and at evening dawn the conjurer, in an almost perfect state of nakedness, crept in on all fours by lifting up the skin covering. In a short time all kinds of noises were heard coming from the lodge. There was yelling, barking, howling intermingled with screams and sobs, and mystic words were uttered in an unknown tongue. At last perfect silence ensued, and a low, feeble, squeaking voice was heard, which was recognised by all those present as the "spirit of the turtle," that "never lied." A succession of songs followed, in which a diversity of voices met the ear. The conjurer then addressed the multitude in an undisguised speech, declaring that the "great turtle" was present, who would answer all questions proposed. After a large quantity of wampum had been introduced through an aperture into the lodge, intended as an offering, all the inquiries made were answered in the squeaking voice of the turtle.¹

¹ This must have been an interesting exhibition of ventriloquism.

During the fishing season the Hurons carefully avoided throwing any fish-bones into the fire, fearing that the ghosts of the insulted fishes might inform their still surviving companions of the bad treatment they had met with, and they might thus induce them to take the necessary precautions in order to avoid the danger of being caught. At their fishing stations they employed fish enchanters, who addressed the finny tribe in polite and persuasive terms, assuring them that they had nothing to fear; that his people never burnt fish-bones, exhorting them to come on and take courage, that they might have the pleasure of serving their friends who were always ready to honour them. They considered some of their dreams as being inspired by a supernatural power, and their oracular prognostications were followed with implicit confidence. They forewarned them of any misfortune that might befall them; they furnished useful predictions during a long journey, and gave the desired information to direct them in their hunting and fishing excursions. No important enterprise was undertaken before they had been instructed in a dream about the manner in which it could be successfully executed. But all dreams were by no means considered of equal importance, for this prophetic prevision depended for its authority on the personal character of the dreamer; and many dreams were deemed to be false and unworthy of credit.

The Hurons had much confidence in their conjurers or medicine-men, whom they called *lokis*. In cases of sickness they employed various natural remedies. They applied roots, some of which had poisonous properties, for the cure of wounds and ulcers. They used the moxa in the form of ignited elder-pith, to heal up festering sores. But the sweating process was the panacea in almost all diseases. Stones were heated to redness, and while the patient was cooped up in a miniature tent of skins, so as to exclude the external air, water was poured upon the incandescent stones, which produced a cloud of steam that set the sick person perspiring profusely, while the medicine-man sang in a monotonous strain, as a means of inspiring the patient with the hope of certain recovery. After having emerged from the atmosphere of the hot vapour bath the patient was plunged into cold water, and if his health was not restored it was due to the shock produced upon his nervous system. But the *lokis* did not confine themselves to natural means in their medical practice, for they had recourse, like all the charlatans of their class, to senseless mummeries and vulgar tricks. On paying a visit to a patient they took care to darken the lodge as much as possible, and no one was permitted to be present except the nearest relatives. They began to sing in a muttering tone of voice, picked hot stones out of the fire with their bare hands, rubbed the diseased parts, chewed burning coal, and spit the crumbled charcoal upon that part of the body where the pain was most severe. Sometimes they performed the sick-dance as the most efficient curative means. The dancers assembled in one of the largest huts in the village in a state of almost perfect nudity, except their breech-cloth and their ornamental trinkets. They formed a ring, moving their arms and legs, and stamping the ground with their foot to the measure of the song and of the tortoise-shell rattle. On the third and last

day the patient was made to attend the festivities and to join in the dance. At first he was supported under the arms, but when the third song was commenced he attempted to dance unassisted, while the spectators encouraged his efforts by addressing him: "Take courage, to-morrow you will be well." Sometimes the patient imagined he would recover if the object of which he dreamed were procured, or if the circumstances relating to his vision were practically made to come to pass.¹ If he dreamed of a white or black dog the whole country was scoured to obtain such a canine specimen, and if found he was killed and a dog-feast was prepared. Sometimes all the girls of the village were assembled, who stood round the patient's couch to nurse him in compliance with the order of the *lokis*, or in conformity with the dream of the sick man. The girls were then asked what young men they would prefer to have as partners the coming night, and having made their choice the fortunate lovers were informed of this unusual proposal by one of the masters of ceremonies, and in the evening they punctually came according to appointment, and had the pleasure of bestowing their caresses during the whole night upon the loveliest damsels of the village, while two *honundeunts* celebrated these transient nuptials by singing and shaking the tortoise-shell rattle.

When an epidemic prevailed in the village the *lokis* cast out the demon of the malady by breaking and upsetting all they found in the lodges, and throwing the firebrands out of the house; they bawled out aloud; howled to the top of their voice; chanted a song with the most furious gestures, and demeaning themselves like madmen they ran about in the village the greatest part of the night. They finally retired to rest to obtain the relief sought for from their dreams. Early next morning they again visited the lodges, and singing in a gentle tone of voice, they exhibited everywhere the presents they had received, praising the donors in words of commendation. If the article received corresponded with the object that had appeared to them in their dreams, they rushed out of the hut with exclamations of joy and expressions of satisfaction elated at this favourable coincidence. A stone was laid before the door of those who refused to bestow upon them some article of value, which was an intimation of hostile feelings on the part of those who had been slighted.

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¹ There is a case reported of a young man who was asked to eject his urine into the patient's mouth, and the sick man swallowed the dose as a medicinal nostrum.

ALGONQUINS.

THE Algonquins were composed of numerous tribes of Aoneo-Maranonians that were scattered over a vast extent of territory. They occupied the Atlantic coast from Savannah river on the south to the Strait of Belle Isle on the north. The whole of Newfoundland was in their possession; in Labrador they were neighbours to the Eskimos. Their northern branch, the Crees, dwelled along the southern shore of Hudson's Bay, and followed the streams which flow into it from the west. They formed a large family, comprising among their number not only the eastern tribes of Maine, New Hampshire, Rhode Island, Connecticut and Massachusetts, but the Delawares or Leni Lenapés of the Middle States. The eastern Algonquins of Connecticut were the Pequots, the Quinnipiacs, the Tunxis and the Hammonasets; in Rhode Island they were represented by the Naraguansetts, in Massachusetts by the Wampanogs, the Mohegans, the Massachusetts and the Pawtuckets; the New Hampshire tribes were the Pentuctets and Pennacooks; in Maine by the Passamaquoddies and Penobscots. Other north-eastern tribes more or less known were the Neumkeags, the Moratiggon, the Maquas, the Manimoys, the Niantics, the Novassii and the Marchicans.¹ The country they occupied was then a continuous forest-wild, with its valleys and hills decked in the greenest verdure, shaded by far branched oaks, elms, beeches and ash. The deer, the wolf, the fox, the bear and the beaver roamed through the gloomy recesses of the widely extended woodlands. Flocks of turkeys perched upon the highest trees, herons snatched away their finny prey at the edge of the marshes and on the banks of rivers; quails and partridges piped through the grassy plains, and singing birds made the air vocal with their warblings. Shads and lampreys abounded in the rivers during early spring-time, and a variety of water fowls covered the surface of the waters.

The Algonquins of New England were typical representatives of their race. The men were generally tall, well-proportioned and well-formed. They were not very muscular and were not disposed to become corpulent; but they were capable of enduring fatigue and privation with stoic firmness. Their complexion was tawny shading off into a coppery red. The ordinary outline of their features was coarse, and was wanting in expression. They had high and prominent cheek-bones, widely separated, black eyes, and a broad nose sometimes curved at the end. They had a flattish face, full lips, white, well-ranged teeth, and black, lank and often very stiff hair. Their women were for the most part short and clumsy, and it happened but rarely

¹ The other tribes that spoke dialects of greater or less affinity with the Algonquins were the Nantiacs who dwelled along the Chesapeake Bay, the Powhattans of Virginia, the Pamplicos of North Carolina, the Knistenaux south of Mississippi, the Pottawattamies of Lake Michigan, the Missiosigees of Lake Ontario, the Menemenees of Green Bay, the Miamis, the Piankishaws and the Illinois east of the Mississippi, the Sauks, Foxes and Kickapoos on the Upper Missouri, the Shawnes on Cumberland River, the Blackfeet or Saksikas in Montana, and the Cheyennes on the Platte River.

that a delicate or handsome face was seen among them ; for their features were generally of a very ordinary cast. But their mode of life, which was burdensome, servile and laborious, undoubtedly contributed much to efface, at an early age, all the youthful charms with which nature might have endowed them.

The moral character of the Algonquins was such as circumstances had made it, and they followed the natural bent of their inclinations without self-reproach and without much restraint. Unaccustomed to physical or mental labour they were indolent by nature, addicted to licentious practices, and fond of frivolous amusements and sensual pleasures. They gained their means of subsistence without much exertion and without reflection, and they were highly improvident, and while they devoured their abundant stores with gluttonous voracity, they endured the pangs of hunger and the hardships of privation without murmuring and complaint. They were not governed by regular laws ; wrongs and injuries could only be punished by the exercise of self-revenge, which made them vindictive ; and homicide was a common occurrence as an act of self-preservation. The right of property was greatly restricted ; and there was no precise standard to appreciate its real value ; and the appropriation of what belonged to another, although reprobated by public opinion, was not considered a heinous crime. Their imagination, like that of children, was wild and undisciplined, it was far more active than their reasoning power ; and they were greatly given to exaggeration and the perversion of facts ; so that when prompted by interest or necessity the habit of lying became an inveterate practice. Their life was passed without much excitement in the everyday routine of common occurrences ; and they were eager to seize every opportunity to produce some change in the ordinary course of events, and they never failed to drink to intoxication whenever a favourable opportunity was presented to them.¹ Very few had anything to give, and it was but rarely that they needed any aid or assistance from others ; but they were the more ready to show their gratitude when they became the object of some unexpected favour. Their food having been obtained as the free gift of nature, they freely shared their abundance with those whose supplies had been failing, and their hospitality to strangers as well as friends afforded them the additional pleasure of social intercourse and the pastime of an interesting conversation. Like all men of uncultivated intellect the least injury excited their deadly hatred, and their anger could never be appeased except by some cruel act of retribution.

The lodges of the Algonquins were rude and simple structures. The framework consisted of poles stuck into the ground, of which the upper ends were bent over and tied together to form the roof. They were generally made impermeable to water by covering the side walls

¹ The moral character of the Algonquins as described in the text has been written out by their enemies, who had oppressed and killed them like wild beasts ; and while it is in great part true, it cannot be left out of consideration, that the natives had already been corrupted and their primitive moral sense had been perverted by their changed condition forced upon them, and their close contact with the white man. For their primitive character see Abenagues.

with bark, and thatching the roof with reeds and rushes. Some of the better-class houses were from forty to a hundred feet long and thirty feet wide, and were capacious enough to accommodate several families. Their furniture was as simple as their dwelling. A light frame about a foot in height covered with skins served as bed. Their household utensils were wooden dishes, bowls and huge spoons, baskets, pails, pots, and stone mortars.

The Algonquins generally led a migratory life, wandering about from place to place in search of new hunting grounds. In winter they left the exposed regions of level land on the sea-coast and on the banks of the large rivers, seeking shelter and protection from the cold, icy winds of a northern climate, in the deep recesses of the forests, where they were sure to find an abundance of game and an adequate supply of firewood. If they were threatened with the inroads of a formidable enemy they retreated to the fortified villages of their tribe, or fled to the swamps and marshes which were difficult of access. The more warlike tribes lived in large compact villages which were fortified to guard against the sudden surprise of an enemy. The site selected for these places was always some elevated hill not easily approachable, and affording a wide view in the distance, so as to be able to perceive the advance of an invading force. Some of the villages occupied an area of two or three acres, though most of them were much smaller. The houses were built close together around a central square, where the public assemblies were held and feasts and festivals were celebrated. The town was enclosed by palisades composed of young tree-trunks firmly planted in the ground which were ten or twelve feet high. At one side, where the opposite ends of the fence came together, they overlapped each other, leaving a narrow passage between them, which was the only opening where an entry could be effected, and this was always closed at night by piling up a heap of brushwood. The fortified towns were the places of residence of the grand *sachems*; and here the general councils were held that decided all questions of public interest.

The costume of the Algonquins was confined to the aboriginal breech-cloth, and to moccasins of soft dressed deerskin frequently tastefully embroidered with shell-work. Leggings of prepared deer-skin were generally though not universally worn, for during summer their use was often dispensed with. To protect themselves against the cold, chilly blasts of winter they threw a mantle of soft, pliant skin around their shoulders which was sometimes painted and embroidered with shell-beads; and on special occasions they decked themselves out with cloaks of feather-work of a gay and fantastic appearance. When the snow was very deep they facilitated locomotion by means of snow-shoes in the form of a tennis racket, which they fastened to their feet with deer sinews. The women were very decently dressed; they wore a leather skirt neatly fringed at the margin, and a skin petticoat was fastened round the waist by a belt, which nearly reached down to the feet. Boys went entirely naked up to the age of twelve, and little girls had a narrow flap girded round their loins. The men trimmed their hair according to their fancy in

the most fantastic manner. Some shaved clean one side of the head, while on the other side the hair was left unshorn. Others cut their hair short, leaving but a central strip two or three inches wide, which ran from the forehead to the nape of the neck, the hair being stiffened with paint and bear's grease, so as to make it stand up on end. The hair of the women was plaited in long, heavy tresses, which hung down between their shoulders, and their head was sometimes wreathed with wampum strings or ornamented with a cap-like head-dress. They painted themselves for cosmetic purposes and encircled their arms and legs with shell-bracelets and anklets. The men rarely had recourse to the practice of painting except when going to war, to render themselves as hideous and frightful as possible.

The food of the Algonquins was abundant and substantial. The game they killed in the chase supplied them with meat, and those that lived near the great rivers or on the sea-coast depended more on fish and shellfish for their meat-dishes. Their fish were dressed by cooking them whole without taking out the entrails, so that not only the juices, but all the less desirable parts of the internal cavity were retained. But their great national dish was the *succotash*, which was a mixture of maize and beans boiled together in a pot, to which a quantity of fresh or dried fish was frequently added. Sometimes it was rendered more savoury by mixing with it ground-nuts and Jerusalem artichokes,¹ and by thickening it with powdered walnuts, chestnuts and acorns. They had already learned to make bread, and for this purpose they mixed corn meal with a quantity of water, kneaded it into dough, and formed it into cakes which they wrapped in leaves and baked in the ashes. They also gathered numerous kinds of berries, of which strawberries, blackberries and whortleberries were most abundant. They boiled their food in earthen pots, and roasted their meat on wooden spits stuck into the ground and inclined towards the fire. They had no regular meals, and they satisfied their appetite whenever nature prompted them to do so, provided they had a sufficient quantity of provisions in store, for as they were very improvident necessity sometimes compelled them to fast for two or three days.

The chief occupations of the Algonquins were hunting and fishing; and agriculture was also carried on, but on a very small scale. Bows and arrows were exclusively used as hunting weapons. The bow was usually of hickory wood from three and a half to four feet long, requiring considerable strength and long practice to string it and to use it with effect. The arrow was of reed or elder wood, and was pointed with flint fashioned into proper shape with much labour. To catch some of the larger game they frequently made use of traps. Sometimes they planted a hedged lane a mile or two in length and a mile wide at the upper end, which gradually narrowed until it became contracted to an intervening space of six feet between the upright barriers, and if they succeeded in driving a large herd of deer into this blind alley they were shot down by the hunters who suddenly emerged

¹ *Helianthus tuberosus*.

from their hiding-places. The animals ordinarily hunted for their flesh or their furs were the deer, the moose, the bear, the raccoon, the rabbit, and the squirrel. Wild cats, wolves and foxes were killed for the sake of their skins. Otters and beavers, which were then abundant in the streams, were highly esteemed for their furs. In rivers, ponds and marshes as well as on the sea-shore were found cranes, geese and ducks; and quails, partridges and turkeys were plentiful in the forests. Hunters generally started out alone on a hunting tour as a daily business to supply their domestic wants, but at times large parties, varying from twenty-five to three hundred, joined in an extensive drive hunt, and the game thus secured furnished them with a great portion of their winter supplies. In the autumn months they frequently formed trapping parties, in which ten or twenty hunters united, and they were sometimes accompanied by their wives and children. Having previously watched the usual haunts of the deer they proceeded to the locality where each man had his circuit marked out, within the limits of which his operations had to be confined; and building himself a hunting lodge of bark and rushes in some central spot he set his traps, from twenty to forty in number, in the path over which the deer were most likely to pass. Every two days he made the round of his circuit to ascertain the result, but sometimes he was disappointed, for the wolf had anticipated his coming and caught his prey, and generally the voracious prowler was in turn caught in the trap set for him, which was weighted with heavy stones so as to prevent his escape. At the commencement of winter the trappers abandoned their frail dwellings, gathered their dried meat together, and being thus supplied for winter, they returned to their wigwams or villages, often tracing their course homeward over a great distance through a deep snow. Hooks, spears and nets were used for fishing. The smaller kinds of fish were caught in rivers, ponds and even the sea-shore with little difficulty. Even children speared with pointed sticks the smaller fry as they passed the flats and shallows. In the spring they took bass, cod, rock, blue fish and salmon. Sturgeons were caught with stout nets made of wild hemp, while the fishermen paddled about in canoes, or they were struck with a dart armed with a sharp-pointed bone kept in hand by means of a string. Lobsters were secured in low water with a sharpened staff about seven feet long notched at the upper end to secure a sure hold, and when empaled they were put in a large bag. Porpoises, which were surprised among the rocks or in the shallows, were frequently attacked by a party of fishermen, who despatched them with their spears. Occasionally whales were floated to the shore, and being thus left in a helpless condition they were killed with considerable labour by the united efforts of a number of spearsmen, and the whole community was thus supplied with an abundance of meat and blubber.

The agricultural operations of the Algonquins were confined to the cultivation of corn and beans, which was exclusively attended to by the women; while the men deemed it sufficiently important and dignified to perform the necessary labour for raising tobacco. The agricultural implement in general use was a kind of spade rudely

constructed of wood, or it was composed of a large shell fastened to a wooden handle. The planting was probably effected by means of a stick or with the fingers. To break up a new field for cultivation the friends and neighbours of all ages and all sexes assembled to lend their assistance, and the work was performed in a short time. Twelve, fifteen or twenty bushels of maize were generally harvested by an industrious family, unless the crop had been injured by wild beasts or had been otherwise destroyed. After the corn was fully ripe it was pulled from the stalk and spread in the sun to dry, at the same time it was carefully protected from the rain and the dew. When sufficiently hardened it was stored away in a hole dug in the ground, and was preserved for winter use.

The Algonquins were not very skilful in the mechanic arts. The appliances used as well as the articles produced were rather primitive. One of their canoes was made of birch bark strengthened on the inside with knees or ribs. It was a light and manageable water-craft, but it had too great a tendency to upset. The more solid and more substantial boat was the dugout made of the large trunk of a pine or a chestnut tree. After the tree was felled, and the branches had been cut away, the excavation was effected by the application of fire, shell or stone hatchets being used to cut or scrape off the charred portion of the wood. Having been hollowed out, the boat was neatly finished, and as its length varied between twenty and fifty feet, it was capable of carrying from five to twenty men. Their woodwork was confined to carving out of hard knots dishes, bowls and spoons. Their women plaited baskets and mats of wooden splits, rushes and long grass stems. Their mats were of various sizes, they were neatly finished, and were often painted with figures of flowers, fishes, birds and beasts. They made pails of birch bark—a work which was very ingeniously contrived. They were provided with handles and were perfectly water-tight. They shaped clay into pots, with a rounded oval base which could only be placed in an upright position in a heap of mud or sand. Their stone bowls and mortars, which were produced by the men, were either circular, with a handle resembling the head of an owl, or they were of oblong form, with the handles representing dogs' heads facing each other. Their wampum belts were the recognised standard of exchange, and constituted their currency by which their barter and trading were regulated. It is with these that they paid their tribute, and they served as pledges to establish the existence of an agreement or contract between different tribes. There were the black and white kind of wampum beads; the former were cut of the shell of a sweet-water mussel, the latter were made of the enamel of sea-shells. Both were perforated and rounded with stone implements; they were finished with much care, were delicate in proportion and of neat workmanship.

The Algonquin languages, as they were spoken by the different tribes, were quite distinct in vocabulary, but they had nevertheless much affinity in grammatical construction. They were copious and rich in synonyms. They were distinguished by the almost universal

characteristic of the Maranonian languages, of compounding new words from syllabic abbreviations of more simple expressions, thus contracting a whole sentence into a single word. The Mohegan language was almost perfect as regards its organic structure. It had all parts of speech, had words for many abstract ideas, and the conjugation of its verbs was regular through all the variations of a negative, causative and other forms. The Algonquin dialects are polysyllabic with reference to words that indicate an action or a real fact; they are, on the other hand, monosyllabic to give expression to forms and relations. The modification of words is effected by suffixes, of which the possessive pronouns only make an exception, which change their relation by performing the function of prefixes. The whole force of these languages rests in their exclusive capacity of developing substantive forms, which is brought about by suffixes. But, however limited the means are of giving expression to case inflections, the mutual relations that exist between the subject and various objects are given in an exact and precise form. The nouns are divided into animate and inanimate. There exists no grammatical distinction of gender, and the plural is indicated by suffixes, which differs according as the word applies to an animate being, or to an inanimate object, or in accordance with a vowel or a consonantal ending. Thus, *anicinabe*, "man;" plural: *anicinabek*, "men;" *kinebik*, "serpent;" plural: *kinebikok*, "serpents;" *kijig*, "day;" *kijikon*, "days;" *anibic*, "leaf;" *anibican*, "leaves." The nouns are capable of designating the relation of present or past time by a suffix. Thus, *Ojackueto* (the name of a living man); *Ojackueto-goban*, "Ojackueto who has long since been dead, and whom I do not know." Nouns are not declined. The nominative, dative and accusative are recognised by their peculiar position in the sentence, or in connection with some pronominal forms. In the genitive the thing possessed follows the word expressing possession. The locative case is indicated by the particle *ing*; as, *nipi*, "water;" *niping*, "in the water;" *aki*, "land;" *aking*, "in the land." Adjectives either precede the substantive and are unchangeable, or they follow it when they agree with the noun in number. Thus, *mino anicinabek*, "good men;" *anincinabek minok*, "good men." The numerals are designated by distinct words up to five. Six is expressed by 1 + 5; seven by 2 + 5; eight by 3 + 5; nine and ten are compound words. The personal pronouns have specific words in the singular and plural. The first person plural has two forms, and the third person singular has no gender. Thus, *nin*, "I," *kinauint*, "we," including the speaker; *ninauint*, "we," exclusive of the speaker; *kin*, "thou;" *kinaua*, "you;" *uin*, "he, she or it;" *uinaua*, "they." The possessive pronouns are derived from the personal pronouns and are prefixed to the substantive, with the exception, however, of the third person. All the verbs are originally derived from nouns, which are divided into two classes: nouns considered as agents (*nomina agendis*) or substantives proper, and nouns expressing actions (*nomina actionis*), corresponding to verbal nouns. Thus, *sakih*, the verbal noun "beloved," is inflected as follows: *ni-sakih-ik*, "my being beloved by

him," *i.e.*, "he loves me;" *ki-sakih-ik*, "thou being beloved by him," *i.e.*, "he loves thee;" *o-sakih-igo-n*, "his being beloved by him," *i.e.*, "he loves him;" *ki-sakih-igo-nan*, "we being beloved by him," *i.e.*, "he loves us" (inclusive); *ni-sakih-igo-nan*, "we being beloved by him," *i.e.*, "he loves us" (exclusive); *ki-sakih-igo-ua*, "you being beloved by him," *i.e.*, "he loves you;" *o-sakih-igo-uan*, "they being beloved by him," *i.e.*, "he loves them." The plural is conjugated in the same manner by substituting "them" for "him;" as, *ni-sakih-igo-k*, "my being beloved by them," *i.e.*, "they love me," &c. There is a particular mode of inflection for each of the three personal relations with reference to each other, which differ also with regard to animate and inanimate objects. The passive voice is expressed by a similar construction, as, "my going to be beloved by him," &c. The tenses are indicated by suffixes, as present: *ni-sakiha*, "I love him;" imperfect: *ni-sakiha-ban*, "I loved him;" *ni-sakihak-banek*, "I loved them;" *ni-sakih-ik*, "he loves me;" *ni-sakihig-oban*, "he loved me;" *ni-sakihig-ok*, "they love me;" *ni-sakihig-oban-ek*, "they loved me;" pluperfect: *o-ki-sakih-aban-en*, "he had loved him;" perfect: *ni-ngi-sakih-a*, "I have loved him." The future is designated by *ga*; as, *ki-ga-sakih-a*, "thou shalt love him;" *ki-ga-sakih-uk*, "thou wilt love them." The past future is formed by adding *ki* the sign of the perfect to the future; as, *ki-ga-ki-sakih-aua*, "you will have loved him;" *ki-ga-ki-sakih-aua-k*, "you will have loved them." The language indicates the diminutive in an absolute sense by the suffix *ns*, as, *okima*, "chief;" *okimans*, "a (diminutive) chief." The deteriorative is designated by the addition of *c* and *ic*; as, *nipi*, "water;" *nipic*, "bad water;" *nipicic*, "totally bad water;" the dubitative, expressing doubt, takes as sign *tok*; as, *ni-sakiha-tok*, "I perhaps love him;" *nind-auema-tok*, "he is perhaps my brother."

The most common public amusement of the Algonquins was dancing. Their dances took place in the public square, in the large wigwams, or on the green sward, outside of the fortified villages. The steps and measure were very simple. A large assembly formed a circle around the area, where the performers exhibited their skill and agility. One of the company rose up and stepped into the centre of the circle, and commenced his saltatory exercises, holding in his hand some valuable article which he flourished in every direction. All at once one of the spectators got up, and turning towards the dancer he addressed him by saying: "I beseech you," which was intended as a polite request to favour him by yielding up to him the object of value he held in his hand. The demand was immediately complied with, and the dancer, taking up another article of equal value, likewise held it out to the spectators, and another one of his friends again relieved him of his gracious gift in the manner already indicated. When the first dancer was worn out by fatigue, and his store of goods was exhausted, his place was supplied by a new performer, who repeated the same formalities. At the close of the exercises the dancers were quite impoverished, but they partially compensated themselves for their losses by begging other objects of value from the assembled spectators.

The Algonquins were passionately addicted to gambling. They played a kind of card game with bits of rushes, and a dicing game, for which they used pebbles and other small objects painted in a manner so as to make the different sides distinguishable. Football was also a favourite game. They often staked their whole property, the petticoats of their wives, and if unmarried even their own persons on the issue of the game. If they were unlucky in their gambling operations they were frequently compelled to give themselves up to serve as slaves, and in this case they became so melancholy and dispirited that they often put an end to their life by committing suicide.

The Algonquin women occupied an inferior position in the household. They were not only the slaves of the domestic establishment, but it was their bounden duty to plant and gather the crop, to pitch and take down the wigwams, to cut and bring in the wood, to dress the food and carry the burdens while travelling. Marriage was a loose, brittle tie that was easily bound and easily severed. Generally the young man who wished to pay his attentions to a young girl, first obtained the consent of the parents by making them a present of from five to ten fathoms of wampum. Frequently the young maiden was directly applied to by her lover, who offered her, as an inducement to agree to their union, some valuable ornamental articles of shell-bead work. If the present was accepted it was equivalent to an act of betrothal, and the parties were pledged to fulfil the contract. They then proceeded to the lodge of the *sachem*, whose previous consent was necessary to render the union valid, and who performed the marriage ceremony by joining their hands, which made them man and wife. Polygamy was practised without limitation, but the first woman married was the mistress of the household. The practice was, however, principally confined to the *sachems* and to the wealthier classes; but the common people were contented with one wife. Separation frequently took place if one of the parties had been guilty of infidelity, but other causes of minor importance were often sufficient to dissolve the marriage. Incompatibility of temper or natural aversion was sometimes the only motive for a woman to leave her husband; and to avoid the contingency of being again subjected to his power, she took refuge with a hostile tribe, by whom she was always welcomed, and was received with open arms. Adultery was a crime which was punished, on the part of the husband, by publicly whipping his guilty wife, and no one would interfere even if he inflicted a dangerous wound or if death was the consequence of his violent proceedings.

Parents treated their children with the greatest affection and tenderness. They were very indulgent and hardly ever corrected them. They reasoned with them, and endeavoured to convince them of their wrong, and induce them to change their conduct by the power of persuasion. Girls were subjected to a much severer discipline than boys, for it was thought wise to develop a bold and independent spirit by encouraging them to act with freedom and without restraint.

The Algonquins buried their dead with ceremonial forms, and one of the oldest and most respectable men of the tribe acted as master of ceremonies. After the corpse had been adorned with ornamental trinkets, which enclasped the arms and were hung round the neck, it was shrouded in mats and skins, and was then covered with sticks. Having been borne to the place of burial the body was consigned to the grave in a sitting posture or in a reclined position, and the war and hunting weapons of the deceased as well as some dishes of food were deposited by his side. The relations, with their faces painted black, as a sign of mourning, sat round the grave weeping hot, gushing tears, which even purled down the cheeks of intrepid warriors, while the women gave expression to their grief by uttering doleful shrieks and frightful howls. The grave was then filled up, and the sobs, tears and lamentations continued with increased violence until the last clod of earth had been thrown down, and they found consolation only in hope or forgetfulness. Sometimes the mats and dishes used by the deceased during his lifetime were laid upon the grave, and his clothes were suspended from a neighbouring tree, which was henceforth consecrated to the dead, and no one dared to touch it, fearing that the sacrilegious act might send him prematurely to the lower world hungry and naked, houseless and deprived of all that gives to human existence its charms. When a man of high rank died a considerable amount of property was sacrificed as a peace-offering to the manes of the departed, or as an act of devotion to conciliate the favour of their guardian protectors, who were the immediate cause of the great calamity. They frequently abandoned the dwelling in which the deceased died, and fathers at the death of their favourite son sometimes set fire to their lodge, and saw it consumed with all its contents as a mark of disconsolate grief, and as an expression of their affection. Visits of condolence were made by the neighbours and friends of the bereaved family, and as they entered the wigwam they approached the mourners, stroked them softly on their cheek or head, and said in a gentle tone of voice: "be of good cheer."

The Algonquins had a distinct idea of a future state of existence. They believed that though the body of the dead was immovable, yet the ghostly self still survived in some form; and they supposed that it was sleeping, but was still possessed of imperceptible motion. They affirmed that those who had performed their duty in this life, and had shown themselves brave and valiant, would be received in the house of Kiehtau, their benevolent tutelary guardian, who dwelled somewhere in the south-west, where the climate was genial and mild, where sorrow and grief would be unknown, where their earthly joys and pleasures would be perpetual, and would never be marred by the blighting influence of misfortune. Here they would live in greatest abundance, and all the good things they had loved in this life would be supplied to them in greatest perfection. Here the fields were teeming with golden corn in the utmost profusion, the verdant meadows were enamelled with the loveliest flowers; the crystal waters of the rivers afforded the most delightful bathing; pretty wigwams were provided without labour; hunting and fishing were the most pleasant exercises without

weariness and disappointment. The bad Indians, on the other hand, who had proved themselves worthless and cowardly during their natural life were turned off with contempt from the doors of Kiehtau, whenever they were knocking for admittance; they were doomed to wander homeless and houseless in lonely and desolate regions, with horror and dread all around them, and restless, gnawing discontent in their heart.

The Algonquins recognised class distinction, with its privileges and unjust discriminations. The ruling chiefs and their descendants, the officers who were invested with a higher dignity attached to the exercise of their authority, and the hereditary aristocracy of the tribes occupied the highest social rank, and were honoured as much for their position as their pretension to superiority. The next class were called *sannops* and comprised the mass of the people, including warriors, huntsmen and all other home-born natives. They were the land proprietors, they enjoyed the undisputed right of pursuing the chase in the common hunting grounds, of fishing in the rivers and on the sea-coast; and they were allowed to appropriate a portion of the land for cultivation as far as necessity required it. It was also one of their prerogative rights to follow the *sachem* in his excursions. The lowest class were those who did not belong to the tribal community by right of birth, and were either strangers themselves or descendants of aliens. Their condition, in some respects, resembled that of slaves. They could claim no property in the land, could not join the chief's party when travelling through the country except by express permission, and they were more or less subject to the orders of the *sannops*.

The government of the Algonquins was a regular political organisation. The highest authority was vested in a chief who bore the title of *sachem*, who was more or less independent, and might have assumed despotic powers provided he could support his claim to unlimited sovereign authority by his abilities, his eloquence, his sagacity and more especially by his liberalities, as the most effective means of rendering himself popular. He was assisted in the exercise of his functions by a body of men who acted as his counsellors. If he was deficient in the qualities that make an energetic and efficient ruler, and rendered himself odious by his arbitrary acts, his orders were treated with contempt, and no respect was paid to his dignity. Ordinarily the *sachems* were distinguished for their prudent reserve, and however great their personal influence might have been, they hardly ever acted contrary to the immemorial customs of the tribes, and they never failed to submit all questions of importance to the decision of the council of the nation, where all affairs of consequence were publicly discussed, and the leading men of the tribe expressed their views in lengthy and animated harangues. The chieftainship was hereditary in the direct line of succession, and in default of male heirs the oldest daughter was invested with the dignity of chief and supreme ruler. The chief was only allowed to marry the daughter of a noble, which rendered the noble descent of the heir-apparent on the mother's side unequivocal. It was not rare for a rival claimant to seize upon the chieftainship, but the usurper generally belonged to the reigning family. The subordinate chiefs bore the title of *saga-*

mores,¹ who were probably ennobled war leaders, whose merit as able and courageous commanders was recognised by a number of warriors and followers, and who by their liberalities acquired popularity, and became the favourites of the masses.

The *sachems* exercised, in person, ordinary judicial powers and inflicted the customary punishment upon offenders; and they thus acted as judges as well as executioners. If the delinquent was at too great a distance from their place of residence they authorised one of their counsellors to act in their name, and they delivered to their delegate their knife or tomahawk, which served at once as the warrant of authority, and as the instrument for carrying the sentence into execution. If a murder was committed the criminal was seized and was brought into the presence of the *sachem*, who either knocked his brains out with a tomahawk, or stabbed him to the heart with his knife. A thief was reprimanded for the first offence; if he was guilty of stealing the second time he was severely beaten, and if he repeated the felonious act the third time he had his nostrils slit open, which branded him with infamy, and his character being thus publicly known, he was closely watched, and every one was on his guard to protect himself against his pilfering propensities.

The sachemship was not a mere dignity, for a considerable amount of revenue was attached to the office. The chief was entitled to the first fruits of maize and beans, voluntary contributions were made to him from the products of the chase, and he also received a portion of the fish secured in a fishing excursion. He was not only abundantly supplied with all the necessary means of subsistence, but he was furnished with a considerable quantity of skins and furs for his clothing and his beds. He always treated those who favoured him with their voluntary gifts with the utmost politeness; he went out to meet them, rewarded them with some trifling keepsake in return, and assured them of his friendship by complimentary expressions. The spoils of war, especially the captive women and ornaments taken from a conquered chieftain, belonged to him of right. He was besides the lord of all the waters within the limits of his jurisdiction; he was considered the owner of the whales that were stranded or the wrecks that were found on the shore, and he could also claim the skins of the deer and wolves that had been killed by the hunter while swimming in the water. The *sachem*, in return for these concessions, was bound to exercise the most munificent hospitality; he received all strangers and travellers and regaled them in the best possible manner, and he entertained the ambassadors that were sent to him from stranger-tribes.

War was a professional pursuit among the Algonquins, and they deemed it most glorious to be distinguished as a warrior, and to humble or destroy the real or imaginary enemies of their tribe. Their warlike enterprises were sometimes serious encounters with a brave and ferocious adversary, but generally they were merely forays or partizan expeditions organised for purposes of robbery and plunder,

¹ Among the Abenagues the supreme chief was called *sagamore*, and the inferior or tribal chiefs *sachems*. Authorities on this point differ, but it is probable that the *sagamore* was everywhere the supreme chief.

and they were conducted with much secrecy, and with no less sagacity than cunning. They fought not only on land, but they made maritime and river excursions by travelling and fighting in canoes. Insults of various import and injuries of a frivolous character served mostly as pretexts for invading the peaceable possessions of a neighbouring tribe. The most frequent cause of an internecine conflict was the jealousy that existed between the rival *sachems*, who spoke in words of contempt and vituperation of each other, and this offence was still more aggravated if the name of a deceased chief was mentioned in contumelious terms. Frequently before war was determined upon a council of the nation was called to take a decision in the matter, and arrange the plan of the projected campaign. Before hostilities were commenced ambassadors were sent to the enemy to recount to them the insults and injuries with which they stood charged, and to demand speedy and adequate satisfaction for the wrong. After the requisite number of warriors necessary for the success of the expedition had been recruited, they met in the evening previous to starting in the public square, hideously painted and fully equipped, to perform the war dance. They formed a circle round a painted post, and one of the party would, from time to time, detach himself from the circle of dancers, and making a spring into the centre of the area, he violently brandished his war-club, and furiously struck the post in a manner as if he were engaged in killing an enemy, whom he fictitiously scalped by a characteristic mimic action. Having performed this great deed of heroism he boasted of his former achievements, of the number of enemies he had slain, uttering reproaches against his adversaries, whom he accused of cowardice, terminating with the menace that he would kill their young men, and take their women captive. This dramatic play was repeated by every one of the warriors present, all speaking in extravagant terms and in a vaunting tone of voice of their past exploits and of their determination to conquer or die. The leader of the expedition then addressed the war party in a long and earnest harangue, exhorting his men to exhibit their wonted bravery on the field of battle that they might win additional glory and renown, and secure certain victory to their arms by their unflinching perseverance and never-failing constancy. At the same time he spoke with contempt of the enemy, and excited the spirit of revenge of his warriors, reminding them that it was their duty to obtain redress for the wrongs and insults that had been heaped upon their tribe. On their march to the enemy's country they took every precaution prudence could suggest or experience devise to prevent their movements from being detected. As they were ranged in single file they trod into each other's footsteps, so that it became impossible to ascertain their probable number. Or they waded through the beds of shallow rivers, or stepped from rock to rock, or from one fallen tree to the other, to leave no traces of their presence in the ground, and give any indications of their progress. They concealed themselves in the daytime in the forest, and pursued their journey principally at night, and when they arrived at the hostile village they waited till early morning dawn before they ventured to fall unwarily upon the sleeping foe,

and they rushed forward to their bloody work of destruction with frightful yells and wild, hideous shouts. Sometimes, however, they were met by a valiant adversary who, being aroused from his slumbers, did not surrender, nor take to flight, but courageously seized his weapons, and sometimes drove his assailants from the field, and compelled them to retreat discomfited, routed and defeated. During the action both parties endeavoured to avoid as much as possible the fatal missiles of their opponents. They skulked behind the trees and shot off their darts; they dodged from place to place and moved out of the way with the greatest agility, so that the hostile arrow would often miss its aim. Although these encounters were not very bloody, yet many a well-aimed shaft stretched the warrior to the ground, and the brave who performed the gallant deed fearlessly rushed forward armed with his tomahawk, and having made a circular cut in the skin of the skull with his flint-knife, he pulled off the scalp at one jerk with his teeth. This glorious trophy of war he waved about in triumphant exultation, and he either continued his bloody work or he hastened away to join his comrades, to save himself from an equally bloody retaliation. Prisoners of war were treated with inhuman cruelty, unless a favourite captive was adopted by one of the families who had lost one of its dear friends in the war. In such cases the stranger was received in the lodge as a friend of the household, who supplied the place of an absent husband, a son or a brother that had been killed in the conflict of arms. He enjoyed all the rights and privileges of a member of the tribe, and was only watched if he showed some inclination to return to his own people. But captives that had not the good fortune of being redeemed by adoption were subjected to the most fiendish tortures; the most terrible death awaited them, and in this work of inquisitorial ferocity the women took the most active part. The victim was bound to a stake, and a fire having been kindled around him, he was slowly and by degrees burnt to death. Amidst the most painful sufferings and horrible agonies he was insulted, mocked and derided by his heartless executioners. But while his flesh was scorched by the glowing firebrands, and his body was enveloped by the consuming flames, he never betrayed the least sign of weakness, but heroically suppressed his anguish, met the triumphant exultation of his enemies with a spirit of defiance and stoic firmness, shouting forth his war-song, and boasting of the number of their friends he had slain.

The religion of the Algonquins was based upon pure nature-worship. They had no priests, no temples, no images, no dogmas, and no particular form of adoration. Their benevolent tutelary guardian, who represented the beneficent agencies of nature, was an invisible, incorporeal being, whose name was Kiehtau or Woowand or Cautan-o-wit, who dwelled in some unknown region in the southwest, where he was supposed to pass his passive existence, taking no notice of the affairs of man, and remaining entirely unconcerned about the government of the world. As this benevolent being bestowed all his blessings without being asked, and as from the nature of his attributes it was impossible for him to bring misfortune

upon man, he was neither feared nor worshipped, and no formal prayers were ever addressed to him.¹ But the demoniac agencies of nature who in their generalised aggregate were called Hobbamocko were revered; dances were performed in their honour, and sacrifices were offered up to appease their wrath, for they were supposed to be the cause of all the calamities and misfortune that befell the children of man. This demon divinity had numerous subordinate *manetoos* in his service, who executed his command, and who represented the living, active forces of the material elements of nature, whose aid was often invoked as talismans, charms, and tutelary protectors. There were *manetoos* of the north, south, east and west wind; there was a *manetoo* of the house; a *manetoo* of woman, and a *manetoo* of children. The sun, the moon, the sea, the fire were supposed to be animated by living forces which gave them great power and active influence in the government of the world. "What! is it possible," said they to one of the great pioneers of American colonisation,² "that this fire is not a *divinity*? It comes out of a cold stone, it saves us from dying of hunger, if a single spark falls into the dry wood it consumes the whole country. Can anything which is so powerful be anything else but a *deity*?"³ They were always ready to acknowledge the goodness of their Kiehtau, if they were particularly favoured by fortune; and if they were overwhelmed by some distressing calamity they supposed, that this god being angry with them, had permitted Hobbamocko to distress them, and they invoked the malevolent deity to deliver them from the evil that threatened their destruction.

Their mythical account of the origin of mankind is not remarkable for poetical fancy. As two young squaws, the legend says, were once swimming in the sea, their bodies became impregnated by the foam, which caused them to give birth to a male and female child. These two primitive generative agencies passed away and disappeared; but the boy and girl they had produced grew up to manhood and womanhood, and as they were impelled towards each other by their inherent instinctive propensities, they formed a nuptial connection, and they thus became the first progenitors of the human race.⁴

The medical practice of the Algonquins was confined to the sweating process, the cold bath and the administration of purgatives and other medicinal nostrums. The bath was considered the panacea for all existing ailments. To induce profuse perspiration they placed themselves closely wrapped up over a hole dug in the ground, which contained a heated stone, upon which water was poured. At other times the patient entered the sweating-house, which was well heated, and after the highest state of perspiration had been reached, the high

¹ It is very probable that this Kiehtau was an ancestral mythical hero, and that his invisible and incorporeal existence is simply a missionary suggestion.

² Roger Williams.

³ Divinity and deity are here only conventional expressions, for the precise Indian terms are unknown.

⁴ The Algonquin Legends published by Charles G. Leland in 1884 are all of modern origin, and are fantastic tales composed by Canada Indians who had all their life come in close contact with the white man, and it is even probable that they nominally professed Christianity.

temperature of the body was cooled off by suddenly rushing out, and plunging into the river which was always near by. In dangerous cases of illness the *powwow* was called in, who, being paid in advance, was always ready to perform his conjurations, and by invoking the demon-god he attempted to cast out the malady and restore the patient to health. He was generally disguised in the skin of a bear or a wolf, and sang in a low, muttering tone of voice some mystic words accompanied by strange and uncouth gestures. Gradually his voice became louder and louder, his motions were frantic, his howls were furious, and his utterances were from time to time responded to by the patient. After these exercises had continued for some hours, and the *powwow* felt quite exhausted, he breathed a few times on the sick man, and the charm being considered complete, his recovery ought to have been certain.

The profession of *powwow* could only be exercised by those who were initiated from childhood into the mysteries of the order. As preparatory step for admission as a member of the fraternity the candidate was obliged to submit to the disciplinary ordeal of fasting and abstinence from sleep, in order to render him fit and worthy to enter into communication with the demon powers. They not only pretended to cure diseases by their supernatural jugglery, but they were supposed to fall into trances, during which they were favoured with visions that enabled them to foretell the future. On extraordinary occasions of public calamities they performed solemn dances to appease the anger of the demon-gods,¹ or to render thanks for the gifts of nature bestowed upon the people. They performed their dances round a large fire, painted and dressed in bear's or wolf's skin, shouting to the top of their voice, and gesticulating in a wild, extravagant manner, they violently shook their gourd rattle or beat their hollow-sounding drum. The large crowd of men, women and children that collected around them brought their offerings of furs and wampum, and it is said that some even brought their children and threw them into the fire in honour of Hobbamocko, the chief of their demon divinities.

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¹ The primitive Aoneo-Maranonians knew nothing either of demons or of gods, and these words are only used as conventional terms; for all that is published about their religion has been falsified and perverted by making use of terms of which the natives had not the least conception; and the missionaries imagined that if they could show that there was some similarity between their own creed and the religious notions of the savages it would confirm what they call divine revelation.

NARRAGANSETS.

AMONG the Narragansets many tribes are included that spoke a kindred language, who lived along the Massachusetts and Narraganset Bays in the States of Massachusetts and Rhode Island.¹ They formed an integral branch of the widespread and populous nation known as Algonquins, whom they resembled in physical character as well as in language. They are now entirely extinct, for they had either been killed by the New England colonists, who had taken forcible possession of their hunting grounds, or they naturally melted away under the constantly encroaching step of a more highly organised and a more intellectual race; and in the struggle for life and existence the strong and powerful survived, while the weak and helpless was doomed to disappear.

The moral character of the Narragansets corresponds with their primitive mode of life, although it had already been somewhat changed by their contact with the white man. Most of them were a kind-hearted, well-disposed, friendly people, and they were always grateful for benefits received. They were exceedingly hospitable, and always shared their meals with strangers as well as visitors. They were very punctual, and they never missed an appointment or failed to fulfil a promise. They entertained a strong affection for their children, and fathers had been known to stab themselves on account of the loss of a darling child. They were very sociable and amiable in all the relations of life. Though honest in their dealings, they did not appreciate the full value of property, and they never paid a debt unless forced to do so. On the other hand they kept their doors open day and night without apprehension of being robbed, for murder, robbery and adultery were almost unknown among them. They were very inquisitive, and their curiosity was unbounded. Their intellectual capacities were quite respectable. They were quick of apprehension, and their judgment about matters that came within the range of their knowledge was very accurate.

The Narragansets, notwithstanding that they lived during the winter season in permanent villages situated in the low woodland valleys, led to a great extent a wandering life. During the summer months they erected their wigwams in their fields to guard the growing crop against the depredations of wild beasts and birds; and at the close of the year they occupied lodges erected near their hunting grounds. They also changed their place of habitation if a member of the family died, and they took up their abode in the swamps and the thickets on the approach of an enemy. Their dwellings, being merely tent-like structures, were easily taken apart, they were from fourteen to sixteen feet in diameter, and were constructed of long poles, bent over on the top, which were stuck into the ground, and this rude frame

¹ The tribes mentioned by Roger Williams are the Nanhigganeuk, the Massachuseuk, the Cowasumseuk, the Cowweseuk, the Quintocook, the Quinnipieuk and the Pequottoog. Their number was estimated at 5000 warriors.

was covered with mats or tree-bark. The fire-place was in the centre directly under the smoke-hole, which, besides the door overhung by a mat-curtain, was the only opening of the lodge. They also erected a small hut, to which no man was ever admitted, where the women remained secluded for five or six days during their period of menstruation. Their furniture was very primitive; they slept on a mat or on the bare ground, and sometimes even in the open air; baskets were used to store away their household ware; and their corn and other provisions were kept in hemp bags.

The ordinary dress of the Narragansets, though scanty, was sufficiently modest. At home the men as well as the women wore a double apron or breech-cloth of dressed skin, while every other part of their body was entirely uncovered. When going abroad they threw over their shoulders a fur mantle of the dressed skin of the deer, the beaver, the otter, the raccoon, the wolf or the squirrel, neatly sewn together, with the fleshy side grotesquely painted. As a gala suit the rich were provided with a mantle made with the finest feathers of the turkey-cock. Their leggings and moccasins were of deerskin saturated with oil so as to render them waterproof. The practice of painting the face and body with ochre was common, especially when starting out on the war-path. They cut their hair short, leaving but a single lock; or they let it grow long and tied it up in a bunch behind.

The staple article of food mostly used by the Narragansets was maize, which was pounded into a coarse meal, was mixed with some water, and was either eaten uncooked or boiled. When travelling to some distance it was the only kind of provisions they carried either in a little basket strapped to their back, or in a hollow skin girdle. Maize grains were boiled whole, or they were parched and were considered an excellent dish. Strawberries, when in season, were largely consumed, and were even made into a kind of bread by bruising them in a mortar and mixing them with maize meal. They dried chestnuts and kept them all the year round as a dainty. They also dried acorns, and in time of scarcity, they supplied, by boiling them in water, a sufficiently nutritious food to prevent the poor from suffering. Their only seasoning was the oil expressed from the kernel of the black walnut.¹ They made a well-flavoured cake called *satáuthig* of dried currants beaten into powder, and mixed with parched corn-meal. Their meat diet was confined to the flesh of the game they killed in the forest, or the fish they caught in the rivers. They gathered several kinds of shell-fish, and clam broth was a favourite dish. If a whale was stranded on the shore they feasted on the flesh, and sent the part they could not consume to their friends in the distance.

The principal occupations of the Narragansets were hunting, fishing and the cultivation of the soil on a very limited scale. The fields were broken up by the joint labour of all the men and women of the village community, but the planting, hilling and weeding the maize and bean crop as well as the gathering of the harvest was the exclusive

¹ *Juglans nigra*.

work of the women, though the men sometimes assisted them as an act of favour. As soon as the crop was sufficiently advanced, and when the ears were about forming, they erected a small lodge in the middle of the field, which was occupied by the young boys to keep blackbirds and crows from picking off the grain. They never killed a crow, for according to their legendary lore, it was this bird that first brought them a grain of maize in one ear and a French bean in the other, which it obtained from the field of the great god Cautanowit, who dwelled in the south-west. Their only agricultural implement was the hoe made of hard wood or shell. After the corn had been brought in, it was piled up in heaps during the day upon mats to dry it in the sun, and when sufficiently hard it was laid up in the granary for future use. The boundaries of their cultivated land as well as their hunting ground, were well defined, and they permitted no encroachments to be made on their territorial domain.

Hunting was a favourite pursuit, and armed with bows and arrows, they frequently started out in large hunting parties not only to secure deer and other game for their flesh, as a means of subsistence, but also for their skins which served them as clothing. They caught deer and smaller game in traps and snares, which they set from thirty to fifty in number within a circuit of two or four miles. The hunters, lying about concealed, watched their traps, lest wolves might deprive them of their prey. When a deer was killed, while swimming across a river, the head chief was entitled to the skin. The woods abounded in game, and they secured not only deer, bears, raccoons and squirrels, but beavers, otters, red and grey foxes, wild cats and polecats. Wolves were sometimes killed by means of fall traps weighted with heavy stones. They shot with their arrows geese, swans and ducks, which were abundant in the rivers. They took cormorants at night while asleep on the rocks off at sea. They set their nets to secure turkeys and geese; and pigeons, which were very plentiful, were caught in considerable quantities.

They were equally expert fishermen. They started out on a fishing excursion in canoes, which were made of the trunks of pines or oaks, and were hollowed out by the aid of fire. They were of various sizes, some carrying not more than three or four persons, while others accommodated from twenty to forty. They were generally propelled by paddles, but sails were also partly used. They ventured out to sea to a considerable distance from the shore, and as they were most excellent swimmers, in case of upsetting they could safely reach the land even at a distance of one or two miles from the shore. Their fishing tackle consisted of nets made of hemp, of the hook and line and of bows and arrows. At a later period they made use of harpoons and fish spears armed with iron points. Cods,¹ lampreys² and bass³ were caught in the spring; sturgeons⁴ were either taken with nets or by harpooning. They dried breams⁵ in the sun, after which they were subjected to the smoking process and were preserved for winter use. Fish were

¹ *Gadus callarus*.

² *Petromyzon marinus*.

³ *Labrax lineatus*.

⁴ *Accipenser*.

⁵ *Abramis*.

also caught in fresh water ponds during the winter by breaking the ice ; when the fish, being benumbed by the cold, could be taken with the hand.

They followed some industrial pursuits. The men made their weapons, their agricultural and fishing implements, their shell-beads and their shell-money, and cut pipes of blue and white stones, while the women shaped clay into earthenware, and dressed skins which they sewed up into mantles, leggings and moccasins. They were very close traders ; their internal traffic was carried on by barter or by means of shell-money, which was either of the white variety called wampum and was made of the periwinkle, or it was of the black variety called *sakihok* which was cut from a bivalve shell. The last was estimated at double the value of the first. This shell-money was worn in strings as necklaces by both men and women. It was also transformed into bracelets and girdles, and among the higher classes it was made into head-dresses and aprons.

The Narragansets counted time by moons and seasons. The year was divided into thirteen moons, each of which had a specific name. The time of the day was marked by the height of the sun ; and the position of the moon and the stars indicated to them the early and late hours of the night. They were well acquainted with the topographical features of their country, and they could pass through the woods in a straight course for twenty or thirty miles without missing their destination. They had observed some of the constellations and had given the name of *mosk* to the great bear. They had marked the four cardinal and the four intermediate points.

The Narragansets passed many of their idle hours in smoking the pipe, and in conversational entertainments, chatting about the news of the day, and they took great delight in making speeches in the presence of large assemblies. At certain seasons of the year they sought amusement and pleasure in feasting and dancing, and this was more especially the case after the corn had been gathered, and at the close of the annual hunt. They celebrated a *nickommo*, which was a kind of carnival festival that took place during the winter. On this occasion they met in large parties and enjoyed themselves in dancing. They mutually bestowed presents upon each other, and by a triple shout, the receiver always gave expression to the wish that the donor may be blessed with health and prosperity. On the harvest festival they erected the *runekamuck*, or long house, which was from a hundred to two hundred feet long, where many thousands of men and women assembled, and those that entered the building distributed shell-money and other articles of value among the poorer classes who solicited the favour of being made the beneficiaries of a small present by saying : *coweketúmos*, "I beseech you !" Rival parties of different villages met at some smooth, level piece of ground, where they displayed their skill in the manly sport of football. They were passionately addicted to gambling ; dicing matches with painted plum-stones which were cast into a wooden tray, were very common, and they frequently staked all their valuables, even their corn and their wigwam, on the hazard of the dice.

The Narraganset women were the drudges of the household, and were the submissive menials of their husbands. The labours of agriculture, which were not very arduous, were almost exclusively performed by them; they pitched and struck the lodges, carried the burdens as well as their infants when travelling, and attended to all the ordinary domestic duties. Chastity was not considered obligatory before marriage; but the wife that was guilty of adultery was repudiated, and her paramour was speared if he was not killed, which the injured husband was justified in doing without fear of blood revenge. Polygamy was the common practice, and the number of wives they were allowed to marry was unlimited, and yet monogamy was prevalent as a general rule among the Narragansets proper. Separation from other causes than adultery was by no means uncommon. Girls were objects of purchase, and parents sold their daughters for a stipulated price, which varied from five to ten fathoms of shell-beads. If the suitor for the maiden's hand was too poor to pay the price demanded his friends contributed a proportionate share to make up the full amount.

The Narraganset women gave birth to their children by the mere efforts of nature, and it would have been considered disgraceful for a woman to cry out or utter a groan during the continuance of the labour pains. Immediately after delivery the mother attended to her home duties, she even walked out after the lapse of two days, and performed the ordinary field-work in four or five days. Mothers nursed their children for a year or longer; and it was only after the infants were weaned that their husbands claimed their marital rights.

The Narragansets disposed of their dead by burial. When one of their friends died they gave expression to their grief by tears and loud wailings, which were repeated every morning and evening for a period of three or six months, and when they celebrated the obsequies of one of their chiefs their mourning exercises were continued for a whole year. During this period they renounced every kind of amusement, never painted their bodies for decoration, were never carried away by angry passions, and lived on a peaceable footing with all their neighbours. They believed in the survival of the ghostly self which they called *cowewonk*—a term derived from the word "to sleep," or *michachunk*, signifying a reflecting surface. They affirmed that the surviving *cowewonk* wandered away to the regions of the south-west to the abode of Cautanowit; but they supposed that murderers, thieves and liars were doomed to lead a restless life without finding a place of repose.

The Narragansets recognised the authority of chiefs called *sachems*, whose dignity was hereditary in the direct male line. They were highly respected, and if they were very eloquent they were regarded as *manetoos*, and received divine reverence. The local affairs of the villages were controlled and difficulties were adjusted by subordinate chiefs who were the protectors of the people; and it was their duty to avenge any injury or to punish any offence committed against a member of the community. Both the head chief and the subordinate chiefs received occasional presents from the people subject to their

authority. Though the power of the *sachem* was absolute, yet no measure of importance was ever adopted without the concurrence of the popular council, which also decided all questions of peace and war. Heinous crimes, such as murder, robbery and adultery, were very rare. The punishments inflicted by the *sachem* in person were beating, whipping and beheading, and in case of apprehended mutiny one of the chief warriors was secretly commissioned to cut down the chief rebel by a sudden blow with the hatchet. It was a common custom that the brother of one convicted of murder, who had made his escape, was executed in the place of the fugitive; and the unpaid debts of a person deceased were bound to be discharged by his surviving brother. If while on a journey a party was plundered by a person of a neighbouring tribe, attempts were made by the *sachem* to obtain satisfaction for the injury sustained by his people; but if adequate compensation was refused a pillaging expedition was fitted out to recapture the full value of the property lost.

The Narragansets were frequently engaged in war either to avenge an insult, or redress an injury. Before the warriors set out for the enemy's country the women and children were brought to a place of safety in the depth of the forest or in the vicinity of impassable swamps. Their wars were, however, rarely very bloody, for if they fought in an open plain they generally retired after a few of their men were wounded; and if they selected the woods as their battleground, every tree served as rampart to protect them from the enemy's missiles. But they seldom fought a pitched battle, and preferred to overwhelm their enemy by stratagem, ambushade and surprise. They sometimes fought naval battles, when fleets of from thirty to forty canoes were arrayed against each other. The victorious hero who had wounded an enemy, immediately secured as evidence of his deed of valour, the head which he severed from the body of the wounded warrior with considerable despatch. The hands of the slain were also cut off, and were hung up with the skulls as memorials of a successful campaign. Swift runners were sent, who were relieved at every village, to announce the victory to the head *sachem*, for the chief did not command the army in person. The bow and arrow were their principal war weapons, but at a later period they were supplied with guns and ammunition by the white traders.

The religion of the Narragansets was still pure nature worship. They looked upon the most conspicuous objects of nature possessing inherent powers of action as gods; and they had specific names for thirty-seven of these divinities to whom they addressed their invocations at appropriate times and on special occasions. One of their principal deities was Cautanowit, who dwelled in the south-west, and he was regarded as the giver of corn and beans, and on this account he was claimed to be the patron of agriculture. According to their mythology Cautanowit made a man and a woman of stone, but disliking his handiwork he broke them in pieces and made another human pair of a tree which, possessing life and active force, became the generative principle from which the human race descended. Wampanaud had his abode in the east; Wunanameanit was the god

of the west, and Sowanaud the god of the south. Squauanit was the tutelary deity of women, and Mukwachukwaud was the protector of children. Keesukwaud was represented by the sun; Nanepaushat was personified in the moon; Paumagussit was the god of the sea, and Yotanit was the god of fire. Everything that possessed life or was mysterious, whose mode of existence was incomprehensible to them, was invested with a supernatural power, to which they gave the generic name of *manetoos*. Black foxes which they had often seen but could never take were *manetoos*; and the polecat was regarded in the same light. Men endowed with extraordinary intellectual capacities, warriors who had gained renown in war for deeds of valour were *manetoos*. The first European ships and the first printed books they saw were *manetoos*. The *manetoos* were the indwelling spirit of the human body; the pulse, the lungs, the heart were all animated by the active power of the *manetoos*. They were the most devout of the New England natives, and they had houses dedicated to their divinities, which none but the *powwows* could visit, except on certain public occasions, when the vulgar crowd were admitted to bring their offerings, which consisted of skins, hatchets, kettles, and other valuables that were piled up in a heap and burnt.

The Narragansets had *powwows* who acted as diviners, conjurers and medicine-men. They had no forms of worship, but in time of distress they turned to their gods for help. When drought prevailed in the country they assembled on some eminence and addressed their invocations to their divinities to vouchsafe to them a fructifying shower, and they continued these pious exercises for ten days, for a fortnight and sometimes even for three weeks, until the looked-for rain gave reality to their hopes. They believed that dreams were ominous forebodings, and if a bad dream disturbed their sleep they rose up in the darkness of the night and supplicated their gods to avert the impending evil. They paid much attention to their sick, and did all in their power to restore them to health. But in cases of contagious diseases they not only abandoned their friends and relatives, but they changed their place of abode, and fled away to a distance from the infected locality. In ordinary maladies the *powwow* was called in, who tried his method of conjuration by howling, yelling and chanting in the presence of the patient. Their sovereign remedy was the sweating process, and for this purpose a small hut was provided, which was closed up on all sides. Here a number of stones were heated to redness, and over these a quantity of water was poured that produced the steam, to the influence of which the patient was subjected stripped of all his clothing.

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ABENAQUES.

THE aboriginal Aoneo-Maranonians of Maine are known by the name of Abenagues, who form an integral branch of the Algonquins. Besides the Etechemins who were allied tribes, they were divided into four principal tribes. The Sokokes who were settled on the banks of the river Saco, formed originally a numerous tribe; but their number was greatly reduced during the first Indian war. The Anasagunticooks, who were a powerful and warlike tribe, claimed dominion over the water and the adjoining territory of the Androscoggin river, from its source to Merry-making Bay, and over the west side of the Sagadahok to the sea. The Coimbas inhabited the country along the Kenebek river, occupying the territories which extend from the sources of the river to Merry-making Bay, and the islands on the eastern side of the Sagadahok. The Wawenoks inhabited the country eastward of the Sagadahok to the river St. George inclusive. They were broken and wasted by the disasters of war, so that in 1747 there were only two or three families remaining in the country. The Etechemins, who were a branch of the Abenagues, and who held possession of the territory lying between the Penobscot and St. John's rivers, were divided into three tribes. The Tarratines were the native inhabitants of Penobscot and they occupied the contiguous territories from the sources of the river to the sea. They were a numerous, powerful and warlike people, were more hardy and brave than their western enemies, whom they often plundered and killed. The Openangos or Quoddy were settled along the shores of the Passamaquoddy Bay and the banks of the Schoodic river. The Marechites, also called Armouchiquais, inhabited the adjoining territory of St. John's river.

The physical characteristics of the Abenagues do not differ much from those of the other Algonquin tribes. They were above medium stature, had a stout, robust bodily frame, a healthy constitution, and coarse, prominent features. No deformed or corpulent person was ever found among them; nor were their children ever born deaf, dumb, blind or idiotic. Their face was broad, their countenance had often a wild, ferocious appearance, and their hair was straight, lank and black. They had a bright olive complexion; black, sparkling eyes, and pearly white teeth. Their beard, which was naturally scanty, was generally plucked out. In walking their feet were turned inwards, which enabled them to traverse the closely timbered forests with greater facility. Their senses were most acute, their power of perception was quick and keen; nothing could escape their obser-

vation. They could travel over the most unfrequented trail in the forest without ever missing the right direction.

The primitive moral character of the Abenagues strictly corresponded with the uncorrupted nature of the children of the forest. They never violated the customary laws of their own people, and never encroached upon the rights of others. Robbery and theft were unknown among them; and neither lock nor bar was necessary to guard their valuables against spoliation. They were fair and honest in their dealings, and they were frequently astonished at the crimes committed by white men for the purpose of accumulating property. They never uttered a falsehood, always made common cause with those who had been wronged, and aided them in avenging the injury. They were exceedingly hospitable; and an unarmed stranger who sought protection amongst them, they never turned away unaided. If shivering with cold they warmed him; if naked they clothed him, and if hungry they fed him with the best provisions at their disposal. They were faithful and ardent in their friendship, grateful for favours received, and acts of kindness made such a deep impression upon their mind that they were never forgotten. They were endowed with extraordinary patience and equanimity, and they bore misfortune with perfect composure. They were fervently attached to their tribe and their people, and they made every sacrifice, if necessary, to promote and protect the common interest. They were valiant and courageous in the fight for the defence of their rights, to avenge an insult or redress a wrong; and they celebrated the heroic deeds of their ancestors with a feeling of pride and patriotic devotion. They were very sensitive; and a mere taunt or the slightest neglect aroused their resentment, and urged them on to commit acts of fatal revenge. They were grave and taciturn; very rarely laughed, preferred to listen rather than talk; but when they gave expression to their thoughts they always spoke with precision and to the purpose.

These noble traits of character were, however, overshadowed by many shortcomings and foul deeds. They were naturally idle; they had very little stimulus for exertion, unless engaged in war or in a hunting expedition. They considered manual labour beneath their dignity; and a passive existence was in their estimation the highest degree of earthly happiness. Jealousy, revenge and cruelty formed the weak side of their character. They never forgot an injury, and bore malice in their heart; they never failed to retaliate and return evil for evil; they delighted in torturing their captive foe, and never kept faith with an enemy. Nothing could appease their revengeful spirit; they would incur every danger and hardship to the end of their life until their purpose was accomplished.

The Abenagues had for their family dwellings both permanent lodges and movable wigwams. Their lodges were one-storey cabins from 20 to 40 feet in length and from 13 to 26 feet in width. They were constructed by sinking into the ground, at a certain distance from each other, slender poles pronged at the upper end, which were connected by horizontal poles that supported the roof structure. The sides and the roof were covered with bark, and at a later period with

rough boards. The entrance was a narrow opening, which in cold or rainy weather was closed by a mat curtain. The fire-place was in the centre of the floor, corresponding to the smoke-hole in the roof. Around the interior walls were fixed low platforms which served as seats in the day-time and as sleeping-places at night. Sometimes, however, they contented themselves with a bed of leafy boughs spread upon the mud floor, and all slept upon bearskins, and covered themselves with blankets. Their furniture was restricted to a few wooden and iron vessels, knives and baskets. The most capacious of these lodges were often occupied by four families who were probably all related to each other. Their wigwams, which formed their movable habitations, were of conic form; they were constructed of slender poles arranged in a circle of twelve or fifteen feet in diameter, and converged at the top to a point, leaving only a small hole for the escape of smoke. They were generally covered with bark, and were comfortable summer huts.

The costume of the Abenagues was simple, and was never out of fashion. They girded a breech-cloth round their waist, and threw over their shoulders a deerskin mantle, of which the hairy part was turned inside or outside according to the season or the state of the weather. It was embroidered on the smooth side with shell-beads, was variously painted or was curiously garnished with feather-work. They wrapped skin leggings round their legs, and wore moccasins in place of shoes. The men left but a single lock on the crown of the head, and "that it may not be starved by the growth of the rest," they shaved off all the remaining hair. The women, on the other hand, wore their hair long, and twisted it into a bunch. They were excessively fond of ornamental trinkets; long strings of wampum beads hung round their neck and encircled their arms. When the men were about starting out on the war-track they painted their faces red in various patterns; pendants were suspended from the perforations of their ears and nose, and feathers were waving from their turbaned heads. At a later period, when they were made acquainted by their white neighbours and the missionaries with the inestimable blessings of European civilisation, they imitated the fashions of their teachers; the men wore woollen caps of conic shape, covering the ears, and falling down behind upon the neck; they were dressed in linen or cotton undershirts, in drawers, and a coat which reached down to the knees, was lapping over in front, and was girded round the waist by a belt. The women wore not only an undershirt, but a short petticoat and a gown. The stockings of both sexes were made of cloth; and they preserved nothing of their native costume except the moccasins. The richer females adorned their fingers with gold rings, their neck with silver collars, their arms with clasps, their bosom with brooches and pendants, and their ears with jewels—all of the brightest silver.¹

¹ "Among the more wealthy, the men when appearing in their best, wear long sashes, and the women broad scarfs over their shoulder covered with brooches of silver, and some have tinsel or silver head-bands. The maidens, in their fondness for brilliant colours and for ribbons and plumes which are gay, discover a wild, unripe taste. . . . When Aittean and Neptune were inaugurated chiefs, the Tarra-

The Abenagues subsisted principally on the flesh of the animals they killed in the forest, and the fish they caught in the rivers and the sea. During the summer season they feasted on maize while yet in the milky state, which was mixed with green beans—a dish called *suckatash*. They pounded the dried maize grain in a stone mortar, and made the meal, by the addition of water, into cakes which they wrapped up in green leaves and baked under the hot ashes; and to make them more palatable they sweetened them with the boiled sap of the sugar maple. They also converted the maize grain into a coarse grit by pounding, called hominy, which they boiled in water. Their *nokehike* consisted of parched and pounded maize which they carried with them when starting out on a warlike expedition. The *upaguantap* was composed of the broth of the boiled head of the bass fish which was thickened by mixing it with hominy. They used as food the tubers of the *Apios tuberosa*, which they roasted in hot ashes. They smoked or broiled their meat and fish, or they boiled them in wooden troughs filled with water which was heated by means of hot stones. They did not take their meals at regular hours, but ate whenever they were prompted by their appetite; they never failed, however, to partake of the prepared food in the evening.

The chief occupation of the Abenagues was hunting and fishing, and they acquired extraordinary skill and dexterity in the pursuit of the chase. Their hunting weapons were bows and arrows, and an expert bowman hardly ever missed his aim at a distance of a hundred and twenty feet. To be able to approach a herd of moose or other deer the young hunter would often disguise himself in the skin of the animals he pursued, imitating their motions, and at the favourable moment he threw off his disguise, shot off his arrow, and thus secured his prey. During the autumn months when the grass was already sufficiently dried up, from two hundred to three hundred hunters started out for a drive hunt, and by enclosing the game within a circle of fire, and frightening the animals by their boisterous clamour and shrill yells they killed a great number of them. Or a party of hunters would drive the game into a narrow neck of land or into a river, where other hunters, lying in ambush, would suddenly emerge from their hiding-place and despatch their prey with the greatest facility. In the month of August they drove vast flocks of wild ducks into the creeks, and they killed an immense number even with their paddles and knotty sticks; while other birds were taken with snares or were shot with arrows. They were equally skilful fishermen; they caught fish with the hook and line, or by constructing stone weirs across narrow rivers, and dipping them up with scoop nets; or they paddled about in their canoes by torchlight in dark nights, and secured them by spearing; and they also made use of

tine females were attired in their best wearing apparel, rich silks, tinsel fillets, &c. . . .”—Williamson's History of Maine, vol. i. p. 486. This inestimable European civilisation had finally brought about the entire destruction of these confiding children of nature. Their ignorance called civilisation that which was only the complement of their servitude and their final disappearance from the stage of action. *Idque apud imperitos humanitas vocabantur, quum pars servitutis esset.*—TACITUS.

cylindrical baskets to entrap eels. They twisted deer sinews, bark fibre or tough grass into cords, of which they made their fish-lines and knotted their nets. Their hooks, which were cut of bone, were pointed and barbed. Their boats were either hollowed out tree-trunks about forty feet long, or they were the ordinary birch-bark canoes, of which the sides were sewn together, stretched upon a light wooden frame; the seams being caulked with gum. Their axes were chipped of a fine-grained stone to which the helve was fastened by means of pliant withes. Their chisels and gouges were equally of stone; while their arrow and spear heads were made of flint. The war-club, which was brought into requisition when coming to close quarters, was cut of the root of a tree with a knob at the upper end. They also carried a staff in the form of an elastic pole eight or ten feet long, with the upper end hardened in the fire, which was used for striking the enemy at a short distance, or for parrying his blows. The battle-axe was composed of a handle with a deer's horn or an elongated, narrow, double-edged stone attached at right angles to the upper end; or it resembled a pike pointed with flint or bone, which facilitated the attack, and enabled the warrior to protect himself against return blows. The bow was made of tough elastic wood eight or ten feet in length; it was only strung when in actual use, and required a strong arm to bend it. The iron or steel tomahawk was only introduced after they had come in contact with the white man and European traders. The shield made of raw hide was not extensively used. They cultivated maize, beans, pumpkins and squashes in small patches of ground; but all the agricultural labour was attended to by the women; the men only cleared the land by girdling the trees and applying fire to the roots. Their wampum or shell-beads were of cylindrical form, perforated in the centre, and were strung on cords. They dressed their skins with the brains of animals, which gave them a peculiar pliancy and softness.

The language of the Abenagues is not very copious; but it was sufficiently expressive for purposes of intercourse, and was well adapted to their wants, their occupations and their manners. It is characterised by strength and simplicity, and it is both soft and harmonious. The words are pronounced without difficulty, and the natives spoke it with great fluency. Their expressions were always pertinent, full of reason and common sense. They made frequent use of similes and other figures of speech to give more clearness and precision to their ideas; and on special occasions they imparted to their speeches both originality and boldness. They were sometimes very eloquent; their gestures were natural and forcible, and the modulations of their voice corresponded to their sentiments.

Their artistic productions were not of a high order. They cut of stone and wood rude miniature figures which were often striking resemblances of men, beasts, birds or fishes. They also sketched the picture of animals with considerable exactness. They had an excellent musical ear; but their war-songs were rather rough and harsh, and the drum was their only musical instrument, which was beaten with the hand; and when accompanied by the song it indicated the

measure of the dance. They had some slight knowledge of the curative properties of certain plants, barks and roots, and administered remedies in all the ailments to which they were subject. Fevers were cured by the sweating process, after which the patient was plunged into a cold bath. They raised blisters as a counter irritant by applying a certain kind of bark to the skin of the part affected. They applied warm poultices to sores, and cured diarrhoea by astringent herbs.

The chief social amusement of the Abenagues was the dance, of which the steps and figures differed for each special occasion. Their principal dances were the war-dance, the dance of victory, the dance of peace, a dance executed during wedding festivities or some other joyous gathering. With the exception of the war-dance women always took part in these pedal exercises. When engaged in the dance they stripped themselves of their mantles, and continued dancing until they were entirely exhausted. The young men tried their skill in the ball play, in foot races, wrestling, throwing quoits, and all excelled in playing chequers, a game which must have been introduced by the white settlers. When friends met to engage in social converse the pipe was filled with tobacco, which after having been lighted, was passed round among the company, each of whom took a few whiffs. The calumet or pipe of peace was smoked as a pledge of mutual friendship and the confirmation of a treaty of peace; it was considered as a sanction of a contract and as an assurance of faith and fidelity.

The Abenague women were modest, reserved and retiring; and they were rarely guilty of infidelity. They were the enemies of contention and performed the functions of peacemakers. But the wife was required to be submissive in her conduct towards her husband, who exercised unlimited power over her; and in extraordinary circumstances he might have killed her with perfect impunity. The wife and her daughters performed all the field labour; they planted and hoed the corn, secured the harvest, gathered the firewood, took care of the game and fish, and did the cooking. They never ate in company with the men, but always waited for their turn until their betters had finished their repast. Polygamy was prevalent among the Abenagues, and the richer classes married sometimes as many as four wives. If a young man wished to marry a girl he fancied, he made his desire known to his parents, who proceeded to the lodge of the young woman and made a demand for the hand of the damsel in due form. If her parents considered the match desirable and the proposal was favourably received, the bridegroom sent a string of wampum to the bride and presented her with a new suit of clothing. The friends then met at the lodge of the bride's parents, where the young couple sitting side by side were pronounced man and wife. The ceremony was concluded with feasting and dancing, which continued all night.

The Abenagues disposed of their dead by burial. The corpse of the deceased was made to assume a sitting posture with the head bent downward so as to touch the knees, and it was thus consigned to an excavation dug in the tribal cemetery which was filled up with earth.

The weapons, the earthen pots, the painting materials and the ornamental trinkets of their dead friend and a little dried maize were laid by the side of the body. The women gave expression to their grief at the death of one of their relatives by loud lamentations intermingled with shrieks and howls. The Abenagues had an indistinct notion of a future state of existence; their land of shades was somewhere in the far west, and they were made to say, according to missionary teachings, that thither all good men will go, while the wicked will "go and wander in endless misery."

The government of the Abenagues was founded upon personal liberty, individual independence and perfect equality of rights, though distinctions of rank were recognised. The supreme chief bore the title of *sagamore*, and the chieftains or "wise men" who were members of the council were called *sachems*. The government had a loose patriarchal character. The *sagamore* was invested with his rank and dignity, and he held his official position during his natural life; and at his death his son, if qualified, or some other near relation was elected by the tribal council to succeed him; but not without contest on the part of supporters of rival aspirants to the position. The election having been confirmed by the full council, the *sagamore* and the *sachems*, who were also elective dignitaries, were inducted into office with much ceremony, in the presence of all the tribal chiefs and a delegation from each of the allied tribes. They all met in an open space called the camp or the great wigwam, and here they were seated according to seniority, headed by the official personages in whose honour the ceremonies took place. Wampum belts were brought into the camp, and being placed upon the ground, a *sagamore* of one of the kindred tribes took up one of them, and addressing the *sagamore* elect in a complimentary speech he laid the badge of office at his feet, which was intended as a token of unchanging friendship and as the sanction of perpetual union.¹ The ceremonies were closed with song and dance, and a festal entertainment was given in honour of the visiting strangers.

The *sagamore*, the war chiefs and the *sachems* exercised much influence, and their official position was of great importance among their people. When sitting in council they decided upon questions of peace and war; they exercised a supervisory control over the public domain, and they also acted as judges and punished offenders according to their discretion. On great occasions the principal men of the tribe were convened in council, who were consulted in affairs of great importance. Those assemblies, from which women were uniformly excluded, were presided over by the *sagamore* if present, assisted by a *sachem* of secondary grade and influence. The proceedings were conducted with great order and decorum. The old men, who were

¹ It is stated by Mr. Williamson, who witnessed one of these ceremonies as late as 1816, that the same *sagamore* suspended a silver medal about the breast of the *sagamore* elect, as the badge of investiture. Of course this was a modern innovation suggested by the white men, for originally the Indians knew nothing of silver medals, and consequently could not have been used as badges of office, but the belt was really the badge of investiture.

highly respected and venerated for their wisdom and experience, had the privilege of opening the discussion, and give expression to their opinion. The debates, which turned upon the question at issue, were never interrupted by disturbing incidents. Though the Abenagues were not governed by a regular system of laws, yet all their acts and proceedings were regulated by a present sense of fitness, and with a view of securing immediate benefits from the concurrence of existing circumstances. They were in the highest degree practical, and were endowed with extraordinary common sense. Their tribal territory was held in common, and within its limits all enjoyed the right of hunting, fishing and tilling a patch of ground. The few positive laws, which they universally recognised, consisted of immemorial usages and plain maxims—the dictates of unsophisticated reason. Crimes, such as homicide and violent assaults and other aggravated misdemeanours, were summarily tried by the *sagamore* and the chief men of the tribe, and they determined what kind of punishment was to be inflicted upon the guilty party. The murderer was tied to a tree and was shot to death by one of the war chiefs.¹ Sometimes, however, his life was spared, provided he bound himself to support the widow and children or other helpless relations of the victim; at the same time he was for ever considered an outcast of the tribe. The *lex talionis* was, however, their fundamental principle of retributive justice, and blood revenge was sanctioned as its necessary consequence.

Nothing precise is known about the original religious notions of the unconverted and primitive Abenagues. After their nominal conversion by the Catholic missionaries who baptized them and called them Christians, they professed the belief in a “great spirit,” whom they called Tauto and Sazoos, following the suggestions of the missionaries who adopted these names for God; but beyond this they knew nothing of this manufactured divinity, except that in time of plenty, and when victory crowned their belligerent enterprises, they celebrated, “*in his praise*,” feasts characterised by song and dances, and these some writers consider as religious worship, because David danced before the ark. They held the “evil spirit” or the Catholic devil, whom the missionaries taught them to designate as Mojahando, in very high respect, for they were told that he was the author of all evil and the destroyer of mankind. Their *manetoos* or guardian protectors were converted into angels, and their *powvows*, for whom they entertained great veneration, were made priests. It is said that they supposed their *powvows* to be possessed of almost miraculous power; that they uttered “invocations” in an unknown tongue, that they had at their disposal preternatural charms, leaped and danced through the fire, pronounced strange “orisons,” and pretended “to have converse with oracles and demons.” It is also asserted that according to a traditional story the Abenagues believed that the “great spirit”

¹ This mode of despatching a murderer is altogether foreign to Indian customary laws, but was adopted by the converted Abenagues, thus imitating the practice of their white neighbours. Nor is it probable that before they came in contact with Europeans the *sagamore* and the council had any authority of trying offenders, and inflicting discretionary punishments.

created one man and one woman, and from these two descended all mankind.¹

Catholicism was introduced and taught among the Abenagues and the Etechemins as early as 1608, which effected great changes among the natives, so that their *pouvows* lost their influence. But their conversion was only nominal and not real; "they were still the same natives without any essential change."

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MICMACS.

NOVA SCOTIA, which was formerly called Acadia by the French, forms a peninsula situated between $43^{\circ} 20'$ and 47° N. latitude, and between $60^{\circ} 20'$ and 66° W. longitude. It is bounded on the north by Northumberland Strait, which divides it from Prince Edward's Island; it touches on the east Cape Breton and the Atlantic Ocean; the last also forms its southern boundary, and it has the Bay of Fundy and New Brunswick to the west. It is connected with the continent by the Isthmus of Chignecto, which is a neck of land about ten miles wide forming the south-east point of New Brunswick. Halifax, its capital, lies on the west side of a deep inlet of the sea, and presents one of the finest harbours on the eastern side of America, containing about forty thousand inhabitants.

The whole of the peninsula and the gulf shore of New Brunswick were once occupied by the Micmacs or Souriquais, while the Mare-

¹ Purchas, p. 933-939.

chites, who were a kindred tribe, were in possession of the territory extending to St. John's river. The Micmacs of Acadia numbered in 1760 nearly three thousand souls, and could raise a fighting force of about six hundred warriors. The modern Micmacs, who have been in close contact with the white race for more than a century, do no longer represent the ancestral type, for their character and their mode of life have been entirely changed.

The ancient Micmacs, who were of tall stature and had very coarse features, considered valour and fortitude in war as the highest moral qualities, and as the noblest traits of character. They were remarkable for honesty in the ordinary affairs of life, and they were generally truthful in all their social relations. They perpetrated many acts of cruelty on their captive enemies, but their revengeful spirit was in part instigated by the atrocities committed by those whom they met in hostile conflict. They were exceedingly improvident, and when they were supplied with an abundance of food they gorged themselves to repletion, letting the future take care of itself.

The habitations of the Micmacs were huts or wigwams constructed of poles stuck into the ground, and placed in a slanting direction, so that those from the two opposite sides met at the top, forming a tent-like framework that was rendered waterproof by being covered with bark. Sometimes, however, their dwellings were much more substantial and solid and their villages were often surrounded by a stockade as a protection against the sudden attack of an enemy.

The Micmacs subsisted principally on the game they killed in the forest, and the fish they caught in the sea and in the rivers. In time of scarcity they were not fastidious in the choice of their food, and they indiscriminately devoured dogs and reptiles, and sometimes they even boiled the refuse bones to appease their hunger. Their ordinary vegetable food was maize, ground-nuts, acorns, Jerusalem artichokes, lily roots and ground beans. The Malacites frequently preserved their surplus meat for future use by cutting it into strips and drying it over a smoky fire. They boiled the ears of green corn in a large kettle until it became quite hard, and by means of sharp clam-shells they separated the grains from the cob, which, on being spread on pieces of bark, were dried in the sun. The shrivelled grain could be preserved for years, and on being boiled, it swelled and was of a sweet, pleasant taste. The Micmacs dressed their meat by broiling it on live coals, or roasting it on a wooden spit inclined towards the fire. Soup was a favourite dish, which was made in a large wooden cauldron, into which red-hot stones were dropped; and soup was also their ordinary drink. "Thus they dined without care, and without salt or pepper, and quaffing deep draughts of good, fat soup they lived long, multiplied and were happy." When they prepared a feast for their friends they boiled together in the same kettle fish and flesh, or maize and beans, and sometimes they made mush or porridge of pounded corn. The guests were specially invited by a messenger who presented himself at the entrance of each wigwam crying out: "*kah menscooreba*," "I come to conduct you to the feast." To ascertain in what manner they would be regaled, the invited guests asked whether they should

bring a spoon or a knife with their dish. Two or three young men were appointed by the host to distribute the cooked food in exact proportion, according to the size of the family of the guest. After the men had eaten their fill, a young man, who stood outside of the wigwam, called out aloud : *mensecommook*, "come and fetch," which served as signal to the squaws to come and receive from the hands of their husbands all the food that had not been consumed, which they carried home and ate with their children. The men still remained and entertained each other with accounts of their exploits, or they were telling some quaint, marvellous stories. The young men present received wise counsel and wholesome admonition from their elders, and after the festival song had been sung in honour of the host by each one of the guests in turn, the assembly broke up.

The chief occupations of the Micmacs were hunting and fishing ; though at a later period they also cultivated the ground to a limited extent, for which the labour was exclusively performed by the women. Hunting was the favourite pursuit of the men, for game, especially moose deer, was very abundant, and there existed an incredible number of wild fowls of every kind along the shore, on the marsh lands and up the rivers. The game secured in a hunting expedition was equally divided among all the members of the camp. As every bay and inlet, stream and river swarmed with fish, fishing was equally followed with unfailing success. Salmon were secured by torchlight with the spear, and they were so expert in the handling of this weapon that two hundred of these excellent fish were sometimes taken at a time. They also used nets made of a coarse kind of hemp, and bone and shell hooks also rendered good service. They constructed weirs across narrow rivers, and they thus secured large quantities of fish without much trouble.

The Micmacs were such passionate gamblers that they were engaged in throwing the dice for whole days and nights, and sometimes they staked all their possessions upon the hazard of a single throw. They took great pleasure in delivering harangues, and they entertained each other by giving an account of their hunting adventures and war-like exploits. On occasions of public rejoicings dancing was one of their favourite recreations. After having gained a victory over their enemies they executed the war-dance ; and during the performance each dancer had a head of one of the enemies slain suspended from his girdle. Their step was regulated by the measure of the song, while they kept time by striking their hands upon their knees. The women and young girls, who joined the dance, stripped themselves naked, having but a fringed porcupine girdle fastened round their loins ; but at the close of each stanza of the song they again resumed their dress which was dropped at every round of the dance.

Marriage among the Micmacs was a simple affair of agreement between the parties directly interested, though parents generally directed their daughters in the choice they wished them to make. If the young man was a good hunter, and was possessed of the necessary war and hunting weapons, if he was the owner of a canoe, of a fishing spear, a hatchet, a crooked knife, a hunting pouch, a

pipe, a quantity of tobacco, a knot-bowl for dicing, and in more recent times of a gun and a looking-glass, he was considered sufficiently rich to make an eligible match. A girl was most valued for her skill in making *monoodahs* or hunting pouches and moccasins; and to lace snow-shoes, string wampum belts, sew together the bark of birch canoes; and the art of cooking formed also a part of her accomplishments. If a young man wished to marry he took the advice of his relations who recommended to him a girl that would suit him. He then paid a visit to the young maiden, and if he was pleased with her appearance he tossed a chip or a stick into her lap. Casting a fugitive glance at the suitor the girl took up the chip, viewed it with satisfaction and with a smiling countenance, somewhat embarrassed as though she wondered whence it came. But approving of the object intended to be accomplished she gently threw the chip back to her lover, which was an indication that she accepted the proposal, and henceforth the couple were considered as betrothed. If, on the other hand, she did not fancy the young man who sued for her hand, she abruptly threw the chip aside with a sullen look, which rendered all further efforts useless. Parents, however, did not give up their daughters gratuitously, for the young man was required, during the first year of his married life, to hunt and fish for his wife's parents, and all his gains and earnings belonged to them. The marriage ceremony varied in different tribes, but generally the nuptials were consummated without any formalities.

The Micmacs honoured their dead and finally disposed of them by burial. When the head of a family died the surviving squaw and the other relations uttered loud wailings and lamentations every evening for three or four days. As a sign of mourning all the members of the family had their face and body painted black, and a panegyric was pronounced on the great qualities of the deceased both as a hunter and a warrior; the names of his renowned ancestors were repeated, and his generous hospitality was made a subject of praise and commendation. On the third day a feast was prepared in honour of the dead, for it was supposed that he had then joined the ancestral host in the ghostly land. The corpse was wrapped in a sheet of birch bark prepared by the women, and was deposited on a scaffold where it was left undisturbed for a period of twelve months. At the expiration of that time the skeleton was consigned to the grave, and the clothing, weapons, implements and other valuables of the deceased were laid by his side. When a distinguished chief died the whole tribe wept his loss for eight days. The body having been dried over a slow fire, was retained by the relations for several months, when the howls, shrieks and groans were once more repeated, and the corpse was duly buried with numerous articles of value, which were placed in the grave. The dwelling, that served as residence to the chief, was burnt with all it contained, and even his dogs were not spared.

The Micmacs recognised the dignity of their chiefs; but they were only implicitly obeyed when they acted as leaders in war; for war was their trade and slaughter their profession. The warriors were the

governing and the most influential class of the nation, and to become famous for deeds of heroism and valour was their highest ambition. They were bitter and revengeful in their enmity, and as they expected to be treated with inhuman cruelty if captured, they spared neither age nor sex, and were guilty of the most horrid deeds of murder and rapine. Their tactics were chiefly confined to ambuscade and surprise, and they fell upon their enemy unawares, approaching by stealthy midnight marches. Their primitive weapons were bows and arrows armed with points of stone or bone. Their tomahawks were of stone, and a keenly-edged bone or flint was used as a scalping knife. Before starting out on a warlike expedition they not only executed the war-dance, but they celebrated the dog feast, for they supposed that eating dog's flesh would make them courageous and persistent in war. After a number of dogs had been killed the hair was singed off, the flesh was cut to pieces and cooked, and only one dog's head was preserved entire. All those that joined the war party were entitled to a share of the boiled meat, which was consumed on the spot. The reserved dog's head, which was fastened to the top of a stick, was held in the hand of the war chief who sang an *impromptu* war song, bidding defiance to the enemy, boasting that in a few days he would scalp the most distinguished warrior of the adverse party. He then presented the grinning dog's head to all the men, and those who accepted this war standard continued the song in a similar strain, and they thus bound themselves to take an active part in the projected expedition. Before they entered the enemy's territory they divided into small parties for the convenience of hunting. But as soon as they reached the frontier lands they marched along in close array and in perfect silence. They sometimes followed each other in single file, treading in each other's footsteps to conceal their numbers. If no straggling parties were met on the way they made an attack on one of the principal villages under cover of darkness. No quarter was given, all were massacred, and those that were taken prisoners were only spared that they might die a lingering death accompanied by the most fiendish tortures. The captive was held up in the arms of four men, and was then dropped down so as to fall on the ground on his back ; and this was repeated until they had made the whole circuit of the wigwams. Sometimes he was beaten with whips, or was violently shaken, head downwards. The squaws took great delight in contributing their share in the torture and cruel treatment of captives. They were cut up with knives, and were gradually roasted by being tied to a stake. Sometimes, however, a prisoner of war was adopted by the tribe, and he was at once recognised as a brother, and was treated with all the consideration due to their own people.

The religious notions of the Micmacs were vague and indefinite. They had some conception of the benevolent and malevolent agencies of nature, whose place of abode was in the woods and in the water. They presented offerings to the dead, they implicitly believed in the efficacy of sorcery. Their land of shades was a place of sensual enjoyments, not differing in kind from those of their earthly home.

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LENAPÉS.

THE Lenapés or Delawares were a branch of the Algonquins, who principally occupied New Jersey, a part of Pennsylvania and Delaware. They early formed a confederacy with other Algonquin tribes both for self-defence and domination. The most important tribes that were members of the confederacy were the Mohegans who dwelt on the tide-water of the Hudson; the Nanticokes who inhabited the territory between Chesapeake Bay and the Atlantic; the Conoys or Kanawhas, whose villages were situated on the tributaries of the Potomac and the Patuxent; the Delawares proper composed of three sub-tribes known as the Unamis who held possession of the country on the right bank of the Delaware river, extending to the Lehigh valley southward; the Unalachtigos who were principally settled along the affluents of the Delaware river, and the Minsis who occupied the neighbouring mountains. The New Jersey tribes formed a part of the Lenapé nation, who were divided into numerous tribal communities, of whom the most noted were the Wapings or Opings who dwelt on the west shore of New York harbour; the Sanhicans who occupied the Delaware shore at the Falls, near where Trenton now stands, and extended eastward to New Jersey Bay; and the Mantas or Frog Indians who held possession of the territory on the left bank of the Delaware, from the vicinity of Burlington quite to, and below, Salem.

The physical characteristics of the Lenapés stamp them as typical Aoneo-Maranonians. They were above medium height, were stout and nimble, with their limbs well proportioned. They had a broad face; small, black eyes; a flattish nose; thick lips, and short, broad but very white teeth. They were beardless, their hair was black and straight, and their complexion was of a yellowish brown colour. The women are said to have been comparatively handsome; their face was round, their breasts were high, and their figure was straight and full.

The moral character of the Lenapés, before they became corrupted by their contact with the white man,¹ was in part at least very com-

¹ Sir William Penn and others relate that they have learned many vices by their intercourse with Christians, particularly drunkenness, which was unknown among them, as they drank nothing but pure water.—Memoirs of Pennsylvania Historical Society, vol. iii. p. 118.

mendable. They were always friendly disposed towards each other; were strongly attached to their relations and friends, to whom they showed themselves at all times liberal and generous; and they were always ready to divide with them, not only their provisions, but even such objects as they valued most highly. They were honest and good-hearted, and if kindly treated their intercourse with strangers was not only of a friendly and conciliatory character, but they would always protect them, and prevent them from suffering any injury at the hands of their people. They were, however, cruel to their enemies, and being not entirely free from cunning, they had recourse to craftiness, if a certain object could not otherwise be accomplished. They were possessed of much sagacity, were very ingenious, and their imitative capacity was of a high order.

The Lenapés lived together in small hamlets regularly built up, which, when fortified, were surrounded by a strong palisade of closely ranged wooden logs. Each family occupied a separate lodge which was of a round or elongated form, and was rounded on the top. It was composed of a number of slender saplings or poles stuck into the ground at certain distances from each other, the intervening spaces being filled up with wattlework or with matting of braided maize leaves or of the stems of the sweet flag (*Acorus calamus*). The roof was covered with bark, leaving a hole in the centre for the escape of smoke. The lodge had generally two entrances, one on the north and the other on the south side, which in inclement weather were closed with a bark door or with a mat curtain. The fire was kindled underneath the smoke-hole upon a large stone; and around the fire-place their mats and skins were spread, upon which they took their nightly repose. Their chief articles of furniture were the cooking-pot or kettle, in which their meat was boiled, some dishes or plates made of bark or cut of cedar wood, and a section of a gourd which was their drinking cup. If their fire became extinguished they had still recourse to the primitive process of friction to elicit a spark, which was caught in a piece of dry tinder or dry grass.

The ordinary dress of the Lenapés was confined during the fair season to a square breech-clout of skin which they fastened round the waist. In the winter they wrapped themselves up in a skin mantle with the hair turned inside or outside according to the state of the weather. They protected their legs and feet with leggings and moccasins of dressed deerskin. They cut the hair short, leaving only a small tuft on the top of the head; but the *sachems* and distinguished warriors let their hair grow long and twisted it in one or two bunches which hung down behind their back or on each side of the face. The men greased their body with bear's fat, and coloured their skin with black paint. On certain occasions they painted themselves artistically in lines and circles, using for this purpose red, blue and yellow clay; while the women streaked their arms and face in serpentine lines. On gala days they ornamented themselves with necklaces and arm-bands of shell-beads, and they suspended from their ears tin or copper rings, or pieces of coin which they procured from the white traders. As badges of heroism the men hung from their neck the thumbs of

the enemies they had killed in battle. When they went abroad they carried along a long-stemmed pipe which they used as walking-stick. The most distinguished warriors adorned their head with feathers, and the variegated skins of snakes. They girded round their waist a belt made of skin which was embroidered with shell-beads and was adorned with feathers.

The Lenapés, like most of the Maranonians, subsisted principally on animal diet, which consisted of the flesh of the animals they killed in their hunting expeditions, and of the fish they secured in the creeks as they came up from the sea. They either broiled their meat and fish on the coals, or boiled them in the pot or kettle, or they simply dried them in the sun, or smoked them and ate them in their natural state. They crushed their maize with a pestle in a stone or wooden mortar, and adding a quantity of water to the coarse meal, they made it into cakes which they wrapped in maize leaves, and baked in the ashes. They also used as food materials the tubers of the *Apios tuberosa*, the fleshy roots of the *Sagittaria* that grows in greatest abundance in the swamps, and they roasted and ate the acrid Indian turnip (*Arum triphyllum*) as well as the seeds of the *Orontium aquaticum*. They also grew squashes, pumpkins and beans, which they boiled in water, and consumed when nothing more substantial could be procured. They had no regular meal-time, but they ate whenever they felt hungry; and in time of scarcity they were contented with the coarsest kind of food and with as small a quantity as possible, for they submitted to privation without the least complaint. They were very hospitable in their way; when they were visited by one of their white friends they immediately spread on the mud floor fine mats or skins or a piece of cloth and regaled their guest with maize cakes, deer, elk or bear's meat, or fresh fish all broiled upon the coals; while bear's fat answered as a substitute for butter. A refusal to partake of these Indian delicacies would have been considered as the greatest insult. On the other hand, if a Lenapé entered a white man's dwelling during meal-time, a part of the table was uncovered, upon which he took his seat in a straddling posture, and then asked for any article of food that tempted his appetite.

The Lenapés were expert huntsmen, they could kill with the bow and arrow a bird in its flight and a deer at running speed. At the beginning of spring they undertook their hunting expeditions. In the summer and autumn, after the grass was dried up they engaged in a drive hunt, and for this purpose the *sachem* called his people together, who proceeded to the designated place where game was most abundant; and here they formed a circle of one or two miles in circumference, and cutting the grass behind them to the breadth of about four yards, they set the still standing grass on fire all around inside the circle. To rouse up the animals that happened to have their haunts within the limits of the enclosed ground, they made the air vocal with their shouts and yells, which frightened the game, and being surrounded by a circle of fire they sought safety in the centre, where, as soon as they came within shooting distance, they were easily killed in great numbers. During the late autumn and the first winter

months they hunted in the woods, and as their scent was very acute, they easily found the haunts of the game, and they despatched their prey without difficulty.

They caught fish with brush nets and with fish hooks made of bone and dried birds' claws, and they manipulated the spear with great agility and precision for empaling fish.

They tilled small patches of ground on a very limited scale ; maize was their staple article of production, and tobacco was also cultivated. At a later period, after they had been surrounded by European settlers, they grew beans, pumpkins, watermelons, gourds and squashes. The agricultural labour was principally performed by the women, and the men only cleared the land for tillage, by girdling the trees and burning the roots. Their only domestic animal was a small species of dog with pointed ears, which was mostly used as consecrated food or as a sacrificial victim during certain ceremonial observances.

Their manufacturing industry was of considerable importance and evinced much ingenuity and dexterous manipulation. They made their bow of a pliant tree branch which was strung with a cord of twisted animal sinews. Their reed arrow, which was feather-winged, and was armed with a point of flint, of bone or horn, or with the tooth of a large fish or of a quadruped, was fixed to the upper end of hard wood by means of fish glue. They made pottery ware for household use, which was not very artistic, but it was strong and was well adapted for the purpose for which it was designed. They braided of maize leaves and slender reeds mats, purses and baskets ; and some of their best mats were woven of fine rootlets, and were painted in various colours. Their pipe-bowls were cut of sassafras wood, of horn or of soapstone ; or they were made of coloured clay hardened in the sun or the fire ; and they were provided with a stem of reed of great length. Their red dye was obtained from the puccoon root (*Sanguinaria Canadense*), their orange from the root of pokeweed (*Phytolacca decandra*) and their yellow from the yellow root (*Hydrastis Canadensis*), while black was produced by mixing sumac leaves with the bark of the white walnut. Their boats were either hollowed out of a cedar trunk, or they were made of birch bark strongly bound and lashed to a light frame which they carried along with them when travelling so as to enable them to cross deep and wide rivers.

Their commercial transactions with the white settlers and traders were carried on by barter or exchange. They exchanged their surplus game they killed in their hunting expeditions and their fish for cloth, kettles, axes, knives, small mirrors, &c. But among themselves they universally recognised a regular medium of exchange, which consisted of shell-beads strung on a cord generally called wampum. They were either of a white or black or violet colour, were neatly cut from periwinkles, cockles, mussels or oyster shells, and were perforated and polished. The strings were measured by the length of their thumb ; and the aggregate number of beads was ascertained by considering the length from the end of the nail to the first joint as the equivalent of six beads. The wampum strings were not only the money of the

Lenapés, but they served as tokens and pledges of friendship, they were used as credentials by ambassadors sent to other nations or tribes. Wampum belts were exchanged to ratify treaties of peace, or offensive and defensive alliances; or they were accepted as pledges of good faith between contracting parties. They were also used as records, and symbolised the history of a war, of a great council or any other remarkable event.

The Lenapé language is an integral branch of the Algonquin stock of tongues. It is, like all Maranonian languages, essentially agglutinate and polysynthetic in its word formation. Derivative words are formed from monosyllabic roots by prefixes and suffixes. The parts of speech are neither distinct nor definite, but may be indifferently used one for the other. Expressions differ according as the subject or object of the action is animate or inanimate, noble or ignoble. The language has no relative pronoun, and the relation is indicated by position, or by the function of a simple connective. Inanimate objects have no grammatical plural; while the first personal pronoun has an exclusive and inclusive plural form. The subject and the object are often united to the verb, and expressions of the verb are modified according as the action is real or only conjectural. The language has no substantive verb, which is simply understood without being expressed.

The Wolam Olum, which is intended as a poem, at first composed in picture writing, and next translated into the Lenapé language by a free and conjectural interpretation, is undoubtedly, as far as the translation and the exegetical exposition are concerned, a very recent production. If the translation is not an Ossianic counterfeit, but was actually composed by a full-blooded Lenapé, he was certainly educated and must have read the Bible, for the first two cantos are a wild, paraphrastic Indian version of the creation and the deluge suggested by the account given of them in the legendary lore of Genesis. "On the earth was an extended fog and there the great Manitou was;" which corresponds with the passage of Genesis: "Darkness was upon the face of the earth, and the Spirit of God moved upon the water." The translator if he was really a native Lenapé must have been converted, for the Great Manitou, representing God, is altogether a missionary creation. "But secretly an *evil being*, a mighty magician came on earth, and with him brought badness and quarrelling, unhappiness; brought bad weather, brought sickness, brought death." This *evil being* is no other than the devil, who in another verse is characterised as the serpent or snake, who, as the theologians say, brought sin and death into the world. "He brought the rushing water; between the hills the water rushed, and rushed dashing through and through, destroying much." This is the description of the deluge in Lenapé phraseology. "Nanebush, the Strong, the White one, Grandfather of beings, grandfather of men on the Turtle Island." This represents Noah, the second progenitor of the human race, the preserver of animals; having found refuge in his ark; and when "the men on the Turtle prayed the water ran off, the earth dried, &c."

The Lenapés perpetuated the memory of certain events, or of certain

famous chiefs by a species of picture writing which was executed either by engraving the pictures with a sharp instrument on soft stone, or by painting them in red or black colours or cutting them on bark or pieces of wood. Though most of the pictures were reduced to forms more or less conventional, yet their import was well understood by all kindred tribes, and by those with whom they came mostly in contact. Sometimes a hunting or war party made rude drawings on the bark of trees to inform their friends, from whom they became separated, of their success, or they pointed out the direction they had taken. They also made use of record sticks about six inches in length which were tied together in bundles, and were marked with mnemonic signs that were either burnt in, or were painted in colours.

The Lenapés counted time by nights and more rarely by suns ; and though their year (*gachtin*) comprised twelve moons, yet it had no definite beginning, which was entirely dependent on the season most favourable for sowing their grain.

The Lenapé women were the drudges of the household, and the submissive servants of their husband ; they were bound to follow him wherever he went ; they performed most of the agricultural labour, gathered the fruits and roots, brought in the firewood, did the cooking, and acted as beasts of burden. If they were guilty of infidelity or otherwise displeased their lord and master, they were beaten and driven away from the common domicile. Polygamy was prevalent among all the Lenapé tribes, but the rich only could marry and maintain two or three wives. Young men contracted a marriage engagement as soon as they reached the age of seventeen or eighteen, after they furnished ample proofs of their manly habits by some extraordinary exploits. The marriageable age of girls was thirteen or fourteen ; and as a sign of maturity they covered their breasts, and wore a peculiar kind of head-dress. When a distinguished warrior or a chief married a young girl, the bride was required to wear her wedding costume for a whole year ; and during all this time her greased hair, her ears, her neck, her arms and her waist were ornamented with strings of wampum beads, and her face was painted in various colours.

As soon as the Lenapé wife became convinced by unmistakable signs that she was with child, she ceased all intercourse with her husband, she no longer touched with her hands the meat which she ate, but took it up with a stick or a string. She was delivered without difficulty and without any outside assistance ; and when she felt the first symptoms of labour pain she took up her abode in the woods under some tree or shrub ; and assuming a recumbent position, she remained there until the delivery was happily effected. After having cut the navel string she proceeded to the nearest river or brook, and washed herself as well as her infant. The succeeding day she attended as usual to her ordinary domestic duties without the least inconvenience. Children were wrapped in a piece of soft dressed skin, and were fastened to a board cradle which mothers carried on their back when going abroad or when engaged in field labour. They treated their children with much tenderness, greased them with

bear's fat, and suckled them until they were three or four years old ; feeding them at the same time with meat and other more substantial food. They generally practised them in walking when they were nine months old, and then they gave them a suitable name. Boys were exercised in the manipulation of the bow and arrow, and were early taught all the ingenious devices that made the dexterous huntsman and fisherman. Girls remained with their mother, and assisted them in their household duties, in braiding mats and carrying small bundles.

The Lenapés were rarely sick ; and they had by experience ascertained the remedial effects of certain herbs and plants, which had always the desired effect in slight ailments, but the cure was undoubtedly much more due to the reparative powers of nature than to the comparatively worthless remedies which they employed. But notwithstanding their simple manner of living and their excellent constitution they eventually died from old age. When a death occurred in a family the principal men of the clan carried the body to the burial-ground, where it was consigned in a sitting posture to a round excavation lined with logs and boards. The relations and friends placed by the side of the corpse the shield and bow and arrow of the deceased, adding many other articles as tokens of affection. The grave was then filled up with earth, and was covered with planks or logs to protect it against the intrusion of wild beasts. The spot was marked by a painted pole ; and if the deceased was a dexterous huntsman or fisherman a carved, wooden figure of a wild animal or a fish was fixed to the upper extremity, in commemoration of his great qualities. As a sign of mourning the relations blackened their face for a whole year ; and for a period of three moons they proceeded daily to the grave bewailing his untimely departure from this world ; asking him why he left his friends so soon ; why he did not stay longer with them ; whether he had not been provided with an abundance of meat and drink and all else that could make life pleasant. The Nanticokes buried the corpse of their dead only for a few months, until the soft parts had all disappeared, when they disinterred the bones, cleaned them, and placed them in an ossuary called *mantekump*. Whenever they changed their domicile, and took up their abode at a certain distance, they never failed to carry these precious relics with them, to have them in the proximity of their new home. The Lenapés made visits of condolence to each other ; and before this ceremony had been complied with, they were not allowed to speak in public.

The Lenapés had a distinct idea of a future state of existence. They believed that the ghostly self of their dead was wandering away to a beautiful country which abounded in game, and was abundantly supplied with all the good things they could desire.¹

¹ Mr. Brinton in his *Lenapé Legends* asserts that there was a general belief among the Delawares "in a *soul, spirit or immaterial part of man*," which he infers from two Indian words, of which one means "separate," and the other means "shadow." What relation there exists between a separate shadow and a soul and spirit, in the modern sense of these words, is not easily conceivable. It may be admitted, however, that the Lenapé soul or spirit is really nothing more than a shadow, not in its symbolic sense, but as an undefined something similar to a ghostly

The Lenapés acknowledged the supremacy of a head chief called *sagamore* or *sachem*, whose office was hereditary in the male collateral line; and the best qualified for the position was elected or at least confirmed by the council of the three sub-tribes of the Wolf, the Turtle and the Turkey *totem*. Each *totem* elected a sub-chief or *sachem*, who could never command a war party, nor could he send or receive the war belt of black wampum. The badge of office was the wampum belt, having a diamond-shaped figure in the centre worked in white beads—the symbol of the peaceful council fire. The authority of the *sagamore* was restricted; he could not prevent the exercise of blood revenge in case of murder; and he could execute no act of great importance unless the question had been previously discussed in council. The council was composed of the tribal sub-chiefs and the warriors of distinction, who formed a semicircle on one side with the head chief in the centre, while the common people formed a semicircle on the opposite side. After the *sagamore* had stated the object for which the council had been convoked, all were permitted, according to seniority, to give free expression to their opinion; and at the close of the discussion the head-chief made known his decision, which was confirmed by the approbation of those present. A declaration of war was only approved by the council if the belligerent enterprise was proposed by the “war captains”—men who had become distinguished for their prowess, and proved successful in their forays against the enemy. When war was determined upon, the warriors armed themselves with a bow (*hattape*), a bundle of arrows (*alluns*) which they carried in a quiver of plaited rushes, a club or tomahawk (*tomhican*) and a spear (*tanganaoun*). Their defensive armour was a round shield of bark or dried elkskin. They opened the fight with the most hideous war cry, and carried away as trophies the scalps of the enemy they had slain. They treated their prisoners in the most cruel manner; they cut off their ears, their nose, their lips, their fingers, their toes, and even cut out their tongue; and it is even said that, to satiate their vengeful spirit, they feasted on the flesh of their enemies they had killed in battle.

It is not easy to determine what religion or rather what superstitions the Lenapés professed, for the accounts of the missionaries are evidently perversions of facts, false interpretations, to which no credit whatever is due. In 1744, after a hundred years of missionary teachings, it is said by one of the most fanatic of the missionaries that they considered light, represented by the Sun and Fire, as “the body and fountain of *deity* ;” “a being in whom the earth and all things in it may be seen; a great man (Christ?) clothed with the day, yea with the brightest day, a day of many years, a day of *everlasting continuance*.” “*From him proceeded, in him were, to him returned all things, and the souls of all things.*”¹ The same missionary also reports that

apparition. Soul and spirit are Christian ideas, and if the Lenapés had the remotest conception of the meaning of these words it was suggested to them by the teachings of the missionaries, who are generally no authority whatever on religious subjects.

¹ David Brainerd's *Life and Journal*. These are all Christian ideas expressed in disguised Indian phraseology, and have no connection whatever with the original religious ideas of the Lenapés, who had no conception either of a personal deity or of a soul or of everlasting continuance or of invisible powers.

in ancient time, before the coming of the white people, some supposed that there were four *invisible powers* who presided over the four corners of the earth.¹ According to another account which dates back to 1702, and is attributed to a missionary who lived among the Delawares from 1642 to 1648 and who understood the Lenapé language,² the Delawares acknowledged a supreme being, "a *great spirit who made the heavens and the earth*;" and it is stated that they affirmed that "the *great sachem in heaven is not bad*, he does us neither good nor harm, and therefore we need not worship him" (*Opom sacheman mah matit mah nijr notou mahorite, mah nijr pentor*). Of the *evil spirit* who is no other than the missionary devil, they said: that "the *evil spirit above is bad*; if we don't do something to please him he will hurt or kill us; therefore we must worship him." (*Manetto matitte renappe pentore sacheman manetto apitse perenape ankarop*).³ That the Lenapés gave an account of their religious impressions as reported cannot for one moment be doubted, not only because the original is furnished, which is probably very paraphrastically translated; but because the logic is that of savages whose clear conception of things had not yet been entirely perverted by metaphysical nonsense; but at the same time the ideas expressed about the "great spirit" and the "evil spirit" were based upon the teachings and suggestions of the white men with whom they had come in contact, and these ideas were entirely foreign to their own original conceptions of a religious or superstitious character.

The Delawares had, like all other Aoneo-Maranonians, their diviners and medicine-men or conjurers known as *pouvows*. The diviners interpreted dreams and saw visions, and it is by this means that their guardian *manetoo* disclosed to them the future; "they could see through men, and knew the thoughts of their hearts." The medicine-man or conjurer pretended to be able to drive out the malady from the body of the sick by the ordinary charlatan practices of the profession.

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¹ It would have been of some interest if the Rev. Mr. Brainerd had informed the world, how he found out what some of the Lenapés believed over a hundred years anterior to his arrival from Connecticut on the Delaware River.

² John Campanius Holm.

³ The correctness of these Lenapé quotations cannot be vouched for.

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POWHATTANS.

THE name of Virginia was once given to the whole of North America as far as it had been explored, including even New England. After the number of colonies had considerably increased the name of Virginia was restricted to the country situated on Chesapeake Bay, including both Virginia and Maryland. It still extended from Point Comfort two hundred miles north and two hundred miles south and comprised all the known territory of the west and north-west from sea to sea, and all adjacent islands within a hundred miles of the coast. Virginia proper was bounded on the south by North Carolina, on the north by the Potomac, which separated it from Maryland, on the east by the Great Ocean or the Sea of Virginia, and on the west and north-west by the Sea of California (?). The country was watered by four great rivers; the James, the York, the Rappahannock and the Potomac. The natural productions of the soil were oaks, poplars, pines, cypress, cedars, chinquapins,¹ walnuts,² hickory,³ ash and beech. Among the fruit-bearing trees and shrubs were persimmons,⁴ wild grapes, wild plums, wild cherries, haws,⁵ huckleberries⁶ and blackberries.⁷

Virginia proper was inhabited by numerous Indian tribes that were mostly independent of each other, and were governed by their own chiefs; but they all agreed, if not in language, at least in habits and customs as well as in their mode of living. After the country had been settled by the English colonists the principal tribes occupied different parts of the territory. In the Accomac province there were the Matoquins, the Gingotecs, the Kiequotangs, the Matchopungas, the Occahannocs, the Pungotecs, the Oanancocs, the Chiconnessex and the Nauduyes. The Gangascoes inhabited the province of Northampton, and the Wyanocs lived in Prince George. The other tribes were scattered in various districts. The Appomatox dwelled in Charles City; the Nottaways in Surry; the Menbeerings in Nansemond; the Pamunkis and Chiquahomminies in King William, the Rappahannocs in Essex and the Wiccocomaccos in Northumberland. One of the most powerful tribes were the Powhattans, who occupied the territory along James river now forming the county of Henrico, and the name of this tribe is here used as a generic designation of the Virginia tribes.

¹ *Quercus pumila*. ² *Juglans nigra*. ³ *Carya alba*. ⁴ *Diospyros virginiana*.

⁵ *Viburnum prunifolium*. ⁶ *Vaccinium macrocarpon*. ⁷ *Rubus villosus*.

The physical characteristics of the Powhattans were in the main similar to the best-developed types of Aoneo-Maranonians. They were of fine stature, robust and well proportioned, had a straight and imposing gait, and stout well-formed, muscular limbs. Their complexion was of a brown chestnut which darkened with age, but was much lighter during childhood. Their hair was jet black, straight and coarse. Their eyes were black, having somewhat a winking look, which did not illy become them. Their women were generally good-looking, they were of good stature, and had, comparatively speaking, delicate features, and a firm rounded bosom.

The Powhattans lived together in small hamlets and villages which were occupied by a number of families varying from fifty to five hundred. Their dwellings were simply wigwams composed of a number of young saplings, of which the big ends were planted in the ground in a circular or oblong form, while the pliant tops were bent over, and were tied together with root fibrils, or bark fibre. The whole structure was rendered waterproof, as a protection against wind and weather, by being covered with the outer bark of certain trees. Small openings on each side served the purpose of windows for the admission of light and air, which were closed with bark shutters on the side from which the wind was blowing. The fireplace was in the centre of the lodge, and the smoke escaped through a small hole left open on the top of the roof. The door, which was narrow and contracted, was closed by means of a mat curtain. The interior space presented but a single room; the dirt floor was generally uncovered, and it was only when they sat down that they spread their mantle or a matting on the floor. Their bed was a plank or reed platform supported on forked sticks raised several feet above the ground, which was covered with mats or skins. During winter they frequently slept round the fire on a bearskin or on the soft fur of some other animal. Their villages were mostly fortified by palisaded enclosures from ten to twelve feet high, which were sometimes rendered strong and impenetrable by tripling the upright stakes. Frequently the fortified space enclosed only the residence of their chief and the houses of some other important personages, and it was only in time of danger that the whole community took refuge in the fortified camp, which was well supplied with water and provisions.

The ordinary summer dress of the Powhattans was an apron of deerskin cut at the lower margin into thin strips in the form of a fringe, and bordered round the edges with strings of wampum beads. The poorer classes simply tied a string round their loins into which was tucked a strip of skin that had been previously passed between the legs. In the winter they threw over their shoulders a mantle of dressed skins sewn together, of which the fur was turned inside. This was also used on all public occasions as the robe of ceremony. They were excessively fond of ornamentation; they suspended from their ears a ring of mother-of-pearl; a round medallion of smooth-polished shell hung down their breast; and around their neck were strung numerous necklaces of seeds or of wampum beads. Their hair was cut short on the crown of the head, forming a kind of crest,

and the rest was shaved clean or was tied behind the ears. A feather of the cock, the pheasant or the falcon was attached to the front on each side. Their feet were generally bare, and it was only on festival occasions that they wore shoes of deerskin called moccasins. They painted their breast, shoulders and limbs in various devices. The women wore a kind of petticoat or double apron of deerskin scalloped or fringed at the lower margin, which was tied round the waist, and did not quite fall down to the knees. The upper part of their body was entirely exposed. As ornaments they wore a crown of beadwork, long necklaces, ear pendants, and bracelets of shell rings. They let their hair grow long, which was tied up in a bunch with a string of seeds, but sometimes it was flowing loosely over their shoulders, or it was formed into a single braid, and was attached in front. Both sexes anointed their hair with grease or oil to render it glossy.

The chief food materials of the Powhattans were hominy, fish and the flesh of such game as they were able to secure in the chase. The hominy was prepared by softening the maize grain in water, after which it was pounded in a mortar so as to present a coarse, broken mass which was cooked for ten or twelve hours over a slow fire. They either broiled their meat by laying it on the burning coals, or they roasted or smoked it by exposing it on a frame of sticks erected over the fire-place, to the heat of the fire burning underneath. Fish were broiled, roasted or smoked, without cleaning them or cutting them open. They also made ash cakes of maize flour which, being covered with leaves, were placed under hot ashes, and on the top a coal fire was kindled. They were not very delicate in the selection of their meat dishes. They ate terrapins, snakes of various kinds, the young brood of wasps, certain snails and a species of locust. They made an excellent soup of the head of the deer, which they threw all bleeding into the kettle, after they had taken out the brain, which was preserved for the dressing of skins. They were ignorant of the use of salt, and in place of it they used hickory ashes as seasoning. They were particularly fond of maize in the milky state, called rosen-ears, which were roasted over a coal fire. They also gathered certain eatable species of mushrooms, tuberous roots and wild onions that grew in the swamps. At a later period the colonists supplied them with beans, pease, watermelons, peaches and strawberries. They had no regular time for eating; a large bivalve pecten shell served them as plate, and they helped themselves with their fingers while seated on the ground. Water was their only beverage, which they drank out of gourd cups.

The ordinary occupations of the Powhattans were hunting and fishing. They cultivated the ground to a very limited extent, and produced maize and tobacco in sufficient quantities for their own family use. With the exception of the clearing of the ground the agricultural labours were exclusively performed by the women. To prepare forest land for tillage the trees were girdled at their base with the tomahawk, which prevented the sap from rising, and as the trunk and branches dried up and produced no leaves, the ground around was sufficiently sunny for cultivation after the underwood

had been cut. Fishing occupied much of their time. The fish were secured in various ways; they made traps of hurdle-work composed of various compartments so arranged that the fish could enter but could not get out. At high tide they fixed the closed end to the banks of the river, while the open end was dipped in water to the depth of eight or ten feet, and it was fixed in proper position by stakes. Near the source of the rivers, where the current was rapid, they constructed a stone weir across the bed of the stream, leaving several small openings for the passage of the water, and with these they connected conic baskets made of reed, ten feet long and three feet wide at the base. The rapidity of the current carried the fish through the opening, and also prevented them from returning. They caught sturgeon with a running noose which they threw round his tail while swimming in the water. They also fished at night by kindling a fire in their canoes, which was kept up by means of resinous pine-knots, and they secured their prey by spearing.

They constructed canoes in various ways. To obtain the use of large tree trunks for this purpose they kindled a slow fire around the roots until the base was burnt out, when the slightest wind laid low the giant of the forest. The prostrate trunk was then hollowed out by the aid of fire, and by scooping out the burnt part with a sharp scraper made of shell or stone. Rivers that were too deep to be forded were crossed in birch-bark canoes. The bark was stripped off the tree in conveniently large pieces, which were sewn together with bark fibre and they were strengthened by thwarts which kept them open. Their traffic was conducted by exchange, but wampum beads called *peak* and *roanoke* were everywhere received as currency, for these were really their jewels and most valued ornaments. There were two varieties of *peak* which were both made of different parts of the same shell, one was of a purple brown colour, which was most esteemed, and the other was white. These beads, which were tubular, about one-third of an inch long and a quarter of an inch in diameter, were finely polished like glass, though they were not transparent, and were strung on cords. The *roanoke* was made of a pecten shell which was equally pierced, but the edges were rough and unpolished. The *runttee* was an oval or flat shell-bead perforated through its longest diameter.

The Powhattan tribes spoke different dialects of the same language, and they generally understood each other by conversing in a kind of *lingua franca*. When they wished to send information to a distance they employed a kind of picture writing representing birds, beasts and other objects, to which their message referred. They counted by units and tens, divided time by winters (*cohonc*) and the year by seasons. The season when the trees began to bud or blossom corresponded to spring; when the ears of maize were forming and were about ripening was early summer; the season when the maize was fully matured was their summer; the gathering of the corn and the fall of the leaves corresponded to autumn, and when the snow began to fall and ice was forming was the beginning of winter. They distinguished the lunar periods and divided the day into the rising, meridian height and the setting of the sun. To aid them in remem-

bering numbers they made knots in a string, or cut notches in a piece of wood.

The Powhattans observed certain ceremonial forms in receiving a stranger or visitor. The most influential man of the hamlet or village brought the calumet or pipe of peace and filled it with tobacco in the presence of the new-comer. He then lighted it, and having drawn out a few puffs, he handed it to the stranger, who, if he was friendly disposed, accepted this mark of hospitality, and in this way the pipe went alternately from mouth to mouth until each one present had enjoyed the privilege of inhaling some of the smoke. These pipes were generally cut of marble or some other soft stone, they were provided with a long stem which was winged with feathers and otherwise ornamented.

The Powhattans frequently indulged in amusements and recreation. Their musical performance was principally confined to singing, accompanied by the gourd rattle and the drum, which was simply an earthen pot filled with water and covered with skin. Their songs were either very noisy or very lugubrious. Their dances were wild and were neither moderated by a regular measure nor by set figures. They sometimes assembled at a public place which was marked out in a circle by stakes painted at the rounded summit, and here they danced round a central fire with a gourd rattle, a tomahawk or a bow and arrow in their hand. Some of them tied tree branches all around their body or held a leafy branch in one of their hands. In some of their dances they leaped, bounded, stamped their feet on the ground, from time to time assumed grotesque grimaces and strange postures, while their head was surmounted by a pair of deer antlers, an otter-skin was girded round their waist, another one hung on their arms, a quiver was suspended from their back and they held a bow and arrow or a club in their hand. Sometimes the dance was executed by a number of women entirely naked. Nor was gambling uncommon among them. They played a betting game by holding up a number of sticks and straws, which the betting party was bound to guess—an exercise in which they were very expert.

The Powhattan women stood almost on a footing of equality with their husbands. They were very spirited, gay and vivacious. They loved to laugh and joke, and they freely associated with the men. Young girls were at liberty to dispose of themselves at pleasure, and they were not much reserved in their intercourse with the other sex; but it was their interest to be virtuous, for if they became pregnant they were considered degraded and lost their opportunity of getting married. Marriage was regarded as a solemn act, and although husband and wife were allowed to separate if they could not live in peace together, yet such a step was not much favoured by public opinion, though the parties had an unrestricted right of marrying again. In case of separation each one took such of the children as best suited his or her condition; but if they could not agree the children were equally divided, and the father had the first choice. While the marriage relation continued infidelity was considered a great crime both on the part of the husband and the wife.

As soon as a child was born it was immediately plunged into cold water and was then tied, altogether naked, to a board-cradle lined with fur, with a hole in the centre to keep it in a cleanly condition. It had a cord attached to the upper end by which it was suspended from a tree branch in an upright position. After the infant had acquired sufficient strength it was allowed to crawl about the dirt floor, and when its mother went abroad she placed it behind her back enveloped in her mantle. During the summer season the child merely slung its arms round its mother's neck, while she held up one of its legs with her right arm.

Young boys were initiated into the rights of manhood by a severe test of endurance called *huscanoff*. The candidates, who were always selected by the chief, were required to be distinguished for their fine physical form, and their robust constitution. They were shut up for several months in an isolated hut constructed in the woods, where they were deprived of all society, and received but little food besides a dose of an infusion of a stimulating root called *wisocan* which rendered them delirious. Gradually the dose was reduced until the boys recovered their natural sense, when they were conducted through all the villages of the tribe, and during this peregrination they were bound to be deaf and dumb to all that was going on around them, and it was even pretended that a veil of oblivion had been cast over their past life. Forgetting that they had been children they entered by suffering and increased knowledge into their new career of manhood.¹

The Powhattans had such great veneration for their chiefs that at their demise they religiously preserved their bodies. The corpse of the deceased was literally flayed, and the skin was stripped off in as perfect a condition as possible and was kept in a pliable state by greasing it with oil. They then divested the skeleton of its flesh without cutting the sinews and exposed it in the sun to be dried. The bony frame was next covered, in all its parts, with the dry skin, of which the severed edges were sewn together and the vacant spaces were filled up with fine sand. The corpse thus prepared was laid out on a mat in a hut specially constructed for this purpose, and it was covered with another mat to protect it from dust. The flesh, which was placed on a hurdle, was exposed in the sun, and after it was sufficiently desiccated it was enclosed in a basket which was well secured by being sewn up, and was then deposited at the feet of the corpse. The funeral hut was constantly guarded by a *powwow*, and an image of their talismanic *okkis* called *quiocos* was set up as guardian genius of the place.²

The government of the Powhattans was monarchical in form, but patriarchal in practice. The head chief exercised almost unlimited authority, though he was restrained in his action by the prevailing customs of the tribe which he governed, and which were their unwritten law. The chieftainship was hereditary in the collateral female line,

¹ See *infra*, page 128.

² This account of the disposal of the dead, as related by Beverly, has been pronounced, in part at least, to be apocryphal; but it is undoubtedly as credible and trustworthy as most other accounts of this kind.

and the successor of the deceased chief was either his own brother or the son of his sister, and in default of male heirs the nearest female relation was entitled to the succession. The head chief decided all questions of peace and war, he conducted all foreign negotiations with the concurrence of the *matchacomaco* or council composed of the *cocharooses* or the civil officers, the *werowance* or the war chief, and the warriors who attended the assembly with their bodies painted red, white, black and other colours. If war was determined upon by the council, the warriors executed the war-dance armed with bows and arrows, tomahawks and clubs. They never met their enemies in an open fight, but had recourse to ambuscade and sudden surprises to initiate hostile operations. They gave no quarter and took no prisoners, but massacred without discrimination men, women and children. If they returned home crowned with victory they celebrated their triumph by solemn processions and joyous festivals.

The Powhattans, like most of the other Aonean tribes, who had come much in contact with the white settlers as well as with the missionaries, had the existence of a god suggested to them for whom they had no name, whom writers call the "great spirit," and it is reported that they believed this being to be invisible and benevolent, that he was the author of all the good that was vouchsafed to them; but as he dispensed his favours indiscriminately to all men, they logically concluded that it was entirely useless to worship and adore him. On the other hand, for the demon agencies of nature they had invented a special name, they called them *okkis*,¹ *quiocos* or *kiwasas*, and these were supposed to be invested with the power of afflicting them with war, famine and pestilence. They imagined that these demoniac beings were hovering through the air, that they manifested their angry passions in the loud roar of thunder, and furnished unequivocal signs of their presence by the violence of the tempest. It was deemed indispensably necessary to propitiate their favour by offerings, that by this act of submission their wrath might be appeased and their displeasure might be averted. These *okkis* were fashioned into images of human form, and they were kept in the *quiocosan* or consecrated place. Offerings were presented to the *okkis* at each season of the year, or when they met with great success in war, in hunting or in fishing. These propitiatory offerings, which accrued to the benefit of the *powvows*, consisted of maize, birds, cattle, fish, vegetables and eatable roots. When they set out on a journey they burnt tobacco in honour of the sun that during their absence they might be favoured with fine weather and be sure of a happy return. On crossing a river or a lake, they threw into the water tobacco, puccoon root² and *peak* that no mishap might befall them while floating along on the fickle waters. They celebrated several festivals during the year. The most important of these were the joyous event of the return of the wild geese and the wild ducks, the commencement of the hunting

¹ The *okkis* are the same in their nature and attributes as the *manetoos* of other tribes.

² *Sanguinaria Canadense*.

season, the festival of the ripening of certain fruits and the harvest festival.

The Powhattans had a distinct notion of a future state of existence. The good Indians wandered away into some unknown region blessed with eternal spring, where they enjoyed all the pleasures of their former life in the highest perfection. Here were found rich hunting grounds, where game was most abundant, and fish were so plentiful that to catch them was an amusement, and here beautiful women, that enjoyed perpetual youth, were always eager to gratify their desires. The bad Indians, on the other hand, were thrown into a lake of briny, stinking water, and there they were burnt in an unextinguishable fire, and were day and night tormented by furies who assumed the form of old women.¹

The *powwows* and diviners exercised much influence among the Powhattans. They were dressed in fur robes which extended down to the middle of the thigh, they painted their body in various colours, and cut their hair in crest form. Their mummeries were stupid and senseless, but sufficiently cunning to dupe the credulous multitude. In serious maladies they employed many roots and barks, and much more rarely the leaves of trees and plants. Seneca snake-root² reduced to powder and mixed with bear's fat was their sovereign remedy, which was used as ointment and was applied to the whole body. Sweating was considered a panacea for all ailments, and the sweating-house, which was heated by means of hot stones, was a public institution to which they resorted after returning from a long hunting tour. They cured ulcerous excrescences by applying the moxa in the form of spunk which was ignited. Sucking tumors and scarifying them with the tooth of a rattlesnake was a common practice.

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TUSCARORAS.

THE nations and tribes of Aoneo-Maranonians that inhabited the coast of North Carolina about Roanoke Island, Cape Hatteras, Pamlico Sound, the Chowan, the Neus and other rivers were very numerous, and yet their aggregate population did not quite reach five thousand souls. Among these the Tuscaroras were the most populous and most powerful. As a matter of protection they formed an

¹ It is very probable, that if this description of an Indian hell is not entirely apocryphal, it is at least a missionary or a white man's suggestion.

² *Polygala Senega*.

offensive and defensive alliance with the "Five Nations." The other tribes belonging to the same family were the Pamplicoos, the Woccons, the Hatteras, the Mactapungas, the Coranines, the Chowans, the Maherrings, the Paspatanks, the Nottaways, the Jaupims, the Connomox, the Neus and the Chatookas. Most of these spoke different dialects, and yet they all resembled each other in manners and customs and essentially belonged to the same race of people, and they are here described under the generic name of Tuscaroras.¹

The physical characteristics of the Tuscaroras corresponded with the general type of their race. They were generally of tall stature, well-formed and nicely proportioned, having a straight figure, a grave bearing and a manly gait. Their complexion was of a brownish copper colour, graduated into a lighter or darker shade. Their hair was black, coarse and lank, and their face was altogether beardless. Their eyes were black or dark hazel, full and expressive; their forehead was low, their nose was flattish and their mouth was large. Their limbs were well-shaped and their feet were small. They were indefatigable walkers, they could cross the deepest water-courses upon narrow poles with the utmost safety, and showed great agility in leaping and running, but they were far from being robust, and were not capable of bearing heavy burdens. Many of the young women had fine figures, and lively, amorous eyes; their face was constantly lighted up by a smile, and their fine, smooth skin, and their small beautiful hands and long tapering fingers rendered them somewhat attractive.

The moral character of the Tuscaroras presented many natural virtues and but few vices incident to their savage condition. They were extremely cautious and wary in their intercourse, and in all their actions of life; they never took a hasty step, nor did they show any impatience in any given emergency. Their equanimity of temper was most remarkable; they were never harassed or vexed by misfortune, losses or disappointments. They never exhibited the least sign of anger, no matter what the provocation might have been, and they were as free from envy as they were strangers to jealousy. They were hospitable and never failed to aid the poor and the distressed, and to sympathise with the widow and the orphan. They were distinguished for stoic endurance, never abandoned themselves to useless repinings when struck down by sickness, and always looked death fearless in the face. They were cruel to their enemies, were excessively vindictive, and never forgave an injury unless the offending party had offered them adequate satisfaction. Most of them were addicted to excessive drinking—a vice which had been introduced among them by Europeans. Young girls were quite modest; they were extremely bashful in the presence of strangers, and never spoke

¹ The Tuscaroras proper formed the bulk of the coast tribes, they occupied fifteen towns called Haruta, Wagin, Contah-nah, Annaooka, Canauh-kare, Harooke, Unanauton, Kentanuska, Chunaneets, Kenta, Eno, Nau-begh-ne, Onosoora Tosneoc, Nonawharitse, and Nursoorooka. They were able to furnish twelve hundred fighting men. The next most populous tribe were the Woccons, who inhabited two towns, with a fighting force of a hundred and twenty warriors. The rest of the tribes furnished each only from six to fifty fighting men.

unless first spoken to. The married women were by no means given to scolding, and they treated their children with the greatest tenderness.

The habitations of the Tuscaroras were simply bark huts or wigwams of oval form with a hole on the top for the passage of smoke and the admission of light and air. The fire was kindled in the centre of the dirt floor. There was but a single apartment to this family dwelling, which served as kitchen as well as sleeping-room. The construction of these huts was very simple. Long pine, cedar or hickory poles or saplings were stripped of their bark, and to render them tough and pliable they were heated over the fire. The thickest ends were stuck into the ground about two yards apart, enclosing an oval or circular space; and the tops, which were very slender, being bent, were brought together, and were bound with the bark fibre of the elm or with twisted festoons of Spanish moss,¹ that was found in great abundance in the forest. This open frame was braced with some additional poles, and was then covered with the bark of the cypress or pine, or of black or white cedar. Benches were fixed all around the interior walls, which were covered with rush-mats and skins of animals, and when thus fitted up they served as beds. They also built of the same materials store-houses of much smaller size. Roofless public buildings were erected, which were provided with platforms of wickerwork; here the public festivals were celebrated, and here the men assembled in the summer months to rest themselves from the fatigues and labours of the day. They always lent a helping hand to each other in the construction of a new lodge; this they considered one of their first duties, in order that no member of the community might be deprived of the first necessities of life. Their villages were generally enclosed by circular palisades, leaving but a narrow opening for an entry which could be closed at a moment's notice.

The costume of the Tuscaroras was rather primitive. They passed a breech-cloth between the legs, of which the ends, both in front and behind, were tucked into the girdle. In cold weather they threw over their shoulders a mantle of raccoon or beaver skin or of feather-work or of broadcloth procured from the traders. The feet of both sexes were protected by moccasins of deer or bear's skin. The dress of the women did not much differ from that of the men. They wore a waist-cloth round their loins in the form of a petticoat which was two yards long and half a yard wide. Sometimes a deerskin apron, tanned white, and cut into strips like a fringe, was wrapped round the waist, fastened by a string or belt, to which a strip of cloth was tied that was passed between the legs. Their hair was twisted into a long queue, and was bound with a string of shells, or a narrow strip of leather. They greased their body with bear's oil, which was mixed with a red powder derived from a scarlet root, and was thus applied to the hair on starting out on a warlike expedition, when they painted their faces red, drew a black circle round one eye and a white circle round the other. Their head was sometimes whitened by besprink-

¹ *Tillandsia usneoides*, which though called a moss, because it is a parasitic plant and hangs suspended from the trees, is a flower-bearing plant.

ling it with bird's down, closely adhering to the grease with which the hair was anointed. Some bedaubed their faces with white clay or lamp-black, or coloured it with black lead intermingled with other tints. Feathers were favourite ornaments, and from their ears were suspended wampum strings, or eagle's feathers were inserted in the perforation. At a later period when they came in contact with the white man they encircled their arms with bracelets made of brass or iron wire. Both sexes wore long necklaces of wampum shell, which were generally of great value, for they served as circulating medium of exchange.

The Tuscaroras were abundantly supplied both with animal and vegetable food. They ate the flesh of all the animals they killed in the chase, but venison and bear were most highly esteemed. Squirrels were roasted whole without taking out the entrails. Fowls and birds of every species were served up at their meals. Turkey meat roasted in bear's fat was a favourite dish. They also fed on fish of every kind, except lamprey, and some of the coast natives had an aversion to sturgeon. Sting ray in the dried state as well as shell-fish were acceptable food materials. They were fond of turtles and terrapins; some tribes did not refuse snakes; and all considered young wasps while yet in their comb a great delicacy. They dried many sorts of wild fruits as well as red peas for winter use; but maize was the principal vegetable production that formed an article of daily consumption either in the form of hominy by being shelled and coarsely crushed; or it was parched and was pounded into meal which was made into cakes. The corn was beaten by the girls in a mortar with a long pestle. The small red beans were boiled with the meat or they were eaten seasoned with bear's fat. In the summer season the maize was roasted in the ear and was thus preserved for winter use. Wild potatoes were also collected for food, and in time of scarcity acorns became an important food material. In later times they were well supplied with gourds, melons, cucumbers and squashes.

The Tuscaroras performed the duties of hospitality in act and in spirit. The store of provisions of the family was considered as the common stock of all their kindred, and even the whole village community often shared the superfluities of a few men. In their hunting expeditions all were entitled to their distributive share irrespective of the parties that killed the game. When one of their friends had suffered a grievous loss by some accident or otherwise, he invited all his neighbours and acquaintances to a feast, and while to each a portion of the dressed provisions was served out one of the old men rose and addressed the assembled guests, reminding them that a great calamity had befallen their host, that he and his family had narrowly escaped with their life, and that it was consequently their duty to contribute to his relief, as he himself would have done, if a similar misfortune had afflicted any one of them. After the delivery of this harangue all those present arose and threw down upon the ground such valuables as they had with them; such as skins, furs and wampum, which were generally supplied in sufficient quantity to more than compensate the host for the loss he had sustained.

The chief occupations of the Tuscaroras were hunting and fishing. At the beginning of the winter season they commonly formed large hunting parties at a considerable distance from their encampment. They carried with them a bundle of long moss, or of cypress bark fibre, which, on being lighted, served as burning match, and with this they set fire to the dry fallen leaves and moss as well as the dead grass of the whole country round. The fire and smoke compelled the deer and other game to abandon their hiding-places, and as the hunters drove them to a narrow neck of land, from which there was no escape, they never failed to kill a great number with their bows and arrows. In these excursions they were accompanied by their wives, who carried the provisions, gathered the firewood and attended to the cooking. The heaviest work, however, while they remained in their hunting quarters, was performed by those men of the village community that were sorry hunters, who, to render them useful, were employed to carry burdens and procure the bark for the construction of the huts. They also acted in the capacity of runners, and carried messages to the old people that were left behind in the village. During their leisure hours they cut bowls, dishes and spoons of the wood of the gum¹ and the tulip tree,² and if clay was found in the neighbourhood they cleared it of its grit, and shaped it into pipes. In their hunting camps they feasted on the abundant supply of venison, squirrels, turkeys and ducks which the women were busily engaged in cooking. Their vegetable food was confined to dried fruit and berries that had been preserved the previous summer, and which they had brought with them from home. The hunting encampment, having been built up with substantial bark cabins, they remained there during the whole winter, which enabled them to collect a considerable quantity of deerskins for barter, as well as furs and duck's skins; the last, being preserved with their feathers unplucked, were made into mantles. The animals they pursued in the chase were deer, bear, panthers, polecats, opossums, raccoons,³ beavers, hares and squirrels.

The tribes that occupied the lands on the banks of rivers were expert fishermen. They took sturgeon,⁴ rock fish and bass when they came up the fresh water streams to deposit their spawn. They also secured shoals of sturgeon by means of snares. In March and April when the herrings frequented the rivers to spawn they obstructed the bed of the stream by a weir made of tree branches tightly intertwined; and their return being thus prevented, they were caught in immense numbers in the artificial pond in which they were collected. Trout and other fresh water fish were taken by a similar method. They employed an ingenious contrivance to gather in a short time a great quantity of cray-fish. They attached several slices of venison, about six inches apart, to pointed reeds which they stuck into the ground at the bottom of the brooks and creeks, where these crustaceans were known to abound. Attracted by the bait the cray-fish soon crawled up the reed in considerable numbers, which the fishermen, on taking out the baited sticks, detached from time to time and threw

¹ *Liquidamber styraciflua.*² *Liriodendron tulipifera.*³ *Procyon lotor.*⁴ *Accipenser sturio.*

into their baskets. Those tribes that lived near the coast caught fish of very large size, which they first roasted over a fire, after which they cut them into pieces and dried them in the sun. Skates,¹ oysters, cockles and other shell-fish they took out of the shell, and spread them on a hurdle of latticed reed, beneath which a slow fire was kept up, and when perfectly dry they were preserved for future use. Young boys went out at night and shot fish with the bow and arrow by torchlight.

Their agricultural labours, which were performed by the men, were very light. Their staple article of production was maize, which supplied them with their most important vegetable food. They also planted red beans, which were partly eaten in a green state, but were mostly dried for winter use, and they cultivated tobacco to a very limited extent. They were well acquainted with the art of dressing skins; some were dried over the fire so as to preserve the hair, and were converted into serviceable furs; others were soaked in water to loosen the hair, which was removed with a scraper made of the bone of the deer's foot. The tanning process was effected by saturating the skins with deer's brain previously dried and preserved in cakes which were pulverised, and the powder was thoroughly mixed up with water; they were then slowly dried and scraped with an oyster-shell until they became soft and pliant. Maize grain, while in the milky state reduced to a pulp, was sometimes used as tanning material in place of deer's brain; the best skins, however, were cured by being smoke-dried, or by being soaked for a short time in a hot infusion of tree bark. The women plaited mats of rushes and flags, and they were frequently doubled, and were used as bedding. The baskets were made of bulrushes or silk grass or split reeds, and they were often ingeniously interwoven with figures of animals, birds and fishes. Dressing boxes, which were plaited of split reed, were really of artistic workmanship.

They procured fire by rubbing together two pieces of wood of different degrees of hardness, catching the spark by means of tinder of a species of polyporus found on the trunk of the oak and the hickory tree.² Their canoes were composed of a single tree trunk hollowed out by the aid of fire; the burnt part being removed with a scraper made of the valve of a shell.

The medium of exchange recognised by all the Tuscarora tribes was their shell-money, which was mostly in the form of wampum beads. The shells were found on the coast, and after a hole had been drilled through them, they were strung together and were worn as neck-bands; but the *peak* and *roanoke* which were in the form of shell-beads, and were generally known as wampum, were the most valuable species of money. The beads were cut very small out of a mussel shell, and after a hole had been drilled through the centre they were made perfectly smooth and were finely polished. The black or purple wampum *peak* was most highly esteemed. With these shell-beads any article of value, most highly prized, could be purchased, and even their wives

¹ *Raia batis*.

² *Carya alba*.

and daughters were readily yielded up by offering them a few cubits of wampum which was measured from the elbow to the end of the little finger.

In intellectual knowledge the Tuscaroras were mere children. Their history, if any event of importance was really worthy of preserving, was entirely traditional, but they had invented some aids to memory in the form of bundles of reeds of different lengths, upon which different marks were traced that could only be interpreted by those skilled in the mystic lore, and they referred frequently to events that occurred many years and sometimes two or three ages ago, which were thus recalled to their memory in the most vivid manner.¹ They were the most practised travellers, and never lost their way even in the wildest solitude; they never failed to find the direction of the north point, which they determined with the greatest exactness, simply by observing a certain short moss which always grew upon the north side of a tree trunk. They gave names to eight cardinal points corresponding to the nature of the wind that blew from those directions. Thus they called the north-west the cold wind; the north-east the wet wind and the south the warm wind. In their warlike expeditions they used certain hieroglyphic marks which indicated the nature of their success and their losses with great precision, so as to be understood by all their people. Their geographical knowledge was rude, but it was nevertheless of the utmost exactitude. They mapped out the region of country with all its rivers, mountains, towns and roads at calculated distances by day's journeys, by drawing the lines in the ashes of their domestic fires, or on a piece of matting or bark. They had a specific name for every moon, which was generally derived from some of the productions of the season. Thus they had a herring moon, a strawberry moon, a mulberry moon; the moon the dogwood tree² blossoms, and the moon the turkey-cock gobbles. They had no distinct names either for the sun or the moon; they counted years by winters, and determined the time of the day by the sun's height.³

They had professional minstrels or poets, whose business it was to compose the songs, such as the particular occasion required. Their war songs, which were sung to indicate the measure of the war-dance, expressed with the greatest vehemence and the fiercest passion the manner in which they intended to dispose of their enemies, proclaiming in the most exulting terms how they would kill them, roast them, scalp them, beat them or make them prisoners, stating their precise number, and adding the number they had already destroyed in pre-

¹ The reason I have to believe what they tell me on this account is because I have been at the meetings of several Indian nations, and they agreed in relating the same circumstances, as to time, very exactly; as for example, they say that there was so hard a winter in Carolina 105 years ago that the Great Sound was frozen over, and the wild geese came into the woods to eat acorns, and that they were so tame, (I suppose through want), that they killed an abundance in the woods by knocking them on the head with a stick.—Lawson's History of Carolina, p. 781.

² *Cornus florida*.

³ As they called each moon by a specific name it is very probable that they had no general name for the moon, but it is inconceivable how they could determine the time of the day by the sun's height without having a specific name for the sun, unless they divided the day into morning, noon and evening.

vious encounters. The songs of peace related how they were forced to engage in a hostile conflict to destroy each other; but that their enmity had vanished; that henceforth their peaceful relations would be strengthened by the matrimonial alliances which were to be contracted between their respective sons and daughters; so that the two nations would love one another, and would become as one people. Each kind of dance was accompanied by a specific song, and a new ballad was composed for every festival.

Their principal amusement consisted in dancing, which was wild and laborious in its movements, and yet their steps kept the most exact time to the measure of the music. They generally engaged in these exercises in parties of thirty or more; and as all became most violently agitated they continued their fantastic gyrations and saltatory feats until they were utterly exhausted. They executed several festival dances during the year. At the harvest feast, which occurred in midsummer after the ripening of the corn, they rendered thanks to their guardian protector for the fruits of the earth. At the spring festival they invoked the blessings of the higher powers for the growing crop. On this occasion they set up in the field a kind of mannikin dressed up in the costume of a warrior, ornamented with a profusion of wampum and shells. The young men were not allowed to approach it; but were told by their elders that the image represented an ancient hero of their nation, who had died long ago, and who came amongst them to encourage them to work diligently, that he would act as mediator with the tutelary genius, so that they might reap a plentiful harvest and make them expert huntsmen and mighty warriors.¹ During these public festivals the greatest abundance of provisions was supplied, and all those present were regaled with the most munificent liberality. The dances were only commenced at nightfall, and they took place either in the common public house, or in the dwelling of the chief, where a large fire was kindled, near which sat the two musical performers, one shaking the gourd rattle with all his might, and the other beating with a stick the drum, which was nothing more than an earthen pot covered with dressed deerskin. Accompanied by the discordant notes of these instruments they sang in a monotonous strain the song composed for the occasion, sometimes in a lower and sometimes in a higher pitch, but always in perfect accord and with the most exact cadence. The public festivals were attended by a large concourse of people that came from a great distance, and in their object they partially resembled the fairs of more civilised countries, for here they sold their surplus commodities, and bought such articles in exchange as they most needed. Gambling was also carried on on a grand scale, and they were such passionate gamblers that they stripped each other of all their valuables without the least concern; and it sometimes happened that they staked their own persons, and with careless indifference and without the least hesitation they delivered themselves up

¹ This pretended ancestral hero god was probably nothing more than a scarecrow converted into a man-god and mediator upon missionary suggestions, and the "great spirit," here called guardian protector, had probably the same origin.

to the lucky winner, whose servants they became, until they were in a situation to redeem themselves, or be ransomed by their friends. Their favourite game of hazard was played with fifty-one reeds about seven inches long, nicely trimmed so as to be easily retained in the hand. With a quick motion the player threw a part of the reeds to his antagonist, and the art of playing consisted in guessing at sight how many sticks were thrown and how many were retained. Another game of chance was played with persimmon¹ stones which were thrown up, and the gain or loss was decided by the side that fell uppermost, or by the manner in which they happened to fall together. The ball-play was one of their most exciting outdoor amusements. They also passed much of their leisure time in smoking tobacco, of which they were very fond, although the native weed was rather of inferior quality.

The Tuscarora women were not ill-treated, although they were obliged to perform their share of labour, attend to the household duties, keep up the fire, do the cooking and take care of the children; but the men were equally laborious, for they were constantly engaged in hunting, fishing, performing the usual agricultural labour, building houses, which, in addition to their duties as warriors, left them but little leisure time for recreation and amusement. Young women enjoyed much freedom of action; they were at liberty to bestow their favour on any one they fancied, and young men often made it a practice to stroll about from house to house to pay a nightly visit to the marriageable girls of their acquaintance, and solicit a kind reception. If the young woman thus honoured wished to encourage her lover he was admitted without much difficulty; but if she was not inclined to entertain intimate relations with him she turned away her face and said: "I cannot see you, either you or I must leave this cabin, and sleep somewhere else this night." The young men never boasted of their conquests, otherwise they would have been treated with perfect contempt by the young women who were modest in their outward appearance, and did not wish that their clandestine intimacies should be divulged, although they were not ambitious of acquiring a reputation for chastity. Even professional prostitutes, after they had abandoned their vicious course of life, found no difficulty in connecting themselves with a respectable husband. These public women were distinguished from respectable girls by the peculiar cut of their hair. Whenever a stranger addressed them they gave notice of it to their parents, who communicated the information to the chief, who, in his turn, suggested the amount and nature of compensation, of which he generally received a portion for confirming the bargain. In order to settle the affair to the satisfaction of all concerned a family council was held, who seriously discussed the advantages and disadvantages that might accrue from such a temporary connection. If they all agreed that the stranger should be accommodated, a particular bed was provided for the amorous couple either in the family dwelling or in a separate hut. No such for-

¹ *Diospyros Virginiana*.

malities took place, if an acquaintance of the girl wished to pass the night with her in cosey dalliance. Her consent was sufficient to procure for him pleasant quarters for the night. Married women were bound to remain faithful to their husband, and could only dispose of their person to a stranger with his consent; but the wife was never punished for adultery, for she was considered as a weak creature that was incapable of resisting the persuasive power of the seducer who, on his part, was bound to offer an adequate compensation to the injured husband; otherwise his life would have been in constant danger, and he generally became the laughing-stock of the whole community for permitting himself to be caught.

Polygamy was universally practised, and each man married as many wives as he could procure and support; but the marriage tie was very loosely knit, for either party had the privilege of dissolving the connection upon the most frivolous pretexts. After separation the woman had a perfect right to marry again; but the man, with whom she contracted the new engagement, was required to return to her former husband whatever he had paid for her. By marrying a widow the husband was under obligation to discharge all the debts incurred by his predecessor. Even a traveller, who asked and obtained a night's lodging in the hut of a widow, was compelled to satisfy her deceased husband's creditors; but he was, in return, allowed to appropriate the woman as his wife, or he might have sold her to any one that wished to marry her. Marriage was prohibited between near relations, which extended even to first cousins; and yet they were allowed to marry sisters or a brother's wife. They always preferred to marry a woman of their own nation, but if the tribal community was so small that they seemed to be all related to each other, they were compelled to look out for husbands and wives among the neighbouring tribes.

If a young man took a fancy to a young girl, whom he wished to make his wife, he or one of his friends visited the parents or nearest relations of the young woman for the purpose of making proposals of marriage. The answer invariably given was that they would take the matter into consideration. The relations of both parties were then convened to discuss the subject, and at this assembly the chief and the elders of the village community frequently attended to express their opinions as regards the propriety of the match. If after due consultation the conclusion was reached that the matrimonial alliance would be desirable on both sides, the consent of the girl was asked, for without her express agreement she could not be given away. The stipulated price, which varied according to the fortune of the parties and the good looks of the young maiden, was paid, and having thus given final validity to the contract the young man conducted the girl to his wigwam and henceforth they were considered as husband and wife. If it happened that the price demanded was beyond the present means of the suitor, and he was known to be an expert hunter, he was allowed to take possession of his betrothed, and they lived together in the same hut, but he was not permitted to consummate the marriage till the last farthing of the price agreed upon was discharged, and these conditions were always faithfully observed. Children always

went with their mother in the event of separation ; and if their number was so considerable that she could not easily maintain them, she was always assisted by the young men, who would plant the corn and gather the crop for her, and do such other work as she could not perform herself.

The Tuscarora women were delivered without much difficulty, and frequently they were unassisted when they were suddenly taken with labour pains. But they had professional midwives who had considerable experience, and were acquainted with some remedial means to expedite and facilitate delivery. A short time after the child was born it was immediately washed in the neighbouring stream, and was attached to a board-cradle about two feet long and one foot wide, having a transverse stick fastened to it near the middle about two inches above the surface of the board, under which was laid a kind of moss cushion that was changed whenever cleanliness required it. A string was fastened to both ends of the cradle, which enabled the mother to carry the child across her back. In rainy weather she drew her matting or fur mantle over her head and thus protected the young nursling from the inclemency of the season. The mother abstained for forty days from all intercourse with men ; and the women, in general, lived in seclusion and never cooked even their own food during the period of menstruation. Mothers never failed to suckle their new-born infants for several years, unless they became again pregnant before the expiration of the usual time. Children received a name according to the fancy of their parents ; but boys assumed another name at the age of puberty, when they were admitted to the rank of warriors, and the new name adopted by them was that of some animal or fish, by which they were henceforth known. At the age of sixteen or seventeen boys as well as girls were subjected to an ordeal called *huskenoff*, which was a kind of educational method to make them obedient to superiors. At the beginning of winter all the candidates for graduation were shut up in a large, strong hut outside of the village, which was guarded by two sentinels, and in this prison they were kept in the dark and were but scantily fed. At the same time they had some kind of bark and several stimulating plants administered to them, which reduced them to a state of raving intoxication that caused them to utter the most fiendish cries and the most dismal howlings. The food that was furnished to them was not only insufficient, but it was loathsome and disgustingly filthy. After the expiration of five or six weeks they were released from their purgatorial confinement, and those that were strong enough to survive this torture resembled lean, ghastly, skeleton shadows that were not able or were not willing to speak for a considerable length of time. They pretended that this heroic mode of treatment served not only as discipline, so as to prepare the boys for the hardships and fatigues of war and hunting, but that it freed the nation of all the inferior and feeble individuals that would only have been a burden and a disgrace to the community ; thus leaving a greater supply of provisions to those who were able to exert all their faculties and make themselves useful and respected.

The Tuscaroras honoured their dead and disposed of them by burial. The body was laid out on a cane hurdle in a hut adjoining the family dwelling. The nearest relations who stood around it manifested their feelings of deep sorrow by weeping and wailing, while their hair hung loosely down over their shoulders in perfect disorder. After the lapse of twenty-four hours some of the men took a random stroll through the village, and they stripped the first passenger they met of his mats or furs if they were deemed suitable to be used as burial clothes, and to this act of expropriation no resistance whatever was made. The corpse was then dressed up in the garments procured at such a cheap rate, was enveloped in two or three rush or cane mats, and was besides enclosed in a woven sheet of reeds or hollow cane, which was made perfectly secure by being tied at both ends. The body being thus protected against all external injuries was conveyed into the cultivated patch of ground, where it was deposited on a cane hurdle expressly provided to receive it. Here the funeral ceremonies were celebrated by all the relations, the people of the whole tribe, and the invited friends of neighbouring tribes who were all seated on mats spread upon the ground. The *powwow* then rose, and after he had commanded silence he delivered a eulogistic harangue upon the life and great qualities of the deceased. He enumerated the prominent traits of his character, gave an account of his valiant deeds and his meritorious acts, made a statement of the number of enemies he had killed and of the captives he had taken, and then expatiated on his remarkable physical qualities, affirming that he had been of tall stature, had been endowed with great bodily strength, and had been possessed of extraordinary nimbleness and agility. He closed his panegyric by referring to his personal endowments as a great hunter, a courageous warrior, a lover of his nation, a possessor of many beautiful wives, and as having been blessed with a numerous family of children. Finally he mentioned the valuable treasures the deceased had left behind, consisting of weapons, slaves, ornaments, wampum belts and other objects which they prized most highly. Then addressing the people, by whom he was surrounded, he admonished them to supply the place of the dead man and follow in his footsteps, assuring them that he had gone to the world of shades situated in the far west, where he enjoyed the company of handsome women; where hunting was a pleasure, and deer were plentiful; where hunger, cold and fatigue were unknown; where all desires would be immediately gratified, and all happy expectations would be realised. He exhorted them not to imitate the conduct of the lazy and thievish individuals of their nation, who were indifferent hunters, cowardly warriors, and were of little use to themselves and much less to others; for these would be doomed to suffer from hunger and cold, they would constantly be vexed and harassed; ugly old women would be their companions, and their food would consist of snakes and other loathsome reptiles. In the concluding part of his funeral oration he instructed those present in the traditional history of the past, he reminded them of the year, when the summer was excessively hot, or the winter immoderately cold; when

a particular disease raged among them ; when they were engaged in a great war, and returned from a victorious campaign under the leadership of great captains. After this lengthy harangue had been delivered, other *powwows* addressed the mourning relatives in a similar strain. The corpse was finally removed from the hurdle by four young men who carried it to the grave, followed by the relations and the rest of the funeral escort. The grave was about eight feet long and six feet deep, and the bottom was covered with tree bark, upon which the cane-coffined body was deposited. A forked stick was planted at the head and the foot of the grave, which supported a horizontal ridge pole that served as rest to the converging ends of slanting pine timbers, forming a kind of roof structure covered with bark, and which was enclosed within a mound of earth. The grave was thus vaulted and the corpse was entirely free from any superincumbent weight. As soon as the soft parts of the body had entirely disappeared, the skeleton was disinterred, and was properly cleaned, while the unjointed parts were artificially connected. The bony remains of the dead were then wrapped in deerskin dressed in purest white, and they were permanently deposited in the *quiogozan* which was their temple of the dead, where their chiefs and great warriors were buried. It was a large capacious cabin constructed at the expense of the nation, and maintained with savage pomp and elegance. No one was ever admitted into this rustic pantheon, unless the family of the deceased possessed sufficient wealth to purchase this inestimable privilege by offering some property of value for the conceded right to the ruling chief. The *quiogozan* was holy ground and was an object of such high veneration that they would have sacrificed all their possessions rather than have these sacred relics disturbed or injured. If they emigrated to a distant country they never failed to carry with them the bones of their ancestral heroes.

During the period of mourning the nearest relations bedaubed their faces with lamp-black mixed with bear's oil, and they proceeded every night to the grave of their departed friend, and there they wept bitter tears, and made the air vocal with their dismal howlings. If the deceased was a renowned warrior or a great chief, professional mourners were hired, who uttered loud lamentations for the dead during the celebration of the obsequies, and for this service they received an adequate compensation. No ceremonial formalities were observed at the burial of women ; and as the wife of a deceased husband took no part in the funeral ceremonies, which were exclusively performed by the nearest blood relations, as soon as death had absolved her of her matrimonial obligations, her first care was to look out for another chance of contracting a new marriage engagement.

Class distinction was recognised by the Tuscaroras, but it originated from the social condition of the individuals, and was not an hereditary privilege. Slavery was a legal institution, but the slaves, who were principally recruited from prisoners of war, were well treated and were never overburdened with work, although they were closely watched so as to prevent their escape. Those, who from want of capacity or deficiency of force of character, were cowardly and lazy

and had no personal qualities that would entitle them to lay claim to respect and consideration as expert hunters and brave warriors, occupied an inferior social position in the community. They were compelled to perform all the hard labour and attend to the common drudgeries. They were the cooks, they worked the fields and collected the bark for the houses. The highest rank was assigned to the chiefs who were the supreme heads of the tribes, whose dignity was hereditary in the collateral female line. The head chief of the nation was assisted in managing public affairs by the tribal chiefs and by war-captains. All questions of peace and war, and matters relating to trade, hunting or to some uncommon occurrence were discussed by a council of elders, and arguments were offered for and against the proposed measure in the most deliberate statesman-like manner; each speaker, having no personal ambition to satisfy, was simply inspired by the patriotic sentiment of promoting the general welfare of the nation. The opinion of the majority of voices was adopted as the line of action to be pursued, and the decision was accepted by all without the least opposition and was carried into execution at the first opportunity. They were not governed by regular laws; each man was the absolute master of his own domestic establishment; but crimes were nevertheless punished with great severity. Though their fields were contiguous and were not divided by any landmarks, yet they never contested each other's rights, and the growing crops were generally secure. If it happened, however, that a thief was caught in stealing corn from his neighbour's field he was sentenced by the elders to work and cultivate the land of the injured party until he made good the damage he had caused. Though the offender never failed to perform the task imposed upon him, yet he was considered as dishonoured. They were much addicted to poisoning in order to accomplish certain objects which could not be otherwise secured. Thus they had recourse to this extreme measure when they deemed it necessary to prevent an unworthy presumptive heir from succeeding the ruling chief; or to take revenge upon enemies they sometimes poisoned running springs or fountains of water. But those who were guilty of such heinous crimes to gratify their malice were treated as felons and outlaws, and could not escape the punishment that awaited them if they were apprehended. The day appointed for the execution of the criminal was considered a day of universal rejoicing, to which neighbouring tribes were invited to witness the death of the enemy of his nation. The prisoner, who was conducted to the place of execution, where he was ordered to sit down, was surrounded by a vast concourse of spectators who, instead of sympathising with the unfortunate man, gave vent to their feelings of joy and merriment. The executioner approached the criminal, and bidding him to hold out his hand he made a circular cut round the wrist and drew off the skin in the form of a glove. His joints and bones were then broken one after another, and fiendish torments were inflicted upon the wretch, until at last a blow with the club ended his miserable life. The body was burnt, and the ashes were thrown into the river. The rest of the day was passed in feasting, and amusing entertainments by mimicking the

tragic scene they had just witnessed. The accusation preferred against a presumed poisoner was sometimes entirely unfounded, and was often invented by an interested rival who desired to get rid in this way of a man of great valour and good conduct, who had acquired much influence among the people of his nation.

The Tuscaroras were not only frequently invaded by their mortal enemies, the Iroquois or Sinnagars; but they were constantly waging war against each other to revenge the death of some member of their tribe, or to redress some injury. Before they started out on the "war-path," they called a council of the wise men of the nation, who gave their opinion on the question at issue, and if war was determined upon, they settled the plan of the campaign. They never fought hand to hand or in an open battle, but depended most for success on ambuscade and surprises. They were very ingenious in their stratagems, and by this means they often defeated an enemy much superior to themselves in number. They treated their prisoners of war with the most inhuman cruelty, for believing as they did that death was no punishment, and that the victim of their hatred only passed to another and better world, they invented the most horrid tortures to gratify their uncontrollable passion for revenge. The prisoner was scalped, and sometimes the top of the skull was removed with the skin, burning pitch-pine torches were stuck into his body, and in this condition he was made to dance round a large fire, while he was greeted by the crowd of spectators with words of scorn and derision. At last the captive became exhausted, and falling down senseless he expired. All those present rushed upon the dead body scrambling for a bone or some other part of the carcass of the unfortunate victim. A young warrior was considered as having attained the highest degree of honourable distinction if he returned from a successful campaign with a prisoner of war captured with his own hands; and the scalp or the teeth of an enemy were looked upon as valuable trophies, which were preserved in the family with feelings of pride. When the captive was allowed to live, and was treated as a slave, they stripped off the skin from the root of the toes to the middle of the foot, and the wound thus made was wrapped in the skin until it was healed. By this means they rendered the escape of their slaves most difficult, for wherever they went their peculiar footmark could easily be traced. Their weapons were bows and arrows, clubs and tomahawks; but these primitive arms were at a later period gradually abandoned for guns which they procured from the white settlers.

The Tuscaroras, were like all Aoneans, nature worshippers. They personified the beneficent agencies of nature in a benevolent tutelary genius whom they called Quera who bestowed upon them the fruits of the earth, gave them the necessary directions for successful hunting and fishing, instructed them in many cunning devices which enabled them to make themselves masters of the beasts of the forests, and secure for their own use and benefit the fishes of the sea and other animals that supplied them with some object of necessity and luxury. They did not attribute to Quera the power of exercising retributive justice, for as he delighted in doing good, they thought that he would

scorn to punish men for their frailties and weaknesses. Some demon spirit,¹ whose name is not known, represented the malevolent agencies of nature. He was considered the primary source of all their misfortunes; sickness, death, disappointments, losses and all the mishaps incident to human life, were ascribed to his malicious interference with the natural course of things. They gave credit to the most puerile superstitions that influenced their action and gave direction to their conduct. Young hunters or fishermen that started out on their first tour to try their luck, would never eat the first animal they killed, or the first fish they caught, for they imagined that by doing so they could never be fortunate in hunting or fishing. They believed that if a pregnant woman would have eaten of the first dish of fish caught in a weir the fish would henceforth refuse to collect near the obstruction, and that but an insignificant return could be secured. They never killed a snake they found lying in their way, for they supposed that the kindred of the reptile would avenge his death by killing some of their relations.

The Tuscaroras had *powwows* or medicine-men who were held in great veneration, both on account of their supposed knowledge, as well as their magic power for good or evil. They were not only the conservators of the national traditions, but they pretended that they were acquainted with the mysterious workings of nature; and they frequently explained to the people the cause of uncommon occurrences. Thus if any one was killed by lightning they would say that this element was most powerful, that it could destroy every thing living; that even fishes did not escape, that all animated beings endeavoured to avoid it, except mice, who, they affirmed, were busiest to eat the corn in the field when it lightened most. They assured their people that no tree could withstand its stroke except the black gum; and that it would run down that tree to enter it, but without effecting its purpose. A partridge which represented the lightning, they asserted, had once served as talisman to one of their countrymen, which protected him while in his possession, against the fatal stroke of that fell destroyer. In case of dangerous maladies the medicine-men were always called in that they might drive out of the body of the patient the demon that was the cause of the malady. As soon as the *powwow* entered the cabin, where the sick man was confined, the latter was stripped of his clothing and placed naked on a mat or a skin. The village chief was also present in the sick room holding a gourd rattle in his hand, which he delivered to the medicine-man. After a bowl of water had been brought in by a member of the family, which was set down on the floor of the room, the *powwow* muttered some unintelligible jargon, smelled the patient's navel and belly and sometimes slightly scarified him with a flint lancet or a rattlesnake's tooth, and sucked the blood that oozed out of the wound, which he spit into the bowl. He continued the scarifying and sucking process on various parts of the body, while in the meantime he worked himself up into a paroxysm of hysteric excitement. He talked wildly, drawled out some incoherent

¹ The words demon, spirit, &c., are only used as conventional terms.

expressions, made grotesque grimaces and violent gestures, clapped his hands to his sides, and became so agitated that his body was covered with profuse perspiration. His movements and contortions were so excessive that he became soon exhausted, and it was only after he had recovered his ordinary equanimity of mind that he informed the friends of the patient whether he would live or die, and it is said that his predictions never failed to come to pass. The blood contained in the bowl was buried in some secret place known to no one except the person who was charged with the duty of effecting the removal. The *powwows* also practised their conjuring art for the purpose of detecting thieves. Three fires were placed in triangular form, within which the conjurer, though blindfolded, moved with perfect confidence, and having arrived at the base of the triangle he struck the ground twice with the stick he held in his hand and tracing a certain mark in the sand he announced the name of the thief, stating that he would be recognised by the mark he had indicated which would be found on some part of his body. The medicine-men did not, however, put their trust altogether in magic for the cure of diseases. They were acquainted with a number of remedial agencies which seemed to be quite effective. In cases of scald-head they applied acorn oil, and it is said that it was an infallible remedy. They were most skilful in the treatment of burns. They administered in syphilis a berry, which had the property of salivating, and they prescribed at the same time the sweating process and the internal use of decoctions. They relieved the patient affected with colic, upon the principle of counter-irritation, by pressing a burning reed against a piece of leather placed upon the abdomen of the patient, which left an indelible mark upon the skin. In intermittent fever they administered copious draughts of the yaupon tea,¹ which the patient was made to drink in such large quantities that it produced vomiting. They made cataplasms of the dried root-bark of the sassafras,² which they applied to contusions, swellings and ulcers. But the sweating process was one of their favourite means of relief in almost every kind of disease; each community had a sweating house which was generally constructed near some river, brook or creek; and they were thus enabled, when in a state of profuse perspiration, to plunge immediately into a bath of cold water.

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¹ *Ilex cassine*.

² *Sassafras officinale*.

NATCHEZ.

THE Natchez¹ were one of those aboriginal races of the North American Continent that were farthest advanced in civilisation among the numerous Aonean tribes. They came most closely in contact with the more progressive and better-informed but still barbarous and rapacious invaders who, coming from across the wide ocean, assumed supreme control over the aboriginal population, and by their pernicious influence and their arbitrary acts of physical or moral compulsion, doomed the happy and contented natives to final extermination. The central seat of power of the tribe of Natchez was a high bluff on the Mississippi River elevated above the line of inundation on the spot of ground where the city of Natchez in the state of Mississippi now stands, several hundred miles above New Orleans.

The Natchez were physically well developed, they were of tall stature and of a noble and commanding appearance. They were among the few of the southern races that practised head-flattening, and their skulls were artificially compressed, which rendered their foreheads more lofty and less arched. Their moral character was highly prepossessing. They were extremely affable in their manners, and their hospitality was so profuse and sincere, that visitors and strangers were treated with the utmost attention, and were entertained with the most extravagant liberality like friends of the house, and members of the family. Their bravery and courage in action were no less remarkable than their power of endurance and their insensibility to pain. They were credulous and consequently their religious temperament was well developed, and while they understood the art of commanding, they also knew how to obey, and submit to the authority of superiors.

The dwellings of the Natchez were substantial cabins ingeniously constructed of durable materials. They were almost perfectly square in form and varied in size from fifteen to thirty feet. Young saplings about four inches in diameter and from thirteen to twenty feet high formed the corner posts which were firmly planted in the ground. Other young trees of equal dimensions were ranged round the sides about fifteen inches apart. In the interior a horizontal pole was fastened by means of split cane slips to the upright posts of each side. The pliant upper extremities of the corner posts were bent inward until the points met in the centre, where they were firmly tied together, and the conical roof-structure was completed by connecting the upper ends of the side posts with the central frame-work. The interstitial spaces were filled up with mud mixed with Spanish moss (*Tillandsia usneoides*), leaving but a small opening for the door. To prevent the mud walls from washing they were hung inside as well as outside with matting of split cane (*Arundo gigantea*). The roof

¹ Nakche is the correct form of the tribal name, though this people appears to have called itself by some other appellation. Natchez is the old-fashioned plural. Brinton's Migration Legend, p. 35.

was thatched with turf intermixed with straw, over which a cane-mat was spread to render it waterproof, and intertwining stems of creeping plants kept the loose covering in position. The huts of the poorer classes were very low, and were thatched with maize stalks. The cabin of the chief did not differ much from the houses of the better classes. It was built on an elevation having the same dimension as the temple of the sun, with the door fronting to the east to enable the "great chief" to converse with his "elder brother." The interior was entirely devoid of furniture, except several beds of cane or reed matting handsomely painted, with a square block of wood for a pillow. The couch of the chief, which was to the right of the entrance, was placed on a plank platform from two to three feet above the floor. In the centre of the apartment was a small stone, around which the visitor was required to make the circuit, before he was allowed to approach the chief. The houses were ranged with considerable regularity around a large irregular square which was the central point of the village.

Besides the breech-cloth the principal article of dress of the Natchez was a kind of mantle woven of bark fibre often decorated with plaited porcupine quills of various colours, which they threw over their shoulders. On gala occasions they wore costly mantles of feather work. A copper plate, shaped in various fashions, was their favourite ornament, and in hot weather feather fans were carried by the nobles.

The Natchez not only subsisted on substantial food, but they had acquired considerable skill in the culinary art. *Sagamite* or hominy, which was composed of crushed maize boiled in water, was their national dish. Maize meal was formed into cakes which were baked in the ashes. They fried pancakes in the oil of butternuts, and ate chestnuts cooked in bear's fat. Beans, pumpkins, melons, and at a later period sweet potatoes, were important food materials. Their meat dishes were supplied from the animals they killed in the chase. Deer-ham, roasted bear's flesh and roasted turkey were common dishes. Deer's tongue, eggs and turtles were considered luxuries. They had no intoxicating drinks, but made a hot tea of cassine leaves (*Ilex cassine*) which resembled the Paraguay *matte*, and grew in great abundance at the edge of the forest.

The chief occupation of the Natchez was agriculture, but they were also excellent hunters and expert fishermen. Agriculture, however, received most of their attention, and was carried on with considerable judgment. They cultivated a patch of ground around their habitation and produced maize, several species of beans, sweet potatoes,¹ melons, pumpkins, and the Jerusalem artichoke in sufficient quantities to supply their daily wants. The lands of the chief were cultivated by the people at large; they planted his fields, attended to the weeding, and at the time the crop was matured the whole population again assembled to gather the harvest. They followed hunting whenever the season was favourable, and the flesh of the game, which was not

¹ Sweet potatoes did not originally grow in America but were introduced by the Spaniards. They were probably indigenous in the Philippines and other islands of the Malayan Archipelago.

immediately consumed, was dried in the sun, and was preserved for future use by reducing it to powder, when it received the name of *pemican*. The Natchez women practised the art of spinning and weaving. They obtained their thread from the young mulberry shoots which were reduced to a fibrous material by beating, and these fibres, after having been bleached by exposure in the dew, were spun into thread and twisted into cords. Their loom was of the most primitive kind; two stakes were driven into the ground about a yard and a half apart, and these were united by fastening to each the end of a cord. To this cord double threads of bark fibre were tied, which were artistically interwoven, so as to form a square piece of cloth which was embellished with a wrought border running round the edges. Red, white, green and blue feathers were ingeniously arranged to form certain devices in the manufacture of mantles as well as fans. They were acquainted with the art of working copper, and made of it their most esteemed ornamental articles.

The language of the Natchez was divided into two dialects. One was spoken by the nobles and the aristocratic class, and the other was confined to the common people. Their vocabulary was very copious, and their expressions were highly figurative. Their intellectual knowledge was very limited; the year, which commenced at the vernal equinox, in the month of March, was divided into thirteen moons, which were named from the fruits that were ripe, and the animals that were hunted at each respective division of the annual cycle.¹

Much attention was paid to the physical training of their boys; they were inured to the hardships of life. Each morning at the dawn of day they were called up from their couch to bathe in the river and practise swimming without regard to the season of the year, although the winters in that climate are sufficiently mild. At the age of puberty they were subjected to an ordeal to test their power of endurance. Scarifications were made along their thighs, their breast and their back; and their insensibility to pain was further tested by the infliction of severe blows with a leather strap. If they submitted to the agonising sufferings caused by the wounds and stripes with heroic constancy, and without uttering words of complaint, they were deemed worthy to be admitted into the rank of warriors.

The Natchez were fond of amusement and pleasure. They were much addicted to the smoking of tobacco in long pipes ornamented with carvings and paintings. The ball game was much practised among them, and the two opposite goals that were to be hit, were the cabin of the "great sun," and the cabin of the war-chief which stood at some distance from each other.

In their social intercourse they were sufficiently refined to observe certain rules of courtesy and politeness, and to give expression to their feelings of attachment by certain ceremonial forms. Strangers

¹ The 1st moon was called deer; the 2d, strawberry; the 3d, small corn; the 4th, water-melons; the 5th, fish; the 6th, mulberries; the 7th, maize or great corn; the 8th, turkeys; the 9th, buffaloes; the 10th, bears; the 11th, cold meat; the 12th, chestnuts; and the 13th, walnuts.

that visited their settlements were received at the landing place. They stretched forth their hand and presented the calumet¹ to the visitor as a mark of welcome. After having taken a few puffs, the guest was addressed in courteous language, inquiries were made referring to his personal affairs and the object of his coming. If his stay was to be prolonged for some time, he was at once supplied with a young girl to serve him as companion and temporary wife. He was regaled with the choicest meats, and the most select dishes were served up to him, to make him feel as pleasant as possible. The reception at the cabin of the chief was still more formal. On entering the visitor uttered a kind of howl, and with his eyes cast down he advanced towards the extremity of the apartment where the "great sun" was seated. He then lifted up his arms above his head, and repeated three times the salutatory howl. If the stranger was a person of distinction the chief gave forth a feeble grunt as token of recognition, and invited the visitor to be seated, for which a howl of thanks was returned. The howl was the prelude to every answer given to the questions asked by the chief. On retiring from the presence of the "great sun," he was greeted with a continuous howl by the departing stranger, going backwards with his back turned towards the door as he left the cabin. On meeting the male or female chief on the road the passer-by was obliged to make a halt, place himself in a respectful attitude, and roar out the customary howl until the illustrious personage had passed. Any one of the nobility, who was invited to the "great sun's" table, was bound to observe the prescribed rules of etiquette. It would have been considered a great offence to drink out of the same cup, or eat out of the same dish set apart for the chief.

The Natchez women were treated with much respect and consideration, and they almost stood on a footing of equality with the men. Single girls were permitted to bestow their favour on any one they pleased; and at the command of the chief they were bound to give themselves away to strangers. But no dishonour was attached to their licentious amours, and their chances of getting a husband were not in the least compromised either by voluntary or forced prostitution. Polygamy universally prevailed among them, but with the exception of the chief, even the richest never married more than two wives, and the poorer classes were quite satisfied if they succeeded in securing one woman as partner for life. When a young man wished to marry he entered into negotiations with the father or oldest brother of the girl to ascertain what quantity of furs, skins or other valuables was demanded as the price of the maiden of his choice. The amount was much reduced if the qualifications of the suitor as a warrior or a hunter or artisan were of the first order. The preliminary arrangements having been agreed upon, the young man and his friends started out on a hunting and fishing expedition; and the game and fish thus secured furnished the necessary materials for the feast prepared by the parents of the bride, to which the relations of

¹ The calumet is the Indian pipe of peace.

both parties were invited. The bride and bridegroom ate together out of the same dish. After the repast was over the young husband smoked the calumet, and wafted the fumes of his pipe first towards the parents of his wife, and then towards his own parents in token of the alliance. This formed the closing act of the marriage celebration, after which dancing and singing followed, accompanied by the beat of the earthenware drum, which continued till late in the evening, when all the guests retired to their homes. Next day the husband conducted his wife to his parental home, where they lived until a new cabin was constructed for them by the common labour of their friends who were invited to a feast, for which the young husband furnished the game.

Among some of the Natchez tribes the bridegroom had a bunch of feathers and a leafy sprig of the oak attached to one side of his head, and he held a bow and arrow in his left hand. The bunch of feathers indicated that he was to be the master, the oak twig that he was not afraid to make excursions in the woods, and the bow and arrow signified that he would boldly meet the enemy. The bride held in her left hand a laurel branch, intending to convey the idea that she would always preserve herself in good plight; in her right hand she carried an ear of maize, intimating that she would take care of the household and provide food for her husband. On the day agreed upon for the celebration of the marriage the bride was conducted by the oldest member of the family, escorted by her relations, to the house of the bridegroom, where all his relations were already assembled. On their arrival they were welcomed with the ordinary salutory howls. After a few minutes of rest, the old men, on the part of the bride's and the bridegroom's parents, addressed the young couple, admonishing them that if they intended to marry they ought to love each other, as no one compelled them to take this important step. The father then offered to his son the usual presents, and the father of the bride placed himself by the side of his daughter. The bridegroom next asked the bride whether she wished to take him as her husband, to which she replied: "I wish it with all my heart, I am rejoiced at it; love me as I love you, for I do not love, nor ever will love any other." At these words the bridegroom covered the head of the maiden with the presents he had received from his father, and said to her: "I love you, this is the reason I take you as my wife, and here is what I offer to your parents to buy you." He then delivered the presents to the father of the girl. The bride then presented the ear of maize she held in her right hand to her husband who received it, saying: "I am your husband;" to which she replied: "I am your wife." The young man then shook hands with all the relations of his wife and conducted her to his family where the same ceremonies were repeated. He next led her to the nuptial couch saying: "Here is our bed, keep it unsullied." The marriage celebration was concluded with feasting, dancing and games.

The chiefs had the privilege of selecting at pleasure any young woman of fair exterior, whom they desired to raise to the rank of a royal wife. For this purpose they ordered the father or nearest rela-

tion of the young girl to appear before them to whom they simply made a declaration of their intention, and as such a high honour was never declined the maiden was immediately delivered over to the royal suitor, for which presents of value were returned after the consummation of the marriage. The chiefs hardly ever kept more than one or two wives in their own cabin, for the greatest number remained with their own family, where their royal husband paid them an occasional visit whenever it suited his pleasure or convenience. At certain periods of the moon the "great sun" abstained from all intercourse with his wives.

The daughters of the nobles were only allowed to marry men of inferior rank, but they were the controlling power and the mistresses of the household. They had the privilege of discarding their husband at pleasure and marrying another, with whom no previous alliance had existed. Their husband was punished with death for infidelity, while they were at liberty to entertain as many paramours as they pleased, as a right conceded to them by virtue of their superior social position. When their husband appeared before them he was required to stand up in their presence, in token of submissive condescension, and his manner of saluting them was that of a common servant. He was considered of such inferior condition that they refused to allow him to partake of their meals, or sit down by their side. The only advantage his subordinate position gave him was the satisfaction of being exempt from labour, and of being charged with the duty of exercising supervisory authority over his wife's servants.

Repudiation was common among the Natchez; they sent away their wives with or without cause, provided they had no children; otherwise the marriage was indissoluble. They were never troubled by the passion of love or jealousy; for they frequently lent their wives to their friends, and enjoyed a similar favour in return. But notwithstanding this mutual exchange of favours, adultery was punished by whipping, and as a mark of degradation both guilty parties had their hair cut short; but they had nevertheless the privilege of becoming man and wife after the lapse of one year, provided the woman was repudiated by her husband. The injured wife, whose husband had gone astray with another woman, frequently avenged herself on her rival by severely beating her with a stick, and she would not desist from giving vent to her wrath until the guilty wretch was rescued by her friends.

The Natchez disposed of their dead by burial; the suicide, however, who was considered a coward, was thrown into the river. When one of the lower orders died, the body was arrayed in the best attire of the deceased, his face was painted, and his hands were ornamented with feathers, and when consigned to the grave his arms, a cooking pot and a quantity of provisions were laid by his side. As a sign of mourning the nearest relations cut off their hair, abstained from painting in gay colours, and ceased to attend at public festivities. They visited the grave every morning and evening for one, two or three months, when they gave expression to their grief by weeping half an hour uttering words of endearment, which were more or less affec-

tionate according to the degree of relationship. Among the higher classes the body was exposed on an elevated platform in the open air until putrefaction had taken place and the flesh had disappeared, leaving the bones entirely bare. The skeleton was then placed in a basket in a sitting posture, as a mark of dignity, and was carried to the temple, where it was preserved until a sufficient number had accumulated for the common interment. Before they were committed to the ground a certain quantity of tobacco was laid by the side of the bones of the deceased, to enable him to smoke the calumet of peace with the ghosts of the dead that had gone before him. He was also provided with hunting weapons to find recreation in the pleasures of the chase, and vermilion was added as an article of luxury to make his toilet. The mourning relations cut their hair short, painted their bodies black with soot mixed with bear's fat, and abstained from every kind of amusement. The widow mourned the death of her husband for a whole year; and during this period she laid aside all her ornamental finery.

At the death of the "great sun" the whole nation put itself in mourning. The cabin, where the royal master resided, was torn down, and all his wives and servants and even many voluntary victims were sacrificed to accompany him in his long journey, and serve him in the land of shades.¹ This was considered a high privilege, and the victims that had been chosen from infancy awaited their doom entertaining the most sanguine hope of future happiness and bliss. They dressed themselves up in their finest apparel, and resorted to the public square, where in the presence of the assembled people they manifested their feelings of joyous anticipation by dancing and singing. At the close of these exercises they encircled their neck with a cord of twisted buffalo hair arranged in a running noose, which the executioner, who was expressly appointed for this purpose, drew up tightly until the chosen companions of the royal master had been strangled, and while rendering this service he enjoined upon the victims to proceed to the shadow land, and perform their required duties in the presence of their departed lord that would bring them greater joy and honour than had ever fallen to their lot in their terrestrial home. The flesh was then stripped from the bones, and the skeletons were enclosed in a kind of tomb until they were clean and dry, when they were put in baskets which were placed in the temple by the side of the mortal remains of the "great sun." The servants were also strangled, but their bodies were delivered over to their relations who buried them with their weapons and the articles of clothing worn by them. The wives of the chiefs showed the greatest alacrity to follow their lord, and they were only prevented from taking this fatal step, if they had children to nurse; but they frequently hired nurses, and voluntarily offered themselves as a sacrifice to the manes of their husband.

¹ The death of a chief has been known to cost sometimes the lives of a hundred persons, and there are but few Natchez of any note who die without being followed by some relations, friends or servants, which is an honour greatly sought after. Charlevoix, Nouvelle France, p. 266.

On the death of a female chief the voluntary or forced immolations were no less numerous. Her husband, who was of plebeian rank, was strangled, according to custom, by his eldest son. The cabin, in which they had resided, was demolished, and the materials were converted into a kind of hearse upon which the bodies of the "female sun" and of her husband were placed. Twelve children were sacrificed, and the bodies were arranged round the royal mistress and her consort. Fourteen scaffolds were erected on the public square wreathed with green branches, and adorned with a covering of figured stuff, on which fourteen volunteers appeared dressed in their best attire with their faces painted red, who had long in advance solicited the high honour that would render their families illustrious, of offering themselves as sacrificial victims on the death of the "female sun;" and they had themselves spun the cord, with which they were strangled. Great respect was paid to these volunteers, and five servants were assigned to each one to minister to their wants. One of the nearest relatives held a battle-axe in his left hand and the fatal cord under his arm, and while he repeatedly uttered the death-cry, the doomed victims exhibited their spirit of devotion and quiet resignation by dancing and singing. Amidst loud wailings and lamentations the corpse of the female chief was carried in procession to the temple, accompanied by her relatives, the fourteen volunteer victims and the twelve children who were carried in the arms of their parents. Arrived in front of the sacred building the royal litter was deposited in the interior, and the victims, having been strangled, were thrown together in a common grave dug for this purpose.

The Natchez supposed that there existed some unknown and some unnamed country which yielded everything in greatest abundance; where maize and all kinds of fruits grew spontaneously, where game was most plentiful; and here in this delightful region those who had faithfully observed the laws and customs of their nation would pass their days in the most exquisite pleasures, free from care and sorrow; here they would indulge in all the sensual gratifications and the enjoyments of life; for here feasting, dancing and the society of women would afford them permanent recreation and delight. Those on the contrary, who had been habitual violators of the national customs would be consigned to a desolate and dreary abode, a barren waste partly covered with water, producing nothing but thorns and briars, where their naked bodies would be exposed to the bite of mosquitoes, where their meat would be fish, the tainted flesh of alligators and shell-fish.

Class distinction existed among the Natchez with all the privileges and prejudices of a caste. The aristocratic class was itself divided into three distinct orders who were subordinate to each other in rank and dignity. The royal race of the "sun" claimed to be the descendants of a male and female progenitor of divine origin, who owed their existence to the sun, and were commissioned by this heavenly luminary to instruct the Natchez in the higher duties of social life, and to exercise authority over them by organising a regular government. This privileged class of celestial birth established laws which pur-

ported to emanate from the supreme divinity.¹ It rendered their persons sacred and inviolable, and made their dignity and power hereditary in their family, by transmitting their rank and office in perpetual succession, through the female line, whose children of the first generation, without distinction of sex, were all "suns." The males of the second generation were simply nobles, and those of the third generation were reduced to men of rank without title. All beyond this degree of relationship lost their rank and dignity, and were merged in the mass of the common people; unless they were distinguished for great and heroic actions in war, and being classed among the "good and great men" of the nation their final degradation was for a time retarded. The female descendants, on the other hand, never descended from the height of their noble pedigree, and their dignity as "daughters of the sun" was perpetual without diminution or deterioration. The nobility were not allowed to intermarry, for the law required that the conjugal partner of a "male or female sun" should be strangled in order to be the companion of the departed, and for this reason they were restricted in their choice of wife or husband to the plebeian class. The common people who formed the lowest class were called *olshaghias* or *mish-mish-kiyy*, "stinkards." While they were not the actual slaves of the nobles, they yielded submissive obedience to the higher authorities, and performed all the duties incumbent upon them as the labouring part of the population.

The Natchez had a strong, regularly organised government. The supreme authority of the nation was vested in the "great sun" who assumed the title of "elder brother of the sun," whose authority was despotic, and who exercised the power of life and death over his subjects. He governed the nation according to his own will and pleasure; he was not only the proprietor of the whole territorial domain, but all the movable property of the people was at his disposal, and he commanded the personal service of all without distinction, for which they were not entitled to any compensation. He was blindly obeyed, and all his wishes were instantly complied with. A number of warriors were attached to his person, who constantly followed his train, and engaged in hunting expeditions to supply him with game. Although he had no stated revenues, and received no contributions, yet his maintenance was secured, for the lands, which constituted his royal domain, were cultivated in common by the people, and the hunters and fishermen were required to share with him the animals they had killed or the fish they had taken. Each village community had its own "sun" who was invested with chief authority, and exercised absolute power within the limits of his jurisdiction; but he was subordinate in rank and dignity to the "great sun" who was the supreme head of the whole nation. The minor dignitaries were the two war-chiefs who recruited the fighting force, and they were the commanding officers in all warlike expeditions; the two guardians of the temple, who conducted the ritual usages of public worship; the

¹ Divine and divinity are here only used as conventional expressions; ideas of which the Indian had no conception and for which they had no words in their language.

two masters of ceremonies who regulated the proceedings in treaty negotiations; an inspector of public works, and four overseers who supervised the arrangements of public festivals which were celebrated for the entertainment of the people, or in honour of visiting strangers of distinction. These official positions were conferred, by the favour of the "great sun," upon persons of merit and distinction, and the functionaries thus appointed were readily obeyed, and were treated with the same respect as the great chief himself.

The office of the "great sun" was hereditary, but was exclusively confined to the female line. The "female sun," who was the mother of the heir-apparent, held the position and dignity of female chief, and though she rarely took part in the affairs of the government, yet she was highly honoured, and was equally possessed of the power of disposing at will of the life of the common people. She had a guard (*allouez*) devoted to her, who instantly obeyed her peremptory commands, and when she ordered them to despatch an unfortunate wretch that was obnoxious to her, she merely called out to them: "Go rid me of this dog."

When a son was born to the female chief who, as the presumptive heir, was entitled to the succession, all the mothers of the village, who had infants at their breast, brought them in the presence of the royal heir to do him homage, and they were set apart to devote their services to him whenever they had attained the proper age, when they were employed in different professional pursuits according to their intellectual capacities. Some acted as hunters and fishermen, others were employed in agricultural labour, while a few were chosen as his personal attendants and followed in his retinue. At his death it was their duty to sacrifice themselves to follow him to another world, and prove themselves useful and faithful servitors in the land of shades.

The Natchez were a warlike race, and they were frequently engaged in hostilities with neighbouring tribes. Previous to starting out on a belligerent expedition a council of war was held, which was attended by the oldest and bravest warriors, and though it was presided over by the "great sun," yet he took no part in the discussion. The war-chief addressed the assembly stating the reason why the war was necessary and unavoidable; and after having made his exposition, he took no further part in the proceedings, but left the final question to be decided by the voice of the assembled warriors. When war had been determined upon by the council the chief of the war party planted two poles in the public square of the village, which were painted red on the side that was turned towards the enemy's country, and they were adorned with feathers, arrows and tomahawks equally painted red. Those that joined the war party appeared armed and equipped, ornamented and painted in different colours, and at their arrival they addressed the war-chief, giving assurances of faithful service, affirming in a confidential tone of voice that they were ready to die with him on the field of battle; that they were happy to follow such a brave and skilful leader, and that they were resolved to endure fatigue and privation with stoic firmness. After a sufficient number

of braves had been recruited for the enterprise, the war-chief had the war-medicine prepared, which consisted of the decoction of a root possessing strong emetic properties. The warriors were seated round the kettle that contained the purifying liquor, of which two pots full were served to each one of those present, who drank it at one draught, and vomited it up immediately with such violent effort that their outcries could be heard at a considerable distance. A day was then appointed for their departure, unless the project was abandoned on account of an unpropitious dream which portended evil and was unfavourable for the successful execution of the enterprise. But if the omens were propitious the stock of provisions necessary for the campaign was prepared, and during the interval the braves met every morning and evening at the public square, where they amused themselves in dancing, recounting the heroic exploits and great achievements of their ancestors, and singing their death songs. On their route to the enemy's country they marched in single file, and if the army was sufficiently numerous they divided the body into five or six columns. Videttes, composed of four or five able walkers, kept one or two miles in advance of the main column, to act as scouts, make all the necessary observations to insure the safety of the main army, and give immediate notice of all suspicious appearances or unfavourable incidents. Spies were also sent out to obtain such information as might be useful to the invading forces. They encamped in the evening about sunset, and retired to repose around a large fire, each one with his weapons by his side. The *manetoos* or talismanic protectors, which were carried in leather bags, were suspended at night from poles painted red, that were obliquely inclined towards the enemy's country. Before lying down to sleep the warriors performed the war-dance around the *manetoos*, brandishing the tomahawk, and uttering fierce and violent threats as they turned in the direction where they expected to meet the foe. As their tactics were principally confined to surprise and stratagem, they invariably retreated if they ascertained that the enemy was apprised of their coming, and was advancing to meet them. Sometimes they detached a small troop of ten or twenty men who were lying in ambuscade, and were endeavouring to fall unawares upon the hostile party. They took prisoners only as trophies of war, who were fated to die by the hands of those that had relatives killed in the hostile expedition. The captives, previous to their immolation, were forced to dance and sing in the public square, while the relations of the killed warriors wept bitter tears over their irreparable loss, and finally dried their eyes with the scalps recently taken by their friends. A contribution was collected which was intended as a recompense to the warriors who had delivered over to them the captive enemy that was doomed to be burned alive.

To the most renowned warriors the chief assigned names of honour according to their merit. The title of the great man-slayer was given to the brave who had captured ten prisoners or had taken twenty scalps. The young novice in the art of war who, for the first time, had an opportunity of securing a prisoner, or scalping an enemy, was

obliged to do penance in order to render stern destiny propitious to him during the rest of his life. He was required to abstain, for a period of six months, from all sexual intercourse, and he was prohibited from tasting meat, his diet being restricted to fish and thickened milk. It was supposed that if he had failed to comply with these customary observances, the ghost of the slain would haunt him, and cause him to be destroyed by the machinations of sorcery; or if he continued to live, it was imagined that he could never gain an advantage over an enemy, and that the slightest wound he would have received would have proved fatal to him.

To protect their villages against the surprise of external enemies, the Natchez surrounded them with strong palisades of considerable height, to which transverse poles were fastened both inside and outside by means of wooden pins. Other towns were fortified by a pile structure strengthened by heavy timbers placed transversely, the interstitial spaces having been filled up with earth and straw. Mounds were constructed at certain intervals sufficiently large to be occupied by eight warriors, who could thus more easily resist an attacking enemy. In other localities a broad and deep ditch filled with water enclosed three sides of the town, while the approach of the fourth side was protected by a palisade.¹

Many ceremonial formalities were observed in concluding a treaty of peace with foreign tribes or nations. Couriers were sent in advance to the "great sun," informing him of the day and hour when the foreign ambassadors would arrive in the village, and great preparations were made by the masters of ceremony for this solemn occasion. The roads were repaired, the cabins were swept clean, and the families were designated, whose business it was to furnish each day the necessary food supplies to the strangers. The seats in the large public hall were properly arranged, and the chair of state, neatly painted and ornamented, was placed on an elevation decked with beautiful mats. On the day appointed the people of the whole village community assembled. The embassy, which was generally composed of thirty men and six women, made a halt five hundred steps in front of the great chief, chanting the song of peace, accompanied by the measured sound of the rattle. The proper signals having been given, they advanced, and those that bore calumets danced and sang, now turning round each other, now presenting a close front, but always moving in wild mazes characterised by violent contortions. Having entered the circle they danced round the chief, and after they had rubbed him from head to foot with the calumet, they retreated and joined the rest of their companions. The calumet was then filled with tobacco, and holding the fire in one hand they approached the chief in a body, lighted the pipe and began to smoke; the first puff was directed towards the sky, the second downwards towards the earth, and the others round the horizon, after which the pipe of peace was presented first to the "great sun," and next to the nobles. To con-

¹ Such is the account given by Herrera, but it is somewhat doubtful whether it applies to the Natchez.

firm the alliance the ambassadors passed their hands over the region of the stomach of the chief, and they then touched their own stomachs in the same manner. After the calumet had been suspended from a forked stick, the orator, as the representative of his nation, delivered an harangue which lasted for a whole hour, and was replied to by the chief in a speech of equal duration. The ambassadors once more smoked the calumet of peace, and then entered into familiar conversation with the chief. In the evening, after the strangers had been liberally regaled, they proceeded to the residence of the "great sun," and one of them conveyed him on his shoulders in front of their cabin, where they assigned to him the seat of honour on a skin spread on the ground. Here they formed a circle around him, and chanted in harmonious unison the history of their glorious achievements. These complimentary ceremonies were repeated for four days; and on the last day the great chief paid a return visit to the ambassadors, during which the warriors circled round a stake which they struck at each round, while they recounted their great exploits. Before the departure of the strangers they were permitted to walk about and take a closer view of the village; presents were offered to them as tokens of friendship, and they were supplied with an abundance of provisions for their journey.

The religious notions of the Natchez were fundamentally based upon nature worship, though they had already generalised their idea of the divine, and had embodied it in the sun whom they called *Coyocop-chill* or the "Great Fire," and *Washel* or the "Eye of the World."¹ The sun was considered the highest object of adoration, as the dispenser of light and fertility, and the giver of all good things; and though they had dedicated a local habitation in the form of a temple to this supreme power, yet they had no dogmas, no ceremonial worship, nor had they even regular priests. They offered no sacrifices nor libations to this divinity; and the great chief only performed some acts of reverence in honour of this supreme power. Every morning at sunrise, as soon as the great luminary appeared above the horizon, he saluted his rising by thrice repeating the ordinary howl, and then he prostrated himself on the ground as a mark of adoration. He next smoked the calumet consecrated to this exclusive service, and wafted the three first puffs of smoke towards the sun, then raising his hands above his head, and turning from east to west corresponding with the diurnal solar motions, he blew off three additional puffs towards the three other quarters of the earth. As an act of homage a perpetual fire was maintained by special guardians who were constantly on the watch that the burning logs, which were supplied by

¹ M. Du Pratz states in his history of Louisiana that the Natchez believed the Great Spirit to be most powerful; that all things were his; that he was so good that he could do no evil even if he would; that they thought God (?) made all things by his will; but that the subordinate spirits who were his servants might have produced some of the works of the universe; yet God alone made man of clay, which, after he had examined him, he found very good, and having breathed upon this form of clay it became animated, so that man could act and walk. These were undoubtedly the suggestions of the early missionaries, and the Great Spirit is itself only a missionary creation.

the old men, should never become extinguished. They also venerated the subordinate agencies of nature, to whom they assigned only inferior and limited powers. These were their *manetoos*, which were represented by images of men and animals and even of inanimate objects. They were looked upon as the tutelary or protecting genii of individuals.

The temple of the sun was the most important edifice of the Natchez village. The building, which stood on an artificial mound about eight feet high, was in cabin form about thirty feet square, of which the four corner posts of cypress were ten feet high. The side walls were composed of posts a foot in diameter, of which the intervals were filled up with mud. The temple was entered by a single door about four feet high and three feet wide; it was shaded by a kind of vestibule which was occupied by the guardian. The arched roof was covered with three rows of mats overlapping each other, and was ornamented with three eagles carved of wood, which were respectively painted red, yellow, and white; and all had their heads turned towards the rising sun. The skulls of enemies slain in war were stuck to the top of the stakes of the palisades that surrounded the building. The perpetual fire was kept in the larger front room, round which the baskets were ranged that contained the skeletons of deceased chiefs and their voluntary victims. The *manetoos* were kept in gaudily painted baskets that stood on a shelf. The common people were never admitted into this sanctuary, and with the exception of the female chief no woman was allowed to touch with her profane foot the consecrated ground. On approaching the temple gate the people paid reverential homage to the Sun by raising their arms and repeating thrice the salutatory howl, and then they touched the earth three times with their hands accompanied by the thrice reiterated howl. On passing the sacred edifice they saluted it by raising their arms and casting their eyes towards the ground. Fruits, grains and vegetables, intended for distribution among the people, as well as seeds set apart for planting, were brought to the temple, where they were consecrated with ceremonial forms.

The Natchez celebrated their chief festival on the seventh moon, which was called the maize moon. For this purpose a large field of corn was planted by the common labour of all the warriors on a patch of virgin ground that had been freshly cleared. After the crop was harvested the maize was deposited in a granary of cane, and on the ground around it the great festival was held on the day appointed by the chief; and here temporary huts were constructed for the accommodation of the chief and the families of the village. On the arrival of the "male and female sun" a fire was kindled by rubbing two pieces of wood together, from which all the huts were supplied. After the chief had been addressed by the chief warrior, and in response had graciously bowed towards the four cardinal points, he proceeded to the granary, where he gave the order for the corn to be distributed. The maize was then cooked by the women, and a portion having been handed to the "sun," he waved it about and gave permission to the assembled villagers to partake of the proffered bounties. The festal

exercises were closed by singing their war-songs and dancing to the flickering glare of torchlight. The ball-play was the chief amusement during the two succeeding days, and at the close of the festival the "great sun" exhorted his subjects to be obedient to the laws; to be strict in the performance of their duties; to reverence the guardian protectors, and give a proper education to their children. Those who had become distinguished for good conduct in war were particularly commended, and were held up as examples worthy of imitation.

The *powvows* or medicine-men of the Natchez were either professional rainmakers, or they practised the art of curing diseases. These cunning doctors required that payment should be made in advance before they rendered any service, for they employed no rational means but had recourse to deceptive charlatanism to make a favourable impression upon the mind of the patient. They cut the part affected with a sharp-edged flint, and sucked the blood from the wound, and as they never failed to draw out of the cut a wooden splinter, a bit of straw or some other trifle they pretended that they removed the cause of the disease, and that the sick person had a fair chance of recovering. They sang and danced round the couch of the patient day and night, to make him forget his complaint and keep him in good spirits. As they believed that all nature was animated and that even stones were endowed with life, they ascribed talismanic virtues to roots, heads of owls, bundles of hair of the fallow deer, animals' teeth, small stones, pebbles, &c., and invoking the aid of these *manetoos* the practical effect of their curative agency was confidently looked for. The weather-makers who, by close observation and long experience, had acquired some knowledge of meteorology, sometimes gave valuable indications about the state of the weather, and their prophecies were frequently verified. If the harvest turned out to be abundant they were munificently rewarded, but if the crop was cut short by unpropitious circumstances, they were charged with this unaccountable perversity of nature, and were frequently made to suffer for their want of skill in controlling the natural forces. To conjure the clouds that they might pour down copious showers of rain they blew a pipe filled with water towards the sky, lifting up their *manetoos* in the same direction, while they shook the rattle and uttered the most frightful cries. When fair weather was desirable they mounted the roof of their cabin, stretched forth their arms, and blew strong puffs of air towards the clouds, as an indication that it would be agreeable if they were to pass away without discharging their contents upon certain lands. When the sky had become perfectly clear according to their wishes they began to sing and dance around their *manetoos*, swallowed the smoke of their pipes, and redoubled their fasts.

The Natchez had a legendary tradition which accounts for the first origin of their social economy, and the authority vested in their chiefs. "A great number of years ago there appeared in our midst a man and a woman that came down from the sun, whose appearance was of extreme brilliancy. The man told us that he saw from his lofty abode that we were not well governed; that we had no master, that each one thought himself sufficiently wise to govern all the others,

though he did not know how to govern himself; and for our benefit they had come down from the sun to become our instructors. He taught us that in order to be able to govern others one must know how to control his own actions; and that we might live in peace together and prove ourselves acceptable in the eyes of the solar patron, it was indispensable that we should observe the following precepts: Never to kill except in self-defence; to know no other woman but one's own wife; not to take any thing that belongs to others; never to be guilty of telling a falsehood or of being intoxicated; not to be avaricious; and to give freely and cheerfully to those who are destitute, and to divide food with those who are in want." This man spoke with such authority that he won the respect of all, even of the elders who were convinced of the truth of his teachings. They therefore determined to make him their sovereign; and with this object they went to the cabin that had been assigned to him, and proposed to make him the chief of the nation. He at first refused to comply with their wishes, asserting that he would not be obeyed, and that the disobedient would not fail to perish. Being urged, however, to accept the chieftainship he finally acceded to their demand on the following conditions: That we should remove to a much better country than the one which we then occupied, to which he would conduct us, that we might be enabled to follow the precepts he had laid down for our guidance; to promise him that we would never recognise any other sovereign but him and his descendants. He announced to us that his sons would marry women taken from the common people who would be princes themselves and the oldest would be sovereign, but their sons would only be nobles; that his daughters would likewise marry men from the people, whose children would be princes and princesses, and that the succession should be transmitted through them. He commanded them to build a temple in honour of the divine sun, which none but princes and princesses would have permission to enter. Here they were to maintain a perpetual fire which had to be drawn directly from the sun,¹ and the wood to be used to keep it burning was to be stripped of its bark. Eight wise men, with a chief to direct and control them, were to be chosen from the people, who acted as guardians of the perpetual fire, which it was their duty to prevent from becoming extinct; and the death penalty was inflicted upon him who failed to come up to his duty. "This sun-born mortal lived a long time amongst us, and saw his grandchildren."

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¹ This passage shows that this legend was a very recent production, for before the Natchez had come in contact with Europeans they had no means of drawing fire directly down from heaven, as they had neither glass nor proper metals. Besides, the precepts are too refined, and do not correspond with their mode of life—a morality superior even to that of Christian nations, for if observed war would cease to exist.

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MOBILIANS.

THE Mobilians, belonging to the Muskogee family, comprise in a generic sense besides the Seminoles, the aggressive Alabamas and the quarrelsome Yamassis the southern nations known as Choctaws, Creeks, Cherokees and Chickasaws, of whom a remnant still survives occupying in the United States a large extent of land called the Indian Territory, where they form an independent state under the protectorship of the government; being entitled to send a delegate to Congress who has no vote, but he has a right to speak on any question in which his people are interested. These Indians, who have much white blood in their veins, do no longer represent the ancestral stock, they are altogether civilised, have been converted to Christianity, use the English as the official language, and have a regular government based upon a written constitution which, in principle, does not differ from that of the other states. They are the absolute masters within the limits of their territory, and no white man is allowed to settle among them, unless authorised to do so by a legislative act.

The ancient Mobilians were established in the southern part of the United States, where they occupied the immense extent of territory comprising the States of South Carolina, Georgia, Alabama, Mississippi and Florida. These nations, though they formed distinct tribal communities, were closely related to each other, if not in language, at least in physical characteristics, in customs and in their manner of living. They entertained amicable relations and lived in good-fellowship with the white settlers, and were more inclined to accommodate themselves to the change of circumstances which their contact with European civilisation had brought about; and having been forced to modify their habits of life, they adapted themselves to the new conditions by which they were surrounded. When in course of time they were closely pressed by a crowded foreign population, they were induced to renounce their right of domain to the country they occupied, and to abandon to the strangers the graves of their fathers, and the hunting grounds, where their ancestors had followed the chase from time immemorial. They alone listened to the voice of reason, and accepted the situation with all its consequences. They ceded their

lands to the government for a reasonable compensation, which was paid in annuities, and their population was, from time to time, transferred to a rich and fertile territory which borders on the State of Arkansas in the east, on Kansas in the north and on Texas in the south and the west. The region of country of the "far west" was then uninhabited, and the unlimited and absolute proprietary right was secured to them by solemn treaties. Each nation occupies a limited tract of land with definite boundaries, and as they form separate communities, each manages its own internal administration. Their number is now greatly reduced, and many of their people are of a mixed race, being the descendants of traders who had married Indian wives. The Choctaw population does not exceed twenty-two thousand souls. Their territory lies south of the Arkansas and the Canadian Rivers; they have the State of Arkansas to the east, the Chickasaw territory to the south, the Creeks to the west, and their northern boundary is formed by the region of country inhabited by the Cherokees. The Creeks or Muskogees occupy the fine tract of land situated between the Red Fork of the Canadian and the Washitu Rivers. Their present population is estimated at twenty thousand souls, and the Cherokees number about twenty-two thousand souls.

The old stock of Mobilians, who lived in their wild independence as hunters and warriors, has passed away, and it is the fragmentary social history of these primitive races that will be succinctly delineated in these pages. Their physical characteristics stamped them as typical Aoneans. They were of tall stature, erect in their bearing, and though they were stout and robust they were nevertheless finely formed. Their limbs were well-proportioned, and they were possessed of extraordinary nimbleness and agility. They were exceedingly swift of foot, and could equal the wild beasts of the forest in speed. Their features were more or less regular, and their countenance, which was placid, open, dignified and agreeable, exhibited at the same time an air of superiority and manly independence. Their complexion was of a reddish brown or copper colour; their hair was long, coarse, glossy and black, and their eyes, though small, were dark, sharp and penetrating. Their nose inclined towards the aquiline type, and their beard, naturally scanty, was generally plucked out with shell pincers. The Creeks were of fine stature; they rarely measured less than five feet eight or ten inches, and many even exceeded six feet. The Creek women, on the other hand, were much shorter than the men, but were well-formed. They had a round face, pretty, regular features; a high, arched forehead; piercing, black eyes, with a languishing expression indicating modesty and bashfulness, concealing under their shy and diffident demeanour considerable artifice and coquetry, which rendered them quite lovely and attractive. The Cherokees were even taller and much more robust than the Creeks, and their women were equally of good stature, had a slender delicate form, symmetric features and a friendly and cheerful countenance. The Choctaws, who were rather thick-set and heavy like the Natchez, practised head-flattening, which was produced by gradual compression during infancy. This artificial contrivance gave them a high and lofty forehead sloping backwards.

The moral character of the Mobilians had already been modified by their close contact with the white race. They were honest and faithful in all their tribal relations, but when they had any business affairs with strangers, who were superior to them in knowledge and experience, they brought into play all their ingenuity, cunning and deceit, which were the only defensive weapons at their command, to secure every possible advantage on their side. For the same reason they were timorous and cautious in the presence of intruding foreigners, and were jealous of every encroachment on their rights. When they felt themselves weak and impotent they were slow in giving vent to their feelings of dissatisfaction, but they never forgot a wrong or an injury, and their revengeful spirit brooded in secret to await a favourable opportunity for washing away the disgrace with blood. Freedom was the greatest worldly blessing which they prized most highly, and this boon they purchased at any expense of treasure or social enjoyment. Their habits of life were temperate, and it was only after the European civilisation had approached their borders that they became the slaves of intoxicating liquors furnished them by the white traders. Their judgment, when exercised within the limited sphere of their active exertions, was strong and comprehensive. Their enterprises were planned with surprising craftiness, and were executed with deliberate caution, slow but unflagging perseverance and consummate address. Their women were of a mild and amiable disposition, reserved and modest in their general demeanour, and gentle and calm in their conversation. The Cherokees were slow in action, reserved in their intercourse, and yet they were of a frank and cheerful disposition, and although firmly resolved to defend their freedom and natural rights, yet they were humane in their conduct and considerate in their action. They were honest and just in all their transactions, liberal in their dealings, resolute and determined in council, always ready to sacrifice their personal interest to the good of the nation ; and they freely risked their lives in the defence of their rights and their territorial domain. The Creeks were distinguished for their proud, haughty and arrogant character. They were brave and warlike, restless, enterprising and ambitious of conquest ; and yet they were not wanting in magnanimity and in clemency towards a submissive enemy who sought their alliance and friendship. They were free, easy and uncereemonious in their intimate relations with each other, were sprightly and talkative in their conversation, and honest, just and liberal in their business affairs. They were hospitable towards strangers, affectionate to their wives, attached to their relations and loving to their children. They were industrious, persevering, frugal, temperate and forbearing, avoiding all quarrels and contentions. The Choctaws were mild in disposition, loyal in their friendship, and they displayed great vigour and force of character. They were distinguished for their power of endurance, and for their efforts to resist the encroachments of their enemies. They were faithful to their obligations, and entertained the greatest contempt for those who violated their promises ; and yet it is asserted that they were fickle, and that no confidence could be placed in their

fidelity, which was probably true of individuals, but formed no part of the general character of the whole nation. They were industrious, and the men were not ashamed to assist the women in their agricultural labours.

The Cherokees erected houses which were sometimes from sixty to seventy feet in length, but rarely over sixteen feet in width, and they were covered with narrow boards. Some of these structures were two storeys high, and a sweating house was always connected with each one of these capacious buildings.

The towns and villages of the Creeks were generally built on the banks of rivers, containing from thirty to two hundred cabins. They were not regularly built up, but the houses were collected in clusters which were occupied by the families of the same clan who lived in common. The towns were distinguished from the villages by having a square in the centre, where the "great house" (*tchuku lako*) was erected, and where the public festivals were celebrated. The "great house" was a square building composed of a frame of posts, of which three sides were closed up with planks, and it was surmounted by a plank roof. Each house was divided into three cabins, which were separated by low partitions of clay.

The costume of the Mobilians was simple, and before the white man had come among them it was fashioned in true aboriginal style. The principal article of clothing was the breech-cloth which was originally made of skin, but at a later period it was of blue cotton stuff about eighteen inches wide; it was passed between the thighs and was drawn before and behind through a belt that girded the waist, with the ends hanging loosely down. At the time this garment was made of skin, it was usually plaited, while the upper borders were scalloped and were ornamented with beads and other tinsel. The leggings or buskins which extended from the ankles to the calf of the leg were embroidered with beads, and in more recent time they were garnished with silver bells. Their feet were protected by moccasins (*shillepica*) made of softly dressed deerskin artistically sewn together and tastefully ornamented according to the fancy of the wearer. They sometimes covered the upper part of their body with a short mantle of feather-work of gaudy colours. Most of their articles of dress as well as the manner of wearing them were quite modernised through the influence of the white traders. They laid aside their primitive dress and wore a loose shirt of linen or cotton stuff in the form of a kilt, or it was open in front like a gown, and was fastened round the waist by a curiously wrought sash. Many of the wealthier classes threw over their shoulders mantles of fine blue or scarlet broadcloth, fancifully trimmed around the borders with lace or fringe, and frequently decorated with a number of silver or brass bells. These fine dresses were only worn on great occasions, but ordinarily their clothing was confined to the breech-cloth, leggings and moccasins, leaving the other part of the body exposed. The women wore a petticoat of skin or cotton stuff, which reached down to the middle of the leg, while the upper part of their body was covered with a short sleeveless vest of calico, linen or broadcloth

ornamented with lace and beads. When they took part in the public dances they generally threw a mantle over their shoulders. The Creeks shaved off their hair round the crown of the head, leaving in the centre a tuft about two inches wide, which was frizzled and stood upright, the middle fascicle being collected in a tubular case of silver or in a curiously carved hollow reed, terminating in a tail or tassel. They perforated the lobe of the ear, and suspended from the hole a heavy weight with the object of immeasurably increasing its length. A kind of tiara or band four inches wide, of ingenious workmanship, decorated with stones, beads, shells and porcupine quills, encircled the temples, being surmounted in front by a beak-like projection, to which a high-waving plume of the crane or the heron was attached. They painted their face, neck and breast red with vermilion; and tattooed figures of flowers, animals, suns and crescents were traced on the muscular parts of the body and on the breast of the warriors. Crescent-shaped silver pendants fell down their breast, silver bracelets spanned their arms, and silver or gold collars encircled their neck. The women rolled up their plaited tresses on the crown of the head, where they were fastened with a silver brooch, and the ends of silk ribbons, with which they were intertwined, hung loosely down behind. The women of good character never painted, and the practice was confined to young girls who sold their meretricious charms to willing customers. Young boys went entirely naked up to the age of twelve or fifteen, but female children were dressed up as soon as they could walk.

The principal occupations of the Mobilians were hunting and war. Agriculture, which was restricted to the cultivation of maize and beans, was carried on to a very limited extent by the women. The only handiwork in which the men were engaged was the construction of canoes, the cutting of stone pipes, the making of drums, arranging eagles' tails to serve as war standards, and lending a helping hand in the erection of the huts. The women not only attended to all the household duties, but they made the earthenware for domestic use; the artistically embroidered moccasins and leggings were their work; they spun and wove the belt and tiaras, and furnished the fringe and laces as trimming.

The various dialects of the Mobilians have all the polysynthetic, agglutinate character of the greatest number of the Maranonian languages. The thoughts are arranged in groups, and are compressed together to form but a central, generalised idea, to which all minor modifying conditions are but auxiliary to give oneness to the compound expression, however multiplied the syllabic appendages may be. Not only pronouns, verbs and substantives are thus merged to form a single polysyllabic word, but adjectives and prepositions are skilfully interwoven to give precision and definite form to the grammatical construction. The language of the Creeks is very harmonious and agreeable to the ear. The letter *r* does not exist, and no guttural sounds disturb the sonorous and musical accents of those who speak it with fluency. The dialect of the Cherokees is harsh and loud, and the letter *r* is of frequent occurrence; but its intonations are never-

theless pleasant and agreeable to the ear. These languages are very figurative in their expressions, and they lend themselves to rhetorical display, especially when aided by the manly gestures and graceful motions of the native speakers.

In these dialects no strict distinction exists between the nouns, adjectives and verbs, every adjective may be made to assume a verbal form ; all attributive adjectives are participial in function, and they always follow the noun which they qualify. The three cases of the nouns are more or less indefinite in the expression of their relationship. There is no grammatical distinction of sex in these languages. The third person singular and plural of the possessive pronouns (*im-in-i*) is prefixed to substantives to indicate possession, and to verbs to show that an act is performed in the interest or to the detriment of the verbal subject or object. In the Choctaw dialect the first person plural of the pronoun has an inclusive and exclusive form. The dual which is wanting both in the noun and pronoun is exclusively confined to the greatest number of intransitive verbs. The quinary system, which derives its origin from the five fingers, forms the basis of numeration. The verb is not only conjugated in a considerable number of tenses, but it incorporates the prefixed object pronoun as well as the interrogative and the negative particle, and it has distinct forms for the passive and the reflexive voice. A distributive form is produced in the verb by a sort of reduplication which often expresses a frequentative and iterative action. As these dialects have no true relative pronouns nor substantive verbs, the deficiency is supplied in various ways by certain particles or by circumlocution. Derivatives are generally formed by prefixes and suffixes. The Choctaw and the Chickasaw dialects are nearly the same in word formation as well as construction, and so are the Creek and the Seminole dialects, but the Alabama forms a distinct dialect having the greatest affinity with Choctaw. There are terms which occur in all the dialects in nearly the same form ; as *hasi*, "sun ;" *itchu*, *issi*, "deer ;" *ofa*, *ifa*, "dog ;" besides the terms signifying chief, black, yellow, bird, snake, buffalo, turtle, fox, the numerals and the personal pronouns. Thus *miki*, *mingo*, *miko*, "chief ;" and *taska*, *taskaya*, "warrior," are the same in all the dialects, which shows that their social organisation was already considerably advanced before they separated.

The Chickasaw language served as a medium of commercial and tribal intercourse to all the nations inhabiting the shores of the Lower Mississippi (*Uk-hina*, "Water-Road"). It was a kind of a *lingua franca* spoken by the white traders who were in constant commercial relations with the southern Indians.¹

The Creeks perpetuated the memory of certain important events by a kind of pictorial writing, for which prepared skins were used. It is also reported that they made a record of interesting facts by the aid of shell beads of various colours strung on a cord. The signification of each bead was determined by its shape and the position it occupied in its order of sequence.

¹ Du Pratz, *Histoire de la Louisiane*, vol. ii. p. 218.

The musical instruments of the Mobilians were of the primitive kind. The drum with its hoarse, boisterous notes, the gourd rattle with its dull clatter, and the reed or bone flute with its shrill sounds, produced a melancholy discord that was rather distressing to the cultivated ear. Their vocal music was not much more harmonious, and the performance had no other merit than that it observed a regular measure which furnished the key to the step of the dancers. Different kinds of songs served as accompaniments to the dance, which were composed in heroic, bacchanalian, erotic and even libidinous strains.

The amusements of the Mobilians were mostly of a cheerful and innocent character. They were very fond of dancing, which was to them the most exciting exercise to interrupt the routine of every-day life. The most common step practised by them was a slow, alternate shuffling by moving both feet forward, one after the other. The young men and the girls formed separate circles opposite to each other; the first were moving with the course of the sun, while striking their left arm with their open right hand, and uttering a loud shout at the termination of each stanza; the young women on the other hand moved in contrary direction, at the same time they clapped their hands together, and answered with their shrill voices the call of their young lovers.

The Creeks celebrated almost every month a social feast or a public festival. They assembled for public festivities at the close of the old and at the commencement of the new year that occurred at the beginning of August, which was the time for the ripening of the new corn and the ingathering of an abundant harvest. This festival was called the *bush*. Each town community had its own celebration, and the public square was the place where the people assembled to witness the ceremonial exercises, and take part in the public entertainments. This was the general cleaning day; the old clothing was burnt; the pots, pans and other household utensils were broken; the town as well as the cabins were swept clean, and every species of filth or dirt was banished out of sight. Even the remaining provisions were either consumed or destroyed, and all the fires were extinguished. The warriors, after they had taken the war-medicine, fasted for three days, and during this period they abstained from all sexual intercourse. Malefactors and those that had been banished were pardoned, and had the privilege of returning to their homes; all their misdoings were forgotten and they were restored to favour. On the festival day the people dressed up in new apparel, and while the *powvows* produced new fire by friction, from whence every cabin was supplied, the women gathered the corn in the fields, carried it home and prepared it in various ways. These cooked dishes were served up at the public square among the warriors with ceremonial formalities; and after the men had satisfied their appetite the remainder was distributed among the women and children. In the evening all ages, sexes and conditions joined in merriment enlivened by music and dancing, where the strictest rules of decorum were observed; and these festive exercises were continued for three or four days. This was also the time for receiving and making visits; and friends from neighbouring villages

interchanged courtesies, and congratulated each other on having been favoured with a new lease of life for another year.

In the large towns the busk festival (*puskita*) was celebrated during a period of eight days, and the ceremonial formalities were much more complicated. The day for the beginning of the festival was fixed by the *mico* and the council, and the celebration took place on the public square in the "great house," which was thoroughly cleaned on the first day by the warriors, and was sprinkled with white sand. After a spark had been elicited by friction the fire was kindled in the central hearth. The women of the turkey clan danced the turkey dance (*pinua opanga*), while the powerful emetic drink (*passa*) was about to be prepared. When ready for use it was drunk by the warriors from noon till the middle of the afternoon, when four men and four women executed the tadpole dance. Another dance was commenced in the evening by the men alone which continued till morning dawn. The exercises of the second day were inaugurated with the gun dance (*itch-ha opanga*), which was executed by the women. At noon the men approached the new fire, rubbed some ashes on their chin, neck and abdomen; next jumped into the river and then returned to the "great house." The women in the meantime prepared the new maize for the feast, and after the men had rubbed some of it between their hands and on their face and breast, the feasting began. The third day was passed in passive idleness in the square. On the fourth day the women snatched some embers from the new fire, with which they kindled the fire of their own hearth. On this day the logs with which the fire was maintained were consumed, and the men again rubbed themselves with the ashes, and once more plunged into the river. On their return they tasted salt, and executed the long dance (*opanga tchapko*). On the fifth day new logs were brought in to feed the hearth fire, and the men partook of the black drink. The sixth and seventh days were again passed in a state of repose in the "great house." The ceremonies of the eighth day, which took place in the square, were of the most impressive character. Fourteen species of medicinal plants were steeped in two pots filled with water, which were energetically stirred and beaten up; after which the *powvow* (*aliktchalgi*) blew into the liquid nostrum through a small reed tube, and being now consecrated and ready for use, the men drank the beverage and rubbed it over their joints. This mixture was composed of an unknown plant called *miko huyanitcha*, sweet bay, cedar leaves, the red berries of a shrub, pine leaves, black berries of a shrub, fire physic (?), a creeping plant called "rabbit basket string," a species of cane, white physic (?), a species of moss, Jerusalem oak, a rock moss and "switch cane." Another mixture was prepared of old maize cobs and pine burs which were reduced to ashes in a pot, which four girls, who had not attained the age of puberty, carried to their home, where they threw the ashes into a pot of water and stirred them well up, while the men mixed white clay with water in two pans. The *mico* and the warriors were each honoured with a pan containing the wetted clay, and a pot holding the ashes in solution, and they rubbed themselves over with the contents. Two men appointed for this purpose

then brought flowers of the "old man's tobacco" in a pan to the cabin of the chief, of which a small quantity was given to each person present. The *mico* and the counsellors then walked four times around the burning wood fire, throwing some of the "old man's tobacco" into the flames each time they faced the east, while they halted as often as they faced the west. This ceremony was repeated by the warriors in the same manner. In the cabin of the *mico* a cane was stuck up ornamented at its end with two white feathers, which a man of the fish clan took up at sunset, and proceeded towards the river followed by all those present. After having gone half-way he uttered the death-whoop, which he repeated four times before he reached the river's edge. Each person of the crowd congregated on the banks placed a grain of "old man's tobacco" on the head or in each ear; and at a signal they threw some of it into the river, and at another signal all plunged into the water, picking up four stones from the bottom, with which they crossed themselves four times on their breast, each time throwing one of them back into the river and uttering the death-whoop. They then washed themselves, took up the feather-winged cane, returned to the "great house," where they left it, and passed the rest of the day in paying visits to their friends. After nightfall the mad dance (*opanga hadsho*) was performed, which terminated these tedious and not very interesting ceremonies.¹

All the Mobilians were passionately devoted to the ball-game. This innocent and healthful recreation served as test of skill and agility between two parties of players who agreed to engage in this highly exciting and elegant game. Among the Choctaws two skilful ball-players generally challenged each other, and the day of the contest having been agreed upon, the leader of each party sent out a solicitor who, being mounted on horseback and gaudily painted, carried an ornamented play-stick in his hand, and rode from village to village and from house to house, inviting the people, in the name of the challenger he represented, to be present at the public ball-game which was to be exhibited at the appointed place and at the time indicated. The party invited touched the ornamented play-stick which was the sign of acceptance, and the consent to attend when once given was never retracted. The two goals which stood at a distance of fifty rods opposite to each other, consisted of two posts twenty-five feet high firmly planted in the ground six feet apart, and connected at the top by a cross piece. Half-way between the goals a stake marked out the spot where the ball was to be started at a given signal. The play-sticks were bent on one end in the form of an oval hoop which was interwoven with finely divided thongs, so as to prevent the ball from passing through, and every player held one of these in each hand, in order to catch the ball between the two nettings whenever it was thrown from one goal to the other. After the four medicine-men had smoked the calumet and had invoked their guardian protector to direct them in rendering a just and impartial decision as arbiters, and the

¹ These seemingly senseless ceremonies may have had some symbolic meaning; but they are just about as rational as the ceremonial, religious formalities of the Hindoo priests; both had undoubtedly their origin in magic.

women, who always favoured the party with whom their relations and friends were associated, had chanted a solemn invocation for the success of their own side, the ball was tossed up at the stake, and hundreds of naked players were leaping up in the air struggling to bring it within the clasp of their own play-sticks. The result of the game was announced at sunset, and the party that tossed the greatest number of balls through the posts of its own goal was declared to be the victor, and the men that composed it were entitled to the honour of champion players. Great excitement prevailed among the spectators, and bets were freely made on the successful issue of the game. Football was likewise a favourite and agreeable diversion among all the tribes.

Women occupied but a subordinate position among the Creeks, they were the drudges of the household, and performed all the menial labour. On the first day of the festival of the busk they were not permitted to make their appearance on the public square, nor could they enter the council house while the council was in session or when the *powwow* performed his charlatan manipulations. They attended to the tillage of the soil, did the cooking, prepared the skins, made salt, gathered nuts and manufactured all the household ware.

Among the Creeks marriage was a contract entered into by the parties for a limited term, which might terminate at the end of the year. The consent of the parents or nearest relation, as well as that of the young woman was necessary to bring about this temporary nuptial connection. But after the marriage had been celebrated, according to ancient custom, it was but rarely that a separation took place after a twelvemonth's trial, especially if a child was born during this interval. If either party, however, determined to dissolve the nuptial relations, the children were left with the mother; but the father was bound to contribute his share for the support of the family as long as his children were minors, and his former wife had not entered into a new engagement with another man. When a young man was ready to take upon himself the responsibilities of married life, if he made his demand in a suitable manner of the parents of the young girl he desired to wed, he obtained the consent of the parties concerned without much difficulty, provided he had proved himself an expert hunter and a brave and successful warrior. After the preliminary conditions had been agreed upon, the young man accompanied by his relations and friends proceeded, on the day appointed, to the cabin of the bride's father, where the wedding guests were already in waiting, and in their presence he stuck a cane or reed into the ground, which was the initiatory step to give sanction to the marriage contract. Immediately after this act had been performed the bride made her appearance and planted a similar cane or reed in the ground by the side of that of the bridegroom, which indicated the acceptance of the offer, and after the young people had exchanged reeds, they were considered to be man and wife. The reeds were preserved to serve as record of the solemn act. Feasting, music and dancing gave a festal character to the occasion. All the invited guests made a contribution of provisions and such articles of household stuff as were necessary to set up the domestic establishment of the young married

people. Upon the order of the village council, the people, by their common labour, constructed a cabin for the accommodation of the young couple, which was done with a perfect good will, for a single day's labour sufficed to rear the simple and rude structure.

Polygamy was practised without limitation; every man could marry as many wives as he could procure and support; but the first squaw was always the mistress of the household, the others were only her handmaids and subordinates. Men of rank and dignity were not satisfied with half a dozen wives, but with the consent of the parents or relatives they frequently married children not more than eight or nine years of age, whom they carried home to their own cabins.

When a Choctaw woman had been found guilty of adultery her husband had not only a right to repudiate her, but he was at liberty to subject her to abject humiliation and public disgrace. He assembled a few of his own and a number of his wife's relations, and as many of the young men as he could induce to join him. They surrounded the hut of the guilty woman, took hold of her and compelled her to follow them to the ball-play ground. Here a pole was set up stripped of its bark a mile distant from the spot where all were seated cross-legged. The husband then took his wife by the hand, and leading her forward about twenty-five paces, he stripped her entirely naked, after which she ran with all her might to reach the distant pole before she could be captured by the crowd of young men who pursued her. If she was swift of foot and reached the goal before any of her pursuers came up with her, the repudiation was complete, and her honour was safe; otherwise she was bound to submit to be ravaged by all those present who wished to avail themselves of the privilege.

Among the Creeks the children born during marriage belonged to the tribe of their mother; and during the first month after delivery she possessed the right of killing her new-born infant; but at the end of this probationary time infanticide was considered a heinous crime. Boys were initiated into manhood from the age of fifteen to seventeen. The youthful candidate for manly honours gathered two handfuls of the *sovatehko* plant, which had an intoxicating and maddening effect, and he ate this bitter root for a whole day, after which he steeped the leaves in water, and largely partook of the infusion. After sunset he broke his fast by eating two or three spoonfuls of maize grits. He remained in a hut for four days during which he repeated the same acts of medication. On the fifth day he put on a new pair of moccasins (*stillipaicha*) and left his hut. During the ensuing twelve months he was required to abstain from eating the meat of young buck, of turkey cocks and fowls as well as from pease and salt. He was also forbidden to pick his ears, scratch his head with his fingers, and was only allowed to use a small splinter for this purpose. For the first four moons he subsisted on boiled maize grits prepared by a little girl on a fire kindled for his own use. After this any one might have cooked his food, but he could only make use of one pan and one spoon. Every new moon he drank the infusion of the button snake root (*passa*), which has emetic properties; for four days, taking no other food but boiled grits in the

evening. At the beginning of the twelfth moon he repeated the initiatory medications ; but on the fifth day he left his hut, gathered maize cobs and burnt them to ashes, which he rubbed over his whole body. At the close of the moon he subjected himself to the sweating process by lying down and covering himself with numerous blankets, and when in a high state of perspiration he plunged into cold water, which ended the ceremonial performance, and the youth was henceforth considered as being entitled to enjoy all the rights of manhood. Among the Choctaws the husband abstained from salt and hog's meat during the pregnancy of his wife, fearing that the use of these articles might be injurious or offensive to the unborn babe. Delivery took place in a lonely and solitary place without any aid or assistance. The child was washed immediately after birth, it was tied to a board cradle, and its head was compressed by means of a bag of sand ; for head-flattening was not only a tribal mark, but it was a mark of beauty, and fashion was as exacting a tyrant in the American forest wilds as it is at the present day in the most civilised countries in the world.

The Mobilians honoured their dead and disposed of them by burial. The Creeks dug a hole under the cabin where the deceased died, and the body was consigned to the grave, which was lined with cypress bark, in a sitting posture, where the weapons, the pipe and other valuables of the deceased were deposited. Among the Chickasaws the horrible custom prevailed of sacrificing the wife of a deceased warrior by burying her alive. She was placed with the corpse of her husband in a deep pit ; the arms of the warrior, the household utensils and some provisions were laid by his side, and the living and the dead were both shut out from the world of sight by filling up the excavation with earth. When a death occurred among the Choctaws the body was laid out in state in the cabin, lightly covered with a mantle. As soon as the temporary scaffolding, about eighteen or twenty feet high, which was erected in front of their dwelling or in the neighbouring woods, had been completed, the corpse was laid on it stretched out in its full length, and there it remained until the flesh had disappeared by the process of putrefaction, leaving nothing but the bare skeleton behind. The bones were then carefully cleaned of the still adhering flesh, they were thoroughly washed and dried in the open air ; and after the skull had been painted with vermilion, they were placed in a chest artistically wrought of bones and wooden splints, which was deposited in the public building attached to the village called the dead-house. Here the assembled friends and relations gave expression to their grief by weeping and lamentation, and during this mournful ceremony compliments of condolence were paid to the nearest kindred. The scaffolding was then set on fire and the relations danced around the burning timbers, uttering exclamations of joy. Horses were killed in honour of the occasion, and the flesh was served up in a funeral feast to which all the relations and friends were invited.

Whenever the dead-house was filled up with funeral chests the feast of the dead was celebrated. The friends of the deceased per-

sons proceeded on the appointed day to the "place of bones," and carried to the tribal cemetery, in regular procession, the funeral cases, accompanied by the rest of the tribal community who joined in the lamentations. Arrived at the burying ground the chests were piled up in pyramidal form, and the whole was covered with a layer of earth, forming as it were a conical hill or elevated mound. Poles were set up around the new grave, from which were suspended hoops and wreaths, and around these the survivors gathered three times a day uttering woeful cries during thirty or forty days. On the last day all the neighbours assembled, the poles were pulled up, and the lamentation was discontinued. The mourning relatives then returned in processional order to the village, where the ceremony was concluded with the "feast of the dead."

The Mobilians had a distinct idea of a future state of existence. The land of shades of the Choctaws was a poetical creation of its kind. To reach its future abode of bliss the surviving ghostly self of the dead was compelled to make a long journey towards the west, until it reached a deep torrential stream, whose rapid current swept along between high and swampy banks. This river could only be crossed on a pine log stripped of its bark, and as it was smooth and slippery, it afforded no steady foothold, while stones were hurled from the opposite side, where the happy hunting grounds were situated, at those who attempted to pass over the perilous bridge. The good succeeded in their effort to cross the stream, and they landed safely on the opposite banks without misadventure. Here in the elysian fields they were readily admitted to the joys of their new home. They now passed their life in a land where the sun never set; where the trees were always green; where the sky was ever cloudless; where the breezes were cool and refreshing; where there was neither pain nor sorrow; where the happy inmates enjoyed in perpetual youth the pleasures of life amidst continual feasting and dancing, and the universal rejoicings of the assembled throng of the blessed. The bad Indians, on the other hand, being hit by stones thrown at them in crossing the slippery log, were precipitated thousands of feet down the abyss of waters, which dashed over the rocks in boiling eddies, where the atmosphere was infected with the stench of putrid fish. Here the wicked borne away by the whirlpools disappeared for a moment, and then rose again on the surface to behold the place where the trees were without foliage, and where the sun never shone; where the waters were swarming with toads, lizards and snakes; where the dead were always hungry and had nothing to eat, and were always sick and could never die; here where miserable wretches were climbing up in great numbers the declivity of the rocks to rest for a moment, and where the magnificent view of the elysian fields of the happy, which they could never reach, broke upon their vision dimmed with tears of agony and woe.¹

The clan-system prevailed among the Creeks, the Choctaws and

¹ This poetic conception of a heaven and a hell has probably been suggested by the missionary teachings.

other Mobilians. There existed inviolable regulations which promoted the internal peace, and prevented destructive, internecine warfare. Each clan was designated by its *totem* or proper name, which was generally the name of an animal, serving as a kind of heraldic device, such as the bear, the deer, the raccoon, the wolf, the fox, the beaver, &c. Members of the same clan were not allowed to intermarry, so as to extend the relationship and bind the different clans together in a bond of brotherhood. All children born of the marriage followed the mother's clan. Ancient custom required that if an offence had been committed against a person belonging to the same clan the other members acted as arbitrators, and determined the amount of compensation that was due to the injured party, and they thus settled the affair in an amicable way. Death was the penalty for wilful murder, and it was the duty of the nearest relative of the victim to revenge the bloody deed, which was considered an act of public justice, and no retaliatory measures were allowed to be taken by the friends of the murderer. If an injury was inflicted upon any one by a member of another clan, the adjustment of the matter was taken in hand by the authority of the clan who demanded reparation in their corporate capacity. If their appeal was not listened to, the injured party was authorised "to take up the sticks" and to employ force to compel the offending party to redress the grievance complained of.

The Mobilians had no regularly organised government, although all recognised the rank and dignity of chiefs, whose influence was generally predominant, but who exercised no real authority. Several clans united and inhabiting a town they constituted a tribe; they elected their *mico* or chief, who held his office for life. They were all governed by immemorial customs which were simple and few, but were rarely violated, as they constituted the law by which they were bound together in tribal union. The Creeks formed democratic communities which were controlled by councils composed of the chiefs, the warriors and other men of merit and dignity. The counsellors were in charge of the public buildings, they supervised the erection of houses for new settlers, directed the agricultural pursuits, prepared the "black drink," and were the masters of ceremonies. The council was presided over by the *mico* who held the first rank, and was invested with the highest dignity in the town-community. He was highly respected and honoured by the people, with whom he entertained the most intimate social intercourse. He possessed the power of calling the council together, and it was this body that decided all questions of peace and war, heard all complaints and adjusted all differences. The *mico* was the executive head of the community, he received the visit of strangers, and gave audience to ambassadors from neighbouring tribes. The great war-chief was the second in rank after the *mico*, whom he represented in his absence in the council. The great council which met every year to watch over the national welfare, and to regulate all matters relating to the general interest of the nation, was held in the council-house of one of the largest towns. Red-painted cabins situated at each corner of the square were assigned to the chiefs according to their rank. The members of the

assembly (*hinihalgi*) were seated round the council fire which was kindled in the centre of the floor. After they had partaken of the black drink and vomited it up, according to custom, the questions at issue were fully discussed, and none of the council were permitted to leave until a final decision had been reached. The opinion of the war-chief was of great weight in military matters, and he acted as independent leader in all warlike enterprises, unless the *mico* assumed the command in person. Expeditions were, however, undertaken by temporary war-chiefs who recruited their followers upon their personal responsibility, and they were entirely independent of all higher authority.

The few customary laws, by which the Creeks were governed, were executed with much strictness. Wilful murder was punished with death or outlawry. The thief was declared infamous, and he was overwhelmed with so much ridicule and contempt that he could only escape this persecution by voluntary banishment. Those who committed adultery were disgraced by having their hair cut short, and their ears were also cropped off. When the father of a family died his first wife was entitled to a part of the possessions of secondary value, while the remainder of the inheritance was divided among his other wives and his children.

The Mobilians were frequently involved in war. Before they were supplied by traders with fire-arms their principal weapons were bows and arrows and the tomahawk. Their tactics were restricted to ambuscade and surprise. They never attacked an enemy unless they held an advantageous position, and were sure of victory by the superiority of numbers. Not to give an intimation of their stealthy approach towards the enemy's camp they marched at night in single file, carrying a green leafy branch, with which each warrior effaced the footprints of the one that preceded him. They were capable of ascertaining the direction in which the enemy could be found by the smell of the smoke, which furnished a sure indication even at a great distance.

When the Creeks had determined in council to wage war against an enemy the assembled *micos* selected a war-chief from their midst, who bore the title of *tastanegi*. He directed the warlike operations, and took all the necessary measures to bring the enemy to terms or to defend the rights of the nation. A club, which was partly or wholly painted red, according to the number of men required for the projected expedition, was sent round to summon the warriors to assemble at the appointed rendezvous. Having purified and strengthened themselves by taking the war-medicines on three successive days, they started out for the campaign carrying their arms; and a bag filled with maize was their only food supply. The most rigorous discipline was enforced on the march; the warriors could neither eat nor drink without the express permission of the commanding chief. The scalp of an enemy was considered a badge of honour and a trophy of inestimable value. If the young warrior, who had for the first time joined a war party, failed to secure a scalp, he was not yet permitted to exchange single for married life, but as soon as he had furnished the proper test of man-

hood by the capture of one of these hairy trophies, a new name was given to him, he acquired the title of *tassikaya* or "brave," and he was henceforth entitled to take unto himself a wife. After a *tassikaya* had proved himself qualified for actual service in the field, he was appointed leader (*pakadsha*), and whenever he distinguished himself in this capacity he obtained a seat in the central cabin of the public square. If he became known for his great exploits in warlike expeditions he was promoted to the rank of supreme leader (*tustenuggi*), and the title of "great warrior" (*tustenuggi lako*) was conferred upon him if his qualifications were found to be of the highest order. They treated their male as well as female prisoners of war with much cruelty, and it is even asserted that they burnt them to death though they always spared the children. At a later period, however, when they were engaged in war against the white settlers they restored their prisoners for an adequate ransom. Their tactics consisted in ambuscade and surprise; the warriors crept up stealthily before daybreak, darted their missiles from behind a hiding-place, and never exposed their bodies to the enemy, but lurked behind some eminence, tree or rock.

The Choctaw women felt such great affection for their husbands that they followed them on the war-track, and during the heat of the fight they stood by their side, holding in their hands a quiver filled with arrows, while they stimulated them to action by words of encouragement, and called upon them to show themselves true and valiant men without fear of death or apprehension of danger. The warriors never failed to carry their *manetoos* which they consulted in every emergency, and they were always turned in the direction in which they expected to meet the enemy; they were guarded at night by sentinels, and a portion of food was presented to them before eating to propitiate their favour. The war-chief exercised absolute authority over the warriors during the continuance of hostilities. The booty captured was distributed in equal proportion, not only among the warriors but among the families of those who were killed in battle. If the enterprise proved unsuccessful the war-chief was divested of his dignity and was reduced to the ranks.

The religion of the Mobilians was still confined to primitive nature worship. They venerated some undefined and undefinable patron protector, to whom it seems they had given no native name, but which the white settlers universally called the "great spirit," the "master of life," the "holder of breath," who is undoubtedly a strange god that had been suggested to them by Europeans whom the Creeks later called *Isakita immissi*, the "taker of life," of whose attributes they knew nothing, and whom they did neither adore nor worship.¹ They

¹ It is pretended by credulous writers that *Isakita immissi* for "master of life," instead of being a missionary creation, is an original monotheistic divinity invented by the Creeks, and that this divinity is as national among the American Indians as the Jehova is among the Jews and the Zeus was among the Greeks. All this is perfectly absurd; a god who is not worshipped, has no attributes and is invisible is simply a nonentity; and the Creeks had no more idea of an invisible godhead before they came in contact with Europeans than they had of the dogma of the Trinity.

had neither images, priests, temples nor religious rites, and had no idea of either angels or demons. It is said, however, that some traces of sun and fire worship had been observed among them, and they frequently puffed tobacco smoke towards the sun and the new moon. They had great faith in their *manetoos* as tutelary protectors, and as they believed that the natural world was animated, they supposed that the most prominent agencies of nature were the active powers by which human affairs were controlled. It was thought that the *pow-vows* were endowed with superior knowledge, and that the mysterious designs of the higher powers were revealed to them, and on this account they exercised much influence among this credulous people. They were always consulted before a warlike expedition was undertaken; and as they pretended to be able to predict the result, their advice was sometimes sufficient to stop an army on its march to the enemy's country, and induce the leaders to renounce their belligerent project. They acted as medicine-men, and they employed the ordinary charlatan practices when their aid was invoked for the cure of diseases. They disguised themselves in a bearskin, shook the gourd rattle, danced round the patient, shouted and yelled to the top of their voice, and worked themselves up to violent contortions and to a high state of excitement. They also acted as professional weather-makers; they foretold the coming of fertilising rains, and claimed to possess the power of directing thunder and lightning.

The Choctaws had a legendary tradition of a supernatural order which gives an account of their origin. When the earth was a level plain, the legend says, and not being yet sufficiently consolidated, it was still sloshy and miry when a "red man," who came down from the higher regions, alighted near the centre of the Choctaw nation, and threw up a high mound called *Nanne Wayah*, "Sloping hill," out of which emerged the ancestral stock of the Choctaw nation. After a certain number had made their appearance above the ground, he stamped the miry hill with his foot, and at the signal some of the embryonic red men became partly formed, others just raised their head above the mire, and struggling into life they first beheld the light of day. They were finally perfected, and being seated on the mound, they were assured by their supernatural progenitor that they would live for ever; but as they were not yet initiated into the mysteries of eternal life, the promise had no meaning for them, and on account of their stupidity the privilege of immortality was withdrawn and henceforth they became subject to death.¹ The earth gradually hardened by the action of the wind and the accumulation of the waters. This Choctaw progenitor then caused the earth to produce chestnuts, hickory nuts and acorns. The men began to make their breech-cloth of Spanish moss, which they tied round their waist; and having advanced in knowledge they invented the bow and arrow, and dressed in the skins of the animals they killed in the chase.

¹ This alone is sufficient to show that the legend is of recent origin, and is undoubtedly a missionary suggestion.

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SEMINOLES.

THE Seminoles, who formed the most ancient stock of the Muskogees or Creeks, principally occupied, at the time of the discovery, vast stretches of territory in Alabama and Mississippi; but they were finally compelled to take refuge in the everglades of Florida, where they valiantly defended their independence for many years. They are now more or less civilised, and as they have been converted to Christianity they have adopted settled habits of life. They hold, like the other Creeks, a part of the Indian Territory, situated between the Canadian and Arkansas rivers, which is secured to them as inalienable property. They are principally devoted to agricultural pursuits, and are the owners of numerous well-cultivated farms.¹

While occupying the everglades of South Florida the Seminoles were composed of the following seven tribes: the Latchions, the Topclakes, the Fatahugahas, the Talahasseees, the Pyaclekahas, the Chokehaittas and the Okleooackas. But the Seminoles of old, the wild, independent tribes of former times have long since been extinct, they were like the Mobilians one of the best developed types of the Aoneo-Maranonians. Their external appearance was quite imposing, they were of good stature, varying from five feet eight to five feet ten inches, and many even exceeded six feet in height. They had a stout, athletic frame of body, and their features were sufficiently

¹ There are still a remnant of Seminoles in Florida who call themselves Ikaniuk-salgi, "Peninsula People." In 1880 their number did not exceed 208, who occupied five villages. See Brinton's Creek Legend, p. 66 and 72.

The number of Seminoles settled in the Indian Territory was in 1881, 7,667. Report of Indian Affairs.

regular and somewhat handsome. Their women, though of good size, were ill-formed, coarse-featured, thick-necked and rather masculine in appearance; which gave them a stern and cold look that was never lighted up by a smile of sympathy or affection.

The moral character of the Seminoles presents very little that is attractive. They were of phlegmatic temperament, were wanting in sociability, and their emotional nature was almost uncultivated. They were cold and indifferent in the domestic relations of the home circle. They were of fickle disposition, inconstant in their inclinations, credulous and suspicious. They were thoughtless, improvident and wasteful, and their excessive indolence rendered them so stoically passive that in time of scarcity they endured hunger and want with imperturbable equanimity. They loved freedom and independence, were daring and brave in warlike encounters, and resisted unto death any encroachment upon their territorial domain. They were sprightly and volatile, liberal to their own people, and friendly and unceremonious in their intercourse with one another.

The Seminoles lived together in village communities of considerable size, and their villages were built up with some regularity, the houses being ranged round a central public square which accurately faced the four cardinal points. Their dwellings were substantial cabins constructed of timber, and partitioned off by mud walls. One of the apartments was exclusively occupied by the husband, and the other by the wife; and here she performed all the domestic drudgery and never dared to intrude upon her husband's privacy except to bring him his share of food, or to execute his behest in going on an errand. The four buildings, which constituted the sides of the public square, were each thirty feet long and proportionately wide. These were the community houses which were open in front, and to facilitate the free circulation of the air, the back wall was provided with a kind of window that opened close to the eaves. The interior was divided off into three apartments by clay partitions, not more than two or three feet high, so that the internal space formed, as it were, three cabins separated from each other by a low wall. Three graduated benches or platforms sufficiently wide, so as to serve as sleeping-places, rose one above the other in each cabin; the height of the first did not exceed two feet above the ground. These benches were arranged in steplike form and were covered with a large piece of cane-matting, over which a new one was spread every year without removing the old covering. The collection of articles suspended from the roof-beams were either trophies of war, or objects symbolical of the pursuits of peace; or they were badges of honourable distinction. The most conspicuous of these were eagles' feathers, swans' wings, scalping knives, war-clubs, red painted wands, bunches of hoops for drying scalps, scalps, bundles of snake root, baskets, &c. The patriarch of the community, who bore the title of "beloved of the town," occupied the centre cabin of the east, which on this account was called the "beloved seat." The three south side cabins were assigned to the most distinguished warriors, and those of the north side to the men of second rank. The cabins of the west side were reserved as storerooms, and as a place

where on proper occasions the necessary cooking was performed. The family that occupied the cabin had its heraldic escutcheon painted over it on a post or plank representing a buffalo, a bear, or some other emblematic family device. The outside posts planted in the ground along the margin of the square were ornamented with rude paintings representing horned rattlesnakes, or horned alligators, and warriors' heads surmounted by horns. Certain towns, which had always been governed by warriors, and were called red or war towns, had the timbers about the square uniformly painted red, edged black and white, as a peculiar mark of honourable distinction. In some places the whole square was protected by a roof-covering formed of a framework of poles, over which cane sticks were loosely laid. This was a peculiar privilege enjoyed only by a few communities. The public houses served as lodging-places for the accommodation of strangers or travellers who were entitled to claim the rights of hospitality.

Each village was provided with a public sweating house for the common use of all the inhabitants. It was a pyramidal structure, about twenty-five feet high, occupying a circular piece of ground of a diameter equal to its height. The walls were of clay about six feet high, thence tapering upward until they were contracted to a point at the summit; the sloping roof being covered with strips of bark. In the interior, all along the side of the walls, was a broad, divan-like bench of circular form made of cane. The hearth for kindling the fire was in the centre. The door was the only opening through which the smoke escaped, and light and air were admitted. Here the people met on public occasions during cold and dreary weather, and here dancing and festivities took place when the inclemency of the season was unfavourable for outdoor amusements. Its doors were freely opened to the poor, the infirm and the suffering, who found here a comfortable home during the winter months.

The costume of the Seminoles was very simple and unostentatious. The men wore a breech-cloth and threw a blanket over their shoulders; or they were dressed in a shirt of cotton cloth or deerskin, while their feet were protected by leggings and moccasins. The women wrapped a square piece of blue stuff round their loins in the form of a petticoat which fell down to the knees, and in the winter they covered the upper part of their body with a blanket. Children of both sexes, up to the age of twelve or fourteen, walked about entirely naked at all seasons of the year.¹

The Seminoles subsisted principally on maize and the flesh of the wild animals they killed in the chase. Their national dish was called *oafka*, which was made of maize pounded and boiled for a sufficient length of time to give to the mess the consistency of thin mush. In place of common salt it was seasoned with a small quantity of potash obtained from the lees of hickory ashes, which gave it a sharp, tart taste, and prevented it from souring; for it was kept ready prepared for use in a pot or pan, from which the members of the household helped themselves at pleasure, when nothing better was at hand to

¹ A part of this costume was introduced after they had come in contact with the white man.

satisfy their appetite. The meat supplied during the hunting season was preserved by drying, and sometimes their stock of provisions was exhausted before the new corn was ripe, when they were inevitably exposed to all the fatal consequences of famine. Among the wild fruits they collected in the forest the pod of the locust (*Gleditchia triacanthos*) was most esteemed, as it furnished a kind of sweet meat which they employed in the diseases of children.

The Seminoles prepared no intoxicating beverages, but they indulged every morning in the luxury of partaking of a kind of tea called the black drink, which was a decoction of the leaves of the cassine bush (*Ilex cassine*). It is a slightly exhilarating beverage, which was prepared in the public square for the whole community by a cook expressly charged with this duty, and three young warriors were in constant attendance, who invited the people to assemble by beating the drum. The taking of the black drink was considered a solemn ceremonial act, having a partly religious and partly military character. The leaves were parched brown in a pot, and were then boiled over a fire kindled in the centre of the square. After the boiling process had continued sufficiently long to extract all the soluble ingredients from the leaves, the liquor, which was now of a black colour, was rapidly poured from one vessel into another, until a white froth appeared, to which they ascribed purifying qualities, and for this reason it received the name of white drink. Though this innocent beverage has only diuretic properties, and if taken in large quantities affects the nerves, yet some extraordinary supernatural virtues were attributed to it. It was supposed that it had a purifying effect upon their life, and effaced from their minds all the wrongs and injustice they had wantonly committed, that it possessed the power of imparting courage to the warrior and of rendering him invincible; and that it had a tendency of binding closer the ties of friendship, of exciting kindly feelings in the heart, and of inclining men to practise hospitality. They believed that the great virtues of this wonderful liquor were communicated to it by their guardian protector for their exclusive benefit, and they regarded it as a peculiar blessing bestowed upon them as a chosen people. A stranger, who had once partaken with them of the black drink, was most hospitably treated; and in the most dangerous emergencies he could safely rely on their protection. The mode and manner the black drink was served was very peculiar. After the warriors and chiefs had assembled in the public square, and each had taken his respective seat, the three warriors, who acted as masters of ceremony, advanced to the front of the three principal chiefs, while they held in their hands calabashes filled with the liquor, and announced by the word *choh* that they were ready to serve them. After a short pause they handed the cups to the chief warriors, holding them in front of their mouths, and then retreated a few steps. As soon as the signal was given, they imbibed the sacred draught with a continued aspiration by intoning the black-drink note called *yohulla* which lasted about half a minute. The warriors of the second rank were next served, but their note of aspiration being simply *choh* their draught was much less copious. The black drink

was served up in the morning three times in succession, and in the interval smoking and conversation filled up the idle minutes. The most remarkable part of the ceremony was the act of disgorging the precious liquor imbibed, which was a grotesque, artistic performance. The warriors, having filled their paunches to repletion, slung their arms round the region of the stomach, applied inward pressure with all their might to this organ, and bending forward they spouted forth in a large stream the contents of their stomach to a distance of six or eight feet. In later times they did not confine themselves to the black drink, but rather preferred the white man's "fire water," and they never failed to drink to excess whenever a favourable opportunity presented itself. At their drinking bouts two warriors frequently formed an alliance of brotherhood, they exchanged promises of inviolable attachment, and to give sanction to this fraternal bond of union they mutually scratched each other with some pointed instrument, thus sealing with their blood the perpetual obligation of rendering to each other mutual assistance.

The occupations of the Seminoles were principally restricted to hunting and to agriculture on a very contracted scale. Maize and beans were the only articles of food they cultivated; and the labour of the field was exclusively performed by the women. During the summer months the men were frequently engaged in warlike expeditions, or they started out to hunt for their horses, or passed their time in the ordinary amusements; in the winter and spring they followed the chase, and occasionally they made a fishing excursion to the neighbouring rivers.

The intellectual knowledge of the Seminoles was of a primitive order. They counted time by moons; and their year, which was divided into two seasons—winter and summer, commenced after the celebration of the *busk* festival which occurred at the ripening of the new corn in August. Each moon had a characteristic name taken from the state of the weather, or some predominant feature of the vegetation. August, being the first month, was called the "big ripening moon;" September, "little chestnut;" October, "big chestnut;" November, "falling leaf;" December, "big winter;" January, "little winter;" February, "the windy;" March, "little spring;" April, "big spring;" May, "mulberry;" June, "blackberry;" and July, "little ripening moon." They could only determine the approach of the hunting and planting season by observing the face of nature. They had but an indistinct idea of numeration beyond ten, and they were unable to tell their own age and that of their children.

The Seminoles were passionately devoted to dancing, and both their steps and movements were rather grotesque and fanciful. The fish dance was led by the most expert male or female dancers who held in their hand a fish carved of wood. The snake dance was performed by waving about the symbolic image of that reptile. The buffalo dance was characterised by the most violent contortions; the legs, feet and shoulders having been subjected to peculiar movements and to extraordinary exertions. The eagle-feather dance, which was the

most calm and best conducted, was the favourite dance of the nation. Character dances, got up with dramatic art, were frequently executed by them, which generally terminated in gross obscenity and licentious indulgences. Their principal outdoor amusement was the ball-play, which brought together the whole village-community who assembled to witness the skill and expertness of the rival players. With the exception of the breech-clout the players were entirely naked; their body was painted, their hair was ornamented with feathers, and to render themselves more agile and light they sometimes fasted for a few days, and depleted their arms and legs by scarification. Bets were made by the friends and relatives of either party, and articles of value, such as horses, were frequently staked on the issue of the game.

The Seminoles, like the Creeks, celebrated the festival of the *busk*, which was simply a harvest feast, and the commemorative anniversary of the primitive practice of rekindling the perpetual fire, from which all the fires of the village were lighted throughout the year. On the day appointed for the celebration of the festival, at the period the maize was ripe and the cassine leaves were sufficiently perfect to be collected, the fire-maker appeared in the square at morning dawn dressed in a white deerskin which covered his shoulders, and deer-skin moccasins protected his feet. Here he rubbed two dry pieces of wood together, and after a long-continued effort, he succeeded in eliciting the kindling spark, from which he lighted the pile of wood expressly provided for this purpose. Offerings were then made to the fire, by four warriors, of four sticks of wood, four ears of corn and a quantity of cassine leaves, which were thrown into the flames by the fire-maker, who was the official *pouvow*, and who muttered forth some mystic formulas while the ceremony was performed. The whole village-community then assembled, and the black drink was next handed round, of which the warriors partook in the usual way. Some burning brands of the new fire were removed outside of the square, where a new pile of wood was kindled from which the families were supplied, for all the fires in the huts had been previously extinguished, and the interior had been swept clean and had been decorated with green boughs. The square was now considered as holy ground, and the women were not permitted to visit the consecrated spot, but they were graciously allowed to amuse themselves with the children outside of the square, where they passed their time pleasantly in dancing. As the festival lasted four days the men never retired to their homes before the close of the exercises, and they slept in the cabins that enclosed the square, for they were prohibited from touching a woman even with the tip of their little finger; and both sexes abstained from all kinds of solid food, but more especially from salt. On the second day the war-medicine was prepared, which was a strong decoction of seneca snake-root (*Polygala Senega*), of which they often partook in such large quantities as to produce spasms and other bodily disorders. On the third day the young men started out on a hunting and fishing excursion, while the old warriors drenched themselves with the black drink or the war-medicine, or they passed their weary hours in sleep.

The fourth day was exclusively devoted to merriment and general festivity, for all the game killed and all the fish caught the previous day as well as other contributions of provisions were duly prepared and were served up in a grand feast. Dancing and other amusements concluded the merry festival at an advanced hour of the night.

The Seminole women occupied an inferior position among these savage and warlike tribes, for they treated even the voluptuous pleasures with contemptuous indifference, believing that carnal connection with a woman exercised an enervating influence upon men, and rendered them less fit for the duties of the warrior. Woman was therefore treated as a domestic slave, the subordinate menial of her husband, whose command she was bound to obey, as she was merely intended to serve him and to perform all the drudgeries of the household. It was considered her duty to rear and take care of the children, and she was, in addition, required to carry heavy burdens, and attend to the agricultural labours. For all this hard and laborious service and her compliant disposition, ready obedience, disinterested affection and constant care and solicitude she was styled the "bound wench," or when speaking to strangers, she was designated by her husband, not as his wife, but as his son's mother; and as a suitable return for such indifference the wife was equally cold and reserved, and never gave expression to her inward feelings by assurances of attachment. Chastity was not highly esteemed, and promiscuous intercourse was indulged in by young people without restriction of law or the censure of public opinion. An unmarried woman was called a free wench, for she was at liberty to give herself away at pleasure without losing caste among her people. It was common for a single woman to give birth to a child, and to prevent the destruction of the infant it was maintained by the community, and was reared at the public expense. But if a girl became pregnant with the expectation of being made the wife of her lover who refused to fulfil the pledge, the young mother was authorised by law to bring about the death of the child by exposing it in the swamps or by throwing it into the neighbouring river. Infanticide was not uncommon when the number of children increased in undue proportion in families who were unable to support them. In such cases the foul deed could only be executed with the consent of the village authority.

Marriage was simply an act of convenience, a contract concluded by mutual consent, for neither love, beauty nor material interest was the inciting cause for the temporary union which was not binding for a longer time than a year. The young man, who sued for the hand of a girl, was only required to establish to the satisfaction of the young woman's aunts and uncles that he was sufficiently agile and strong to make a good hunter, and to demonstrate his ability in that line he furnished them with a considerable quantity of bear's oil and venison. Although no ceremony was performed to give sanction to the marriage relation, yet some formalities were required to give effect to the act of courtship. If the young man had not the pleasure of being acquainted with the maiden of his choice, he despatched one of her female acquaintances to see her and deliver "his talk," accompanied by a

present of several articles of dress. If the young damsel "took his talk," the messenger immediately proceeded, not to the father, for he had no voice in the matter, but to the house of the uncles, aunts and brothers of the young woman to ask their consent to the proposed union. The proposal having been agreed to by the relatives, the girl simply went to the cabin of the suitor and placed herself at his disposal as his wife.

There existed, however, an ancient mode of contracting marriage, which was considered much more serious and much more binding. The young man, who had cast his eye upon a young girl he wished to marry, started out on a hunting excursion to kill a bear, and having accomplished his object he sent a quantity of bear's oil to his mistress. If she accepted the gift she thereby indicated that the attentions of the suitor would be agreeable to her, and he immediately paid her a visit and assisted her in hoeing the corn in the field. As often as he went to see the young maiden he endeavoured to make himself useful; at first he planted the beans; when they had come up he set up the poles; next he weeded the corn, and lastly he twined the bean-vines round the poles, which was considered emblematic of the subordinate relation of the wife after marriage. Henceforth they were looked upon as man and wife to all intents and purposes without further ceremony. This union was of a much more binding character than that of a mere temporary marriage. The sacredness of this conjugal relation bound both parties to inviolable fidelity as long as the marriage was not dissolved by death or otherwise; for on the least violation of their plighted troth, on the part of the husband or wife, the offender was captured by the relatives of the injured party and was beaten with sticks until reduced to a state of unconsciousness, and while in this condition they cut the hair short and cropped off the ears. If the offender effected his escape the punishment was remitted. A widow was punished for adultery if she even dared to speak to a man during the first four years after the demise of her husband.

The wish of either the husband or the wife to dissolve the marriage relation led to an immediate separation, but they were only permitted to contract a new engagement after the celebration of the next busk. During the interval they were prohibited from holding intercourse with any person of the opposite sex; otherwise they would have been punished for the crime of adultery by whipping, and by having their hair cut and their ears cropped. They were permitted to choose another partner if they attended the ensuing busk. Polygamy was tolerated, and it sometimes happened that a man married a mother and her two daughters. There were few, however, that had more than two wives, and the greatest number were contented to be united to one wife at a time, and only practised successive polygamy, which was carried to such an excess that fathers did not know their own children. These promiscuous intermarriages often connected the whole village-community by ties of blood, and as this family relationship extended frequently to neighbouring clans, it was a means of establishing friendly alliances and preventing internal feuds and bloody wars.

The Seminole women were not fruitful, they rarely bore more than two children. The custom of the country made it incumbent upon a pregnant woman to retire to some solitary place, and the birth of the child was effected by the force of nature without outside aid or assistance. During the menstrual period women were likewise required to hide themselves, so as not to be seen by the men, nor would they allow a man to touch them. The care and management of the young was entirely left to the mother, for the father showed no affection for his offspring, and was altogether indifferent to their future well-being. Children were hardly ever corrected for their faults, unless they were of a very serious character, when they were punished by having their legs and thighs punctured until blood flowed, and for this purpose some pointed instrument, or the jawbone of the gar-fish was used. This mode of punishment was intended to accustom the boys to the sight of blood, and to convince them that the loss of a limited quantity did not result in fatal consequences; and by this means it was supposed they would become more courageous and daring when engaged in a hostile conflict with an enemy.

The Seminoles honoured their dead and disposed of them by burial. In the centre of the cabin, where the deceased died, a grave was dug about four feet deep, in which the corpse, wrapped in a blanket, was placed in a sitting posture, and as the legs were bent backward they were tied so as to keep them in position. If the deceased was a warrior his body was painted, and his ornaments, his pipe and his war implements were laid by his side. The top of the grave was closed by a solid covering of cane attached to a hoop, which was secured in its place by a firm layer of clay. The hut, in which a man of rank and distinction was buried, was abandoned by the family, for they feared that it might be haunted by hobgoblins and ghosts. The mourning relatives gave expression to their grief by shrieks, howls and lamentations, which were repeated for four successive days. In some localities the body of the deceased was conveyed to the woods, and was deposited upon the surface of the ground, where it was covered by tie-vines and tree branches to protect it against the depredations of wild beasts; and sometimes it was even placed in the hollow trunk of an old tree, or in a box expressly made to serve as coffin.

The Seminoles believed in a future state of life and the survival of the ghostly self. They made a distinction in their way between the good and bad Indians, and assigned to each an appropriate place according to his deserts. But this distinction was merely theoretical, for as their standard of morals was rather low and was not strictly defined, they all expected to be the favourites of fortune, and be permitted, after they had departed this world, to be great warriors and expert hunters in that vast and magnificent hunting ground, where Hesakadum had set up his special abode.

The Seminoles had no regular government; they formed a kind of democracy, and they were only united in tribal communities by the bonds of common ancestry, common customs and common language. Every individual was master of his own actions, and within the circle

of his family his power was absolute. Each village community had its own independent chief called *mico*, who was the counsellor of the people, and was distinguished for his oratorical talent. In ancient time he bore the title of "beloved of the white town," which, in contradistinction to the "red town," exclusively governed by warriors, was a place of refuge and safety to prisoners who had the good fortune of making their escape, and were thus saved from their impending doom of torture and death by reaching the sacred asylum open for their reception. War-chiefs were also appointed from the most experienced warriors, who organised belligerent expeditions, and led the army in battle. The internal peace was preserved by the "beloved men" of the second rank, who exercised police duties and took care of the public buildings. In more recent times the whole nation recognised the supreme rank and dignity of a great chief who was called *stensacco choóta* or the "grand beloved man." He was distinguished for his superior abilities and political sagacity, and his influence was paramount in every great emergency. He called the council of the nation together, and appointed the time and place for the meeting of the assembly which was composed of the *micos* and the principal warriors. Here, after the ceremony of the black drink had been gone through, and the calumet had been smoked, all affairs of public interest were discussed, and the chief orators exchanged opinions on all matters of vital importance. The great chief who presided over the council, never failed to impart salutary advice to his people and to point out the proper mode of action; and he also recommended the measure it would be prudent to adopt. He could simply convince by reason and persuasion, he could command no obedience, and had no authority to give effect to his resolutions without the consent of the council. They were governed by customary laws which were strictly enforced. The penalty for homicide, even if involuntary, was death; they rigorously applied the maxim of "blood for blood."

War was one of the principal, and at the same time the most honourable occupation of the Seminoles. The warrior class occupied the highest social position in the community; and the most respectable men endeavoured to distinguish themselves in warlike expeditions in order to be honoured with a war-name,¹ and to bring home a share of the booty which gave them influence, and gained for them additional consideration. Young men, who had not yet given any practical evidence of their skill as warriors, were not held in esteem; they were employed in menial occupations to make them feel their inferior position. They were obliged to supply the wood for kindling the fire; they assisted in preparing the black drink, and they lighted the pipes offered to the warriors for smoking. To be relieved of these drudgeries they sought every opportunity to perform some great exploit that would enable them to bring home a scalp that they might be entitled to the honours of distinguished warriors. When the young braves returned from a successful campaign they announced

¹ Such is the origin of most of the titles of nobility in the most civilised countries.

their arrival by shouting the war-whoop, which could be heard to a great distance. At this signal their friends went out to meet them, and suspending the scalps on red painted poles they carried them in triumph to the public square amidst the shouts and yells of the multitude; here the approved warriors were dubbed with the new war-name, and they enjoyed the privilege of taking part in the ceremony of the black drink. It was a voluntary act, on the part of every individual, to join a plundering expedition, and no one could be forced to take part in the enterprise. But war-leaders never failed to recruit the required number necessary to secure success to the dangerous undertaking, which was quaintly styled the "quest of hair and horses." Their political maxim did not differ from that of modern, civilised freebooters who wage war upon scientific principles and murder men with consummate art; who protest in words, but practically apply that most barbarous of all principles: "might is right;" while at the same time they invoke the aid of God. They contended that victory was an infallible proof of justice, although their acts were entirely controlled by their interests or their passions without the least regard to the rights of others. They were fierce in attack, and indefatigable in their efforts to secure as great a number of scalps as possible. Their war parties consisted but of a small number hardly ever exceeding sixty warriors. They were armed in ancient times with bows and arrows and the battle-axe which, at a later period, were exchanged for guns, powder and ball. They also carried a bag of pounded corn which made up their commissary stores. Before the white man had introduced horses and cattle among them, their wars were simply measures of retaliation to redress or avenge an injury, or they were defensive operations for the maintenance of their rights, or the protection of their hunting grounds; and as there was nothing to plunder their acts of hostility were restricted to the scalping of their enemies, or taking them prisoners, and the destruction of their lodges or cabins by fire. But after they had been enlightened by European civilisation, and the introduction of domestic animals had taught them the value of private property, their motives for carrying on war, as well as the results which they expected to obtain from a belligerent enterprise, were entirely changed. The warriors wished to better their condition by enriching themselves with the booty they expected to capture, and for this purpose they were provided, in addition to their weapons, with ropes and halters to secure the horses they might have the good fortune of finding strolling about in the enemy's country. They even made their grown prisoners an article of profit, and instead of killing them they released them on the payment of an adequate ransom—the price being determined according to the rank and social position of the captive. Young boys and girls were adopted by the various families to take the place of those who had been killed in the hostile encounter. Prisoners were cruelly treated, and the women took delight in obtaining permission to whip them—a privilege which they purchased by offering to the captor a small quantity of tobacco.

The religious conceptions of the Seminoles were equally indefinite

and obscure as those of the other Muskogee tribes. They were nature worshippers, and had personified the benevolent and malignant agencies of nature. Their beneficent guardian protector was called *Hesakadum essé*, to whom the missionaries have given the name of "the master of life," who was supposed to have his special habitation in some distant unknown region, fitted out with all the earthly blessings, such as they esteemed most highly. It was a country where sunshine was perpetual, where springs of pure water never dried up, where maize ripened all the year round, where all purchasable commodities could be obtained for a small price, and where game was most abundant. Their genius of evil was styled *Stefuts asego* or the "old sorcerer"¹ who dwelled in a far-off land covered with impassable swamps, overgrown with briars, where neither venison nor bear's oil would reward the hunter's toil, and from sheer malice the half-starved fiendish lout cursed the earth and its inhabitants with drought, floods, famine, and bloody destructive wars terminating in defeat. These religious notions of the Seminoles were nothing more than poetical myths without exercising the least practical influence upon their daily life or moral conduct; and in fact they were a godless, irreligious race, for they had already forgotten their pure, primitive nature worship, though attempts were made by the white man to revive it by representing the divinity as the "great spirit," a conception that could have never originated with the Indian, as it could not be expressed in his language.

The Seminoles had no mode of worship and consequently no priests; but they had *powwows* or medicine-men who practised the art of curing diseases as well as that of sorcery. Their remedies were all vegetable drugs, and to insure their efficacy it was indispensably necessary that they should be subjected to the process of boiling, stirring and filtration, accompanied by singing certain verses, muttering some incomprehensible jargon, sanctifying by a holy afflatus the boiling cauldron and the seething liquor, that while the witch's mess was thus prepared the medicine might acquire supernatural virtue. Stitches in the side or rheumatic pains they attributed to a magic wound produced by an enemy's dart shot off at an immense distance. In these cases they irritated the affected part by scratching, cupping or sucking, and frequently the charlatan doctor verified his prognostic assertions by producing an arrow point or ball, which was asserted to be the cause of the pain and suffering. The patient then took a few of the magic drops, and in course of time, when the pain had exhausted itself, he never failed to recover. The medical practitioners belonged to both sexes, and if they succeeded in restoring the patient to health they were well paid for their trouble in furs, and at a later period in cattle. If in spite of the efforts of the doctors the patient grew worse they pretended that their failure was due to the counter-acting influence of a cat or a dog which was immediately killed. The death of a man of distinction was sometimes attributed to a sorcerer

¹ These ideas of a good and evil genius are late developments suggested by the white men.

who, by his magic art, had brought about the fatal event, and being made responsible for his misdeeds he was severely beaten by the surviving relatives, and at times he was even put to death.

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SHAWANESE.

THE Shawanese were the aboriginal inhabitants of West Florida; they took an active part in the French Indian war in 1756, and subsequently settled down west of the Ohio river. There they came in contact with the Delawares who came from Pennsylvania, the Wyandots who formerly occupied a tract of country near Quebec; the Senecas, whose native home was New York; and the Ottoways who once held possession of the territory round Lake Erie and its tributary streams. All these nations constituted but small remnants of the original stock, and although they differed much in language, yet they were closely allied to each other in physical constitution, in their mode of living and in their manners and customs.

A few years before the revolutionary war the number of Shawanese was estimated at six hundred souls including men, women and children. They were an active, sensible and cheerful people. They were never troubled by the cares and hardships incident to human life; their merry mood made them playful, and they seemed to be constantly passing their time in trivial amusements and pleasure. As they mistrusted the honest intentions of the white men that came among them they considered deceit their most potent weapon to defeat the cunning schemes of those with whom circumstances compelled them to deal as pensioners and dependents. In their wars with a superior race they had learned to be cautious, and though they were once bold and brave warriors, yet experience had taught them to take advantage of the weakness of their superior adversary, and they did not disdain to have recourse to stratagem and surprise so as to make sure the successful issue of the contest.

The Shawanese did not differ from the tribes of the Algonquin family, of whom they made a part, in the manner of constructing their wigwams, in the style of their dress and in the variety of their food materials. The summer months were principally employed by them in the pursuit of game in the forest wild; and fishing in the streams and rivers was one of their favourite occupations. Their agri-

cultural labours which were performed by the women, were confined to the cultivation, on a small patch of ground, of maize in sufficient quantity for domestic use, and it was only exceptionally that they produced, in addition, a few tobacco plants.

The chief amusement of the Shawanese was dancing, and during the long winter evenings they continued their saltatory exercises with indefatigable perseverance till after midnight. The measure of the dance was indicated by the regular beat of the drum, made of a section of a hollow tree trunk covered with skin, and this dull music was accompanied by the reverberations of the gourd rattle, and the shrill, monotonous song of a band of singers, whose voice was heard at a great distance. They celebrated certain stated festivals during the year, of which the precise time was fixed by the head-chief or by the village elders. The green corn dance or the thanksgiving festival, which took place in August, lasted from four to twelve days. All the neighbouring communities were invited, which came from every direction, and bringing their tents and their provisions, they encamped with their families round the public council house. They were all dressed in holiday costume, and the provisions brought by each invited guest were thrown together in a common heap, and were each day distributed to the heads of the families. On the day appointed the animal killed for the sacrifice was cleaned, and the head, the horns and the entrails were suspended from a forked, white pole which was fixed to the top of the council house. The women then came forward and handed to the elders a part of the new corn they had prepared for the feast, who rubbed it between their hands and over their face and breast, rendering thanks to their guardian protector for having vouchsafed to them a plentiful crop of corn and addressing some salutary instruction to the people. In olden times a general amnesty was granted, on the occasion of this festival, for all offences and crimes except murder, and a veil of oblivion was drawn over the past, and even the mention of a former criminal act was forbidden.

No ceremonial forms were observed in contracting marriage. The young man sent one of his female relatives to make known his wishes, to the brothers or maternal uncles of the girl he desired to wed, for the father was not consulted. If the proposition was approved the suitor sent to the family of the bride a quantity of clothing and ornaments, and sometimes even a horse which, if accepted, confirmed their previous approval and gave full validity to the match. The bridegroom had nothing more to do but to build his wigwam, plant and gather his corn, and start out on a hunting excursion to procure a supply of meat for winter use, all of which he placed at the disposal of the bride, and the young couple were henceforth considered as married, or as it was termed, "the wife was bound." Polygamy was tolerated, and young women contracted temporary connections for a week or a month, or during the winter, receiving a stipulated compensation in return. It was considered no disgrace for a young girl to dispose of her person for wages; and her chances of getting a husband were not in the least diminished on this account. Separation could be effected at the will and pleasure of either party, and though the

husband was at liberty to enter into a new marriage engagement immediately, the wife was not allowed to contract a new marriage till after the celebration of the annual festival.

The Shawanese mothers paid much attention to the rearing of their children, they watched their conduct, and kept them in proper subjection. To overcome their stubbornness, and as a means of correction they dashed water into their face, or they threw them into a running stream ; and even the fear of being thus unceremoniously dealt with rendered their little ones quiet and submissive. At the age of fifteen or seventeen young boys were invested with the rights and privileges of manhood. The ceremonies of initiation were tedious and were sometimes protracted to a period of twelve months. The candidates for manly honours were required to remain secluded in a separate hut expressly erected for this purpose ; to abstain from eating venison, except the flesh of an old buck ; to renounce the use of salt, and to refrain from tasting turkey cock, fowl or bear's meat. They were not allowed to pick their ears, scratch their head with their fingers, and during four moons they were obliged to cook for themselves at their own fire. On the day, on which they were subjected to the test of endurance, they took two handfuls of excessively bitter roots, drank the infusion of the leaves, and it was only at evening dawn that two or three spoonfuls of boiled corn was allotted to them. After these dietary regulations had been observed for five successive days, they were permitted to leave their place of confinement. Every new moon they took during four days a decoction of button-snake root,¹ which was a violent emetic, and abstained from food till evening, when they received a scanty allowance of boiled corn. On the twelfth moon the initiatory ceremonies were repeated, and at the end of the fifth day they rubbed their body with the ashes of burnt corn cobs. At the close of the moon they took a bath in the sweating-house, and while yet reeking with perspiration they plunged into cold water, which was the crowning act of the ordeal, and entitled them to claim all the rights and privileges of manhood.

The Shawanese disposed of their dead by burial. They showed their respect to their deceased friends by uttering loud lamentations and dolesome wailings, especially if a person of distinction had passed away from amongst them. They believed in the survival of the ghostly individual self, and they never failed to place a quantity of food at the head of the grave.

The Shawanese recognised no governing power that controlled their private action ; they considered themselves freeborn men, and they conceded to no one the exclusive right of ruling over them. Public affairs were managed by local chiefs, who had no real authority, but who exercised much influence in the public council, where questions of peace and war were discussed. Custom was the only law that could be enforced. Self-revenge and retaliation were the fundamental principles that served as rules of action in their public and private conduct. If a murder was committed the relations of the victim

¹ *Eryngium* or *Liatris*.

alone had the right to demand satisfaction. They called a council of the members of the family, and sometimes the whole tribe was interested in the solution of the question. If the identity of the criminal was clearly established, and there existed no old claims for retaliatory measures on the part of the murderer's family or tribe, they demanded immediate redress; while in case of refusal they seized upon the guilty person if he could be found; otherwise his nearest of kin was taken in his place. In case the family of the culprit promised reparation reasonable time was given them to discharge their obligation, and they were generally anxious to put their guilty kinsman to death rather than permit that an innocent person should suffer. Theft was simply a venal offence, and the injured party could not force the offender to return the property stolen, but he had a perfect right of stealing in turn from the thief goods of the same or even greater value. Adultery was considered a public crime and was punished by the community or the tribe. The guilty woman and her paramour were subjected to a severe whipping, and sometimes they had their noses cut off, and the adulteress had frequently her hair cropped. If after having commenced their pursuit the parties escaped, all further action in the matter was abandoned, for retributive justice was presumed to be satisfied. If only one of the offenders escaped his or her nearest relations were made to suffer for the wrong. The guilt was wiped out and all remembrance was effaced if the offenders absented themselves until after the annual festival. The husband acquired no right over the property of his wife by marriage, and in case of separation the wife retained the guardianship over the children, as well as over the property which individually belonged to them. Their hunting grounds were the common property of all, and the proprietary right was not vested in individuals or communities. All enjoyed the right of hunting and killing the game of the forest as a means of subsistence without the least restriction.

The Shawanese were frequently engaged in partizan warfare with the object of redressing real or imaginary injuries. The war chief of the injured party called together a council of the tribal chiefs or the nation, and if war was determined upon, he raised the war hatchet or club symbolic of the impending campaign. The more moderate chiefs sometimes interposed, and urged sufficiently weighty objections that the projected belligerent enterprise was abandoned at its very inception. But frequently the war chief persisted in his determination, and those that shared his opinion followed him on the war path. The war-whoop raised by the leading warrior was the signal for starting, and all who accompanied him in the warlike expedition repeated the well-known signal before setting out on their march to the enemy's country. Their commissary stores consisted of parched corn and jerked meat, and this supply of provisions was furnished personally by each warrior in sufficient quantity to last him during the whole campaign. Young men who had no experience in the art of war prepared themselves for their new field of action by subjecting themselves on four successive days to the sweating process, during which time they drenched themselves with a decoction of a bitter root. They were

then ready to take up their march provided with their weapons, their store of provisions and the medicine bag which contained their *manetoos*, composed of bones of snakes and wild cats; and these were supposed to act as effective charms, and to afford protection against every possible ill.

The Shawanese were particularly cruel to their prisoners taken in war. Sometimes, however, one was ceded by the captor to a family of the village, by whom he was adopted as a member in the capacity of a husband, a son or a brother; and then he was treated with all the consideration due to him by virtue of this new relation. But if on the other hand it was determined that the captive should be made a sacrifice to gratify their vindictive spirit a knife was thrust between his wrist-bones, and deer sinews having been passed through the cut he was stripped naked and was bound to the post of the council house to be mocked and derided by the savage crowd of spectators. They sometimes cut off his nose, and thus mutilated, they made sport of his grotesque appearance, and treated him in the most contumelious manner. Finally he was led forth and was despatched by a single blow of the tomahawk; his body having been left on the spot to be devoured by the beasts of the forest and the fowls of the air.

The Shawanese, as far as their religious notions are known, seem to have been nature worshippers. They addressed their invocations to their guardian protectors, generally called by authors the "great spirit," which represented the benevolent agencies of nature that were present in the air, in the sky and in all animated creation. Their *manetoos* or local spirits were supposed to be the authors of all misfortune as well as of sickness and death. To counteract the evil designs of these malevolent agencies the mystic art of the *powwows* was invoked, who dressed themselves up in bearskins, masked their faces in the most grotesque manner, and carried in their hands tortoise-shell rattles. They pretended that their familiar spirits communed with them in their dreams, and thus informed them of all they desired to know.

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APACHES.

NEW MEXICO is the camping ground of several Indian tribes, and a part of its population belongs to the Maranonian stock who occupy permanent settlements and follow agricultural pursuits. This territory is situated between the thirty-sixth and the twenty-third parallel of north latitude, and between the ninety-sixth and the hundred and

seventeenth meridian of west longitude. The country is extremely mountainous, and the Sierra Nevada, the Sierra Madre, the Lost Mountains as well as the Rocky Mountains more or less modify and characterise its superficial area, and exercise a predominant influence over its climate. Its surface soil is checkered by arid deserts, barren lava beds and a few fertile valleys. From the sterile, sandy plains isolated groups of almost inaccessible peaks arise, which are covered in great part with forests, and though the Colorado and the Rio Grande del Norte water these regions, yet they contribute but little to improve the productive qualities of the soil. The climate of this vast territorial domain is diversified. In the mountain districts the winters are excessively cold, but the summer is pleasant and agreeable, while in the arid and sandy deserts the heat is most intense and oppressive.

The Apaches who, by their language, are allied to the Athabaskan family, are divided into numerous tribes that roam about in New Mexico and Arizona, extending as far as Northern Texas and Northern Mexico. The Mojaves, who form an important branch of this race, occupy both banks of the Colorado and the Mojave valley. The Yumas inhabit the eastern banks of the Colorado near its junction with the Gila river. The Mescaleros live on the Rio Pecos; the Llaneros dwell between the Rio Pecos and the Rio Colorado. The Faraones hold possession of the land between the Rio Grande and the Pecos. The other tribes are the Xicarillas, the Chiriguais, the Pinaleños the Coyotero or Gila Apaches, the Mimbrenos, the Lipanes and the Copper Mine Apaches.

The physical characteristics of the Apaches proper are somewhat inferior to the other tribes by whom they are surrounded. They are of a slight and slender frame of body, and are wanting in muscular development; their average stature varies between five feet and five feet four inches; but they are nevertheless well proportioned, are robust, strong and agile. They have a reddish brown complexion, and they are rather repulsive if not hideous in appearance. Their head is large; their forehead is projecting; their cheekbones are high; their eyes are small; their nose is thick, and their lips are prominent and full. They have black, straight, stiff hair, and an almost beardless face. Their legs are slender; their feet are small; they are big-bellied and broad-shouldered. The women are as ill-featured as the men, and it is very rarely that a passable face is met with. On the other hand the Mojaves and Yumas are a noble race of men. They are tall, erect and well-proportioned; they are stout and muscular, and their features are fine and prepossessing. The women are by no means as good-looking as the men; they are of very small stature, and are rather corpulent, which gives them a grotesque appearance.

The moral character of the Apaches is not very commendable. They are indolent, and are not naturally inclined to exert themselves, and consequently they never follow any laborious pursuits. They are, however, exceedingly active, and show considerable energy when engaged in hunting or in a plundering expedition. Their habits of

life render them ferocious, cunning, cruel and treacherous. They are resolute and determined in the most trying circumstances, and when necessity requires it they are merciless to their victims, and sanguinary in their lawless savageness. They are of a suspicious temper, are fickle-minded, but are daring, proud and jealous of their independence. As the aged and the helpless become burdensome in their wanderings they treat old people with the greatest contempt. They are said, however, to be of a cheerful disposition, and if gratitude is indeed one of their virtues, they are not as heartless as they are reported to be. They are possessed of considerable intelligence, and they have the perceptive faculties well developed. They can tell by the dust raised in the distance whether animals are loaded or unloaded, and they can determine by the undulations of the grass whether wild beasts or enemies are passing.

As the Apaches are constantly wandering about in search of new hunting grounds or fat pastures, they have no permanent habitations, and it is very rarely that they occupy one and the same locality more than one week. Their camps are generally located on the sierras or steep mountain slopes which are strong places easily defended against assaulting enemies; but these situations are only selected by clans who recognise the supreme control of the government of the country. Their lodges are composed of pliable poles, placed erect and bent over at the upper end in conic or low oval form; thus forming a compact frame which is covered with horse or cow hides. Sometimes a frame of stout stakes surmounted by a dome-like roof of cedar branches, is interlaced with wickerwork, and is coated with loam or thatched with grass. The height of these huts does not exceed eight feet, measuring not more than eighteen feet in diameter. The door, which is a triangular opening closed with a skin curtain, is so contracted that a single person can only pass with difficulty. Those that live near the limestone mountains make the caverns their home, which afford them a convenient and comfortable shelter.

The Mojaves construct their dwellings of cottonwood timber, which are from thirty to forty feet square. The frame-work is formed of upright posts firmly planted in the ground, which are interlaced with tree branches, or the intervals are filled up with mud or are thatched with straw. The slanting rafters of the roof are supported at the upper ends by the horizontal ridge pole, and at the lower end the eaves are projecting so as to form a kind of portico. If the cooking is done in the interior a hole in the roof corresponds with the fireplace, so as to give free exit to the smoke, and it also answers the purpose of a window for the admission of light and air. Every village community has a number of sweating-houses or medicine-lodges which are built in wigwam fashion, and are covered with buffalo hides. The storehouses are also cylindrical in outline, and are surmounted by a roof of willow branches.

The costume of the Apaches is frequently of the most primitive kind. They are almost in a perfect state of nudity; they simply tie a breech-cloth round their loins, and their feet are protected by moccasins. At times, however, the men are dressed up in better

style, deerskin being their exclusive dress material. They wear a shirt, a skull-cap, and moccasins turned up at the toes. The hair of the men, which is cut square across the forehead, either hangs loosely down behind or it is twisted or plaited. The women are more decently dressed than the men; they wear a short petticoat of plaited willow strips or acacia bark. They let their hair grow long, which falls loosely over their shoulders. Painting is universally practised, and they frequently plaster their body as well as their hair with loam. Tattooing is more especially confined to women. After marriage the Mojave and Yuma women mark their chin with vertical blue lines, to which blue dots are sometimes added.

The Apaches subsist principally on the flesh of the game they kill in the chase, consisting chiefly of deer, antelopes, squirrels, hares and quails; but if game is scarce and they are hard pressed by hunger they do not disdain to eat rats, lizards, frogs, grasshoppers and even worms. Their ordinary vegetable food is ordinarily confined to maize. When no other food is available to satisfy their craving appetite they live upon the fruit of the *mesquit* and *tornilla* trees; or they gather the *piñon* nut which has an agreeable taste, grows wild in greatest abundance; and in time of scarcity it is eaten by the poorer classes for weeks as the only means of subsistence at their disposal. Fish are very rarely used as food except by a few clans that live on the banks of the Colorado and the Gila. If in their plundering expeditions they are able to capture cattle, sheep and horses they feast on beef, mutton and horseflesh. They prepare their meat by slightly roasting it, and every part is consumed; even the entrails are considered a great delicacy. When they happen to have abundant supplies they eat with gluttonous voracity, but when provisions are scarce they submit to commendable abstinence, without murmuring, for a considerable length of time. Their only intoxicating drink is the fermented juice of the maguey or agave plant.

In the wild and desolate country occupied by the Apaches, they lead, with some exceptions, a roving and nomadic life, wandering from place to place in search of new hunting grounds or fresh pastures for their herds; or instigated by rapacity as well as poverty and want they rob and plunder without mercy whenever a favourable opportunity presents itself. To hunt the antelope more successfully they frequently disguise themselves in the skin of that animal, with the head and horns all complete, which enables them to approach the herd within bow or gun shot, and they frequently despatch a considerable number before they can scamper off out of sight. The tillage of the soil, which is exclusively attended to by the women, is confined to the cultivation of maize, beans, tobacco and calabashes. The Mojaves and Yumas are much devoted to agriculture, and they produce, with considerable success, maize, beans, pumpkins, melons and other vegetables. The Yumas also grow wheat to a limited extent, and during the summer, when the rainfall is insufficient to bring the crop to maturity, they have recourse to artificial irrigation.

The Apaches have made no advances in the practice of the mechanic arts or other industrial pursuits. Fire is produced by means of the

fire drill, by rapidly twirling a soft pointed piece of wood in the socket of a flat, hard board. Their household vessels used for cooking purposes and their water receptacles are made of willow twigs, dried grass stems or bulrushes closely woven, and rendered watertight by being covered with some resinous substance. Some of the Apache tribes as well as the Mojaves are acquainted with the art of making earthenware, and their water jars, which are well-shaped, are two feet in diameter at the widest part. The Mojaves, who are sometimes engaged in fishing, make nets of grass or of willow bark. As grinding apparatus they use a flat stone with a concavity in the centre, into which a stone crusher is loosely fitted. Their only agricultural implement is the *kishishai* or digging stick having a crook at one end, which is employed both for breaking up the ground and for planting. Their saddle-tree is composed of two rolls of straw, which are connected by a strap, and it is kept in position by a thong of raw hide that is girded round the animal. In more recent times this rude contrivance has been superseded by the Mexican saddle. Their bridle bit is a ring through which the upper jaw is passed, and to which the reins are attached. As they have no boats they cross broad and deep rivers on light rafts either made of wood or of bundles of rushes fastened together with willow twigs. This frail craft is propelled by paddles, or when loaded with their property and their women and children some of the men swim alongside of it and push it before them. Their traffic is effected by means of exchange, but the Mojaves recognise *pook* or strings of wampum shells as the legal medium of circulation.

The Apache language is of Athabasca origin; it is flexible and soft, but its vocabulary is poor in words and in expressive terms. The nouns have neither gender, number nor case, and they may be used as verbs without any change; as *natlis*, "rain;" *natli*, "it rains." The superlative of adjectives is indicated by the adverb *nakate*, "much or very;" as, *nakate n'yul itchi*, "the wind is very violent." Adjectives mostly follow the substantives which they qualify. To give to personal pronouns a specific, individual designation it is necessary to add the reflective pronouns, otherwise the word would include all persons connected with the circumstances to which the topic refers. The verbs are regularly conjugated in the present, past and future tense, and in the indicative, subjunctive, imperative and infinitive moods. The future is denoted by *il . . . khu*, and the past by *go*; as, *estla*, "to drink;" *shee estla*, "I drink;" *shee to estlá dah*, "I do not drink;" *il estli khu* or *shee il estli khu*, "I shall drink;" *shee estlá go*, "I have drunk."

The Apaches are not acquainted with any system of writing. To commemorate important events they carve animals and other devices on rocks, and execute in colours rude outline sketches of various designs. As a means of rapidly communicating, to a great distance, important information of a public character, having reference to peace or war, they kindle fires during the night on mountain tops, and signal-columns of smoke are curling upwards during the day which are well understood by the dwellers of the plains.

The Apaches are fond of such pastimes and indulgences as have a stimulating effect upon the mind. They are inordinately addicted to smoking; they drink to excess whenever a favourable opportunity offers, and their feasting and carousing exceed the bounds of moderation. Dancing is their favourite recreation, in which both the men and the women take a part. The step of the performance is regulated by the measure of the improvised song accompanied by the beat of the drum, the piping notes of the reed flute, and the clatter of the calabash rattle. The dance of some tribes is simply a measured walk round a circle, alternated by the clapping of hands and the slapping of the thighs, accompanied by the monotonous drawl of the performers. All the tribes are passionately addicted to gambling, and they often stake their whole property on the hazard of the game. In the game of the arrows, which is the most exciting, the players hold each ten arrows with their bow in their left hand; the first one of the missile weapons is hurled upward as high as possible, and the others have to follow in quick succession before the first one shot off has fallen to the ground. He who has the greatest number of arrows flying in the air at the same time wins the game. When they wish to amuse themselves by the practice of archery they make the cactus plant the target, and the fruit attached to it the mark that is to be hit. Another game consists in throwing a pole fifteen feet in length through a rolling hoop, only six inches in diameter.

The Apache women are virtually the slaves of their husbands. They cook the food, fetch wood and water, gather the wild fruits, make the clothes, dress the skins, cultivate the field, take care of the domestic animals, serve as beasts of burden, and raise and strike the tent. They are distinguished for exemplary chastity, and are industrious and faithful wives. The Yumas prostitute their wives to their guests, a custom growing out of the duty of hospitality.

Polygamy prevails among the Apaches without restriction, and a man of means marries as many wives as he is able to procure; for a numerous household establishment raises his dignity and consideration, and increases his influence among his neighbours and friends. Parents sell their daughters for a number of domestic animals or any other valuable property. A suitor for the hand and heart of a girl makes his wishes known by hitching his horse in front of her place of abode. If the proposal of marriage thus tacitly made is favourably regarded by the young maiden she will lead her lover's horse to water and feed him; and then she sends him back to be hitched in front of the owner's lodge. The girl has four days allowed her to reflect before she is required to give a decisive answer; but while it would be considered indecorous to come to a hasty conclusion, it would be looked upon as unseemly coquetry not to take the final step till the legal term has expired. Marriage is not celebrated by any particular ceremony. The first or favourite wife only is the mistress of the household, all the others are her subordinates, and it is incumbent upon them to perform all the labours of the family establishment. The marriage vow is not of binding efficacy. It can be dissolved by mutual consent, and the husband, if dissatisfied, may send his wife

back to her father, but he is not entitled to the return of the price paid for her.

Among the Xicarilla tribes, when a young girl reaches the age of puberty, the parents are so much rejoiced, that the event is celebrated by a feast; from five to ten days are passed in revelling and carousing, and no expenses are spared to render the entertainment as brilliant as possible. On the other hand among the Yumas, when girls reach the marriageable age, they are required to fast for three days, during which time they are locked up in a heated sweating-house or in a closely covered hut, in which they are exposed to the action of steam, and it is only from time to time that they are allowed to escape from the steamy atmosphere, to be plunged into the cool water of the neighbouring stream. The Apache girls are also shut up in a solitary hut; but instead of being exposed to the sweating process they are addressed by the chief who instructs them in the duties and responsibilities of married life, and after their eyebrows and eyelashes have been shaved off they are set free. The neighbours and friends assemble, and honour the occasion by feasting, singing and dancing.

The Apaches dispose of their dead either by cremation, which is principally practised on the Colorado river, or by burying, when they consign the body to a shallow grave or deposit it in a subterranean cavern with the articles of clothing, weapons, implements and ornaments of the deceased. The funeral ceremonies are generally performed at night, and strangers are rarely permitted to be present to witness the proceedings. They never mention, from superstitious motives, the name of the dead, and they avoid speaking about death or dying in their ordinary conversation. The Coyotero Apaches reduce the corpse to the smallest bulk possible, and while the nearest relations give expression to their grief by dolesome lamentations, the body is laid in an excavation which is closed up with a tree stump or with stones. The Mojaves not only burn the property left by the deceased, but they commit to the flames many of their own valuables as sacrificial offerings to the dead. When a death occurs among the Yumas the site of the village is changed to a locality not far distant from their former home.

The Apaches believe in the survival of the ghostly self which they suppose becomes transformed into some animal. The ghosts that left this world, leaving behind them a good reputation, are changed into owls, eagles or some other noble bird, while those who stood in bad repute with their people assume the form of rattlesnakes. The Mojaves, who burn their dead, imagine that the ghosts of the good will be transferred to the divine abode of Matevil who, according to some, has his residence in a holy mountain, while according to others his dwelling-place lies towards the rising sun. To this elysian home the ghostly spectres are wafted in the columns of the curling smoke that ascends from the funeral pile. On the other hand the ghosts of the wicked assume the form of rats to expiate for four days in a contracted hole the crimes of a lifetime, and after they have been thus purified they are in a fit condition to join the throng of the blessed in

the ethereal regions, the blissful abode of Matevil. The Yumas expect to be transferred after death to a charming, fruitful valley, lying within the cañons of the Colorado, while the wicked will be shut up in dark caverns in sight of the abode of the happy, whose blissful state of existence they will see but cannot share.¹

Slavery exists among the Apaches; the slaves being recruited from prisoners of war, or women and children kidnapped in hostile excursions. Some of the tribes treat their slaves kindly, while others impose upon them burdens too heavy to be borne, and compel them to labour for days without a sufficient allowance of food. Whipping and scourging are their ordinary punishment for disobedience; but the crime of attempting to escape from bondage can only be expiated by crucifixion, or by roasting the victim over a slow fire. Some of the tribes steal the children of neighbouring tribes and sell them as slaves; and their poverty sometimes compels them to dispose of their own children in the same manner.

The Apaches have no regularly organised government, nor do they owe obedience to any law by which their action may be controlled. Their personal independence is unrestrained, and they are absolute masters of their own actions. The power they exercise over their minor children is absolute and unlimited. The warrior who is distinguished for bravery in war, sagacity in council, and success in hunting is chosen as chief, whose authority being merely nominal, is subject to the control of the council of warriors. Every father of a family has a voice in the public council, but his influence is proportioned to the number of wives and slaves he maintains, and the amount of property he possesses. The chieftainship, though not hereditary, may be transferred from father to son, provided the successor is possessed of the required qualifications, and is sufficiently popular to be accepted by the council of warriors.

The Apaches love war and bloodshed for the sake of plunder. Though they regard it as a title of honour to be considered men of valour, and their natural bravery cannot be called in question, yet they rarely attack an enemy in a fair fight. They are very loath to expose their own warriors to danger; but they will watch on the neighbouring heights, and will lie in ambush for days until they are certain that they can surprise the enemy, or can secure undoubted success by superiority of numbers. They possess extraordinary acumen in concealing themselves without possibility of detection, even at a distance of three or four yards. Sometimes they sprinkle their swarthy bodies with loose earth, so as to resemble a granite block, or they will cover themselves with freshly plucked grass, and lying perfectly immovable in a prostrate position, they present the appearance of an undulating, grassy sward. Before starting out on a projected raid they bring their families to a safe, solitary retreat in the mountain fastnesses. They proceed to the general rendezvous in small numbers so as not to excite suspicion. When assembled at the appointed place they send out

¹ All these ideas are very recent developments, and are the result of their intercourse with the white man.

their scouts to reconnoitre the position, and if the report they bring is favourable the assault is made without delay; the women and children are taken prisoners, and the horses, cattle, sheep, and other valuables are secured, after which they make a masterly retreat, avoiding as much as possible the marked, beaten ways, following only obscure footpaths over barren and rugged mountains. Their prisoners are treated with the most wanton cruelty. It affords them the greatest pleasure and delight to be able to gratify their blood-thirsty propensities. They hang up their victims by the heels to the pliant branches of a tree, and kindle a fire under their head, and they even cut off pieces of flesh while still living, and eat it in the presence of the tortured captive. They do not, however, always kill their prisoners, but will exchange them for an adequate ransom paid for their release. If a Mojave permits himself to be taken prisoner he is no longer recognised as a member of the tribe, and he is even disowned by his own mother. When the warriors return from a successful expedition they are received by the women with acclamations of joy, and the victory is celebrated by feasting and dancing. But if the enterprise proved a failure, the warriors are treated with the utmost contempt; they are stigmatised with the reproach of cowardice; they are insulted for want of skill, and they are even told in a tone of defiance, that men who are lacking in manly qualities that enable them to provide for a family, should have no wives.

In former times their principal weapons were the bow and arrow and the lance. Their bows, which were of osage orange,¹ were strung with a cord of deer sinews. Their arrow points were of quartz, agate or obsidian, and in later times of iron. The lance was from eight to fifteen feet in length armed with an iron point eighteen inches long, or with a knife or a sword blade socketed into the handle. Their club was made of mesquit wood, and had the form of a mallet. Their defensive armour was a shield of wickerwork covered with double or triple thickness of buffalo hide. In more recent time fire-arms have been introduced among them, which they manipulate with much expertness.

The Apaches have no distinct notion of religion, though it is said of them that they believe in a supreme being and a creator whom they call in their language *Yaxtaxi taxi tanne*, "the chief of heaven;" but as they do not worship this mysterious being, and know nothing whatever of its attributes, this vague idea of a higher power has undoubtedly been suggested by the white men with whom they have come in contact. They have, however, a distinct conception of demoniac or malevolent agencies of nature to whom they ascribe not only all the evil but even all the good that falls to their lot in their earthly career, and to appease these powers they have recourse to their diviners who are held in high estimation.

If their religious notions are not well defined, their superstitions are clear and unequivocal. They give full credit to the malignant influence of witchcraft, and they suppose when tormented by disease or struck down by misfortune that the mischief has been wrought by

¹ *Maclura aurantiaca*.

this mysterious power. To counteract the fatal effect it produces, they procure from their medicine-men amulets and charms composed of feathers, stones, antelopes' hoofs, cranes' bills, bits of charred wood and other trifles. They apply to their conjurers in desperate cases of illness; who employ not only various natural remedies, and generally subject the patient to the sweating process, but they have recourse to all the charlatan expedients of their craft to affect the mind of the sick person, and thus produce a reaction in the nervous system by the deceptive illusions of supernaturalism.

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NAVAJOS.

THE Navajos, who call themselves Tenuai "men," and who are by their language closely related to the Apaches, inhabit the Sierra de los Mimbres and the adjoining country. Their territory extends in a direction west of Santa Fe, from near the Rio Grande, on the east, to the Colorado on the west, and from the Utahs, in the north, to the Apaches, in the south.

The physical characteristics of the Navajos are well developed. They are above medium stature, measuring nearly six feet in height, with a well-formed body, symmetric in all its parts, combining graceful motion with strength and activity. Their complexion is of a

lighter or darker copper colour, but men are occasionally met with, whose skin is nearly white, having at the same time flaxen hair and blue eyes; but they have undoubtedly a large measure of white blood running in their veins. Ordinarily their hair is long and black; their head is well-shaped, of moderate size, and their forehead is retreating. They have full, round, black eyes; high prominent cheekbones; a straight well-shaped nose; moderately thin lips, and small feet. The women are equally as good-looking as the men, and their complexion is somewhat lighter.

The moral character of the Navajos is not above the average of rude savages, though their contact with the white man, generally of the worst class, has necessarily produced a deteriorating influence. They are brave when there is no formidable enemy to encounter; they are hospitable and sober, and are sociable and friendly in their mutual intercourse with each other. They are true to their word, and never shift the responsibilities they have once contracted. They are not naturally cruel; but treachery and cunning are their means of defence, by which they set off the superior advantages of the white race. They are inclined to be jealous of their wives, and are apt to wreak their spleen on the first person that happens to cross their way. Although thieving is not openly countenanced, yet the stealing of horses is not reprobated, much less punished by the chiefs or the nation at large. They are not very remarkable for industrious habits, and their intelligence is not of a high order.

The lodges of the Navajos are rude and extremely primitive. They are entirely built of poles or brushwood, about four or five feet high, bent over so as to form a conical roof. The interstices are filled up with loam or flat stones to protect the interior from wind and rain. A triangular, contracted opening at the side forms the door. Their winter-huts are sometimes partly subterranean, the excavation being covered with cedar branches, forming an oval dome-shaped superstructure. Their huts are hardly ever taken down, but as they change their grazing ground they occupy the old huts that had been previously erected, which they readily repair at the expense of very little labour. Those tribes that roam about near the mountains make the caverns or the fissures of rocks their temporary dwelling.

The Navajos have mostly laid aside their aboriginal costume, and have more or less adopted the style of dress of the white man. In winter they wear deerskin breeches, high-legged moccasins, and wrap round their shoulders a woollen blanket of their own manufacture, so compactly woven that it is nearly waterproof. The summer dress simply consists of a shirt of printed cotton stuff, girded round the waist, and drawers of the same material, nor are the moccasins wanting, for they are an indispensable protection against thorns and briars.

The Navajos principally derive their subsistence from the game they kill in the forest, the meat supplied by their herds and flocks, and the maize and vegetables produced by cultivation. Though they are not very fastidious in the selection of their meat diet, yet they never touch pork or bear's meat, even if starvation stares them in the face. Nor will they eat the flesh of the grey squirrel, though the prairie-

dog furnishes a favourite dish often served up at their meals. They bake *tortilla* cakes, made of pounded maize grain, in a pan placed on a coal fire.

The Navajos are essentially a nomadic race, they are constantly wandering about in search of new pasture grounds to feed their herds and flocks. The domestic animals reared by them, and which constitute their principal wealth, are horses, sheep, goats and a few cows and mules. Their horses are rather small, but they have much power of endurance and considerable speed; and some of the richer classes possess as many as four hundred or five hundred heads. They are the most skilful riders and none can surpass them in the proper management of the horse. The sheep is also of considerable importance, for it supplies them not only with meat when game is scarce; but its wool is spun into yarn and is woven into blankets and leggings on the native loom. Their blankets are not only an important article of clothing, but they serve as medium of exchange, and are readily received by the traders in return for other commodities. The process of weaving is very tedious, for their loom is primitive and rude. It is composed of two horizontal rollers placed at a certain distance from each other. To these the ends of the warp are fastened, which is tightly stretched. The weaver, who sits on the ground close to the lower beam, passes the bobbin-like shuttle between the threads which are divided by two slabs that cross and recross each other. The yarn used is of different colours, mostly red, black, blue and yellow, and the most common figures are broad stripes or diamonds. The juices of plants were formerly the only dye-stuffs employed by them, but in more modern times they have obtained their red strands by unravelling the woollen cloth of that colour purchased from the traders; indigo dissolved in fermented wine is used for blue, black sheep's wool furnishes the black yarn, and the yellow, which is rather rare, is said to be extracted from a particular flower. They also manufacture a coarse woollen cloth from which shirts and leggings are made. The wool is regularly carded and is spun with a flat-headed spindle about sixteen inches long, revolving in an earthen bowl, and the coarse and uneven thread thus produced is wound round the upper part of the spindle-stem.

The Navajos are excellent hunters, and the animals which they kill for their flesh as well as their skin are the antelope, the black-tailed deer, the wild-cat, the prairie-dog and a variety of squirrels. They never kill the brown bear nor the rattlesnake, probably from the superstitious fear of incurring the anger of their surviving spectral ghosts. They also follow agriculture to a limited extent. The chief products cultivated are maize, beans, pumpkins, melons and some other vegetables. They grow a small quantity of wheat which is sown broadcast. To plant maize they make a deep hole in the ground with a sharp-pointed dibble, in which the seed is dropped. With the exception of an occasional weeding they never work their fields, but it is said that they nevertheless produce good crops. Their agricultural implements are all obtained from the traders. They handle the hoe and the spade with considerable expertness. The soil

of the country they occupy is not very productive, on account of the deficiency of water; and as it is very porous and sandy it easily dries up, a defect which can only be remedied by artificial irrigation. They possess small peach orchards which yield excellent fruit, but they are not well attended to. The poorer classes gather the small piñon nut, which has a thin fragile shell and an oily kernel,¹ and they also dig up tuberous roots resembling the potato, which have sufficient nutritive qualities to support them when other provisions are scarce. They make neither butter nor cheese; but they convert their sour milk into cheese like curd or whey, of which they are very fond. Of all their mechanical contrivances their saddle is the most useful; it is made of hard ashwood, and is not much inferior to that of the Mexicans. Their stirrup is very short, and they make use of the ring-bit bridle. They dress skins by greasing them to render them supple, and then smoking them over a low fire.

The Navajos love to pass their time in smoking tobacco, using for this purpose the corn-cob pipe, and they always puff the smoke upwards, hoping that it may bring rain. They play the lance and hoop game; the player pushes a hoop forward, and endeavours to fling his lance through the circular space while it is rolling onward. Horse-racing is also a favourite recreation. They are much addicted to gambling, and when in a state of excitement they will stake all their valuables without the least hesitation.

The Navajo women are as independent as the men; they do not permit themselves to be used simply as domestic drudges, but take an active part in controlling family affairs. They abandon their husbands whenever there exists an evident incompatibility of temper, or when there is the least cause of dislike calculated to disturb the quiet and harmony of the household. The wife retains her personal property in her own right, she can dispose of it at her pleasure, and if during her lifetime she does not transfer it by gift to her children, it descends by inheritance to her nieces and to her nephews. As the women enjoy all these privileges they are generally treated with kindness and respectful consideration. The menial labour of the household is mostly performed by dependents or servants. Strict chastity and modest reserve do not always form a part of the character of the Navajo women, but this is more to be attributed to the nature of their social relations than to an innate development of a corrupt, moral sentiment.

Polygamy is much practised, and the number of wives is only limited by the means or ability to purchase them. Young girls are the absolute property of their father, who can dispose of them at pleasure, and their consent is not at all necessary to give them away in marriage. The suitor for the hand of a young woman merely negotiates with the father to induce him to yield up his daughter for a certain number of horses, and as soon as the bargain is struck the girl cannot refuse to surrender herself, otherwise she would be taken away by

¹ From this description it would seem that piñon nut is the *Arachis hypogæa*; if so it must have been introduced.

force ; but she hardly ever withholds her consent ; for as soon as she is introduced into the household in the capacity of wife she is emancipated, and becomes her own mistress. The price given for a woman varies from one to fifteen horses ; but the highest price is only exacted in extraordinary cases when the young girl has great reputation for beauty, industry and skill in her usual pursuits. No ceremonial forms are observed to give sanction to the marriage ; it is simply a civil contract which imposes mutual obligations upon both parties.

When a Navajo woman feels the first symptom of childbirth she either stands erect or assumes a kneeling posture, and by tightly grasping a rope suspended over her head, which serves as a kind of lever power, she exerts sufficient downward pressure to facilitate the expulsion of the foetus. Mothers are very attentive to their infants, which they carry about strapped to their back, while they are tied up in a board-cradle, of which the frame is ornamented with a leather fringe ; and a hoop decorated with shell-work affords protection to the head.

The Navajos bury their dead ; the corpse is laid out in the hut and a vessel of water is placed outside near the door. Among some tribes the hut where the deceased died is abandoned, and the body, which permanently remains in its old homestead, is covered with brushwood and stones. Among other tribes two men, stripped entirely naked, carry the corpse to the place of burial, where it is consigned to the grave, around which the mourning relatives are marching in solemn procession singing funeral dirges. Before leaving the sacred spot all those who formed a part of the escort deposit upon the tomb meat, tobacco, arrows, moccasins and other articles that may be useful to the dead. The mortuary dwelling is burnt, and the favourite animals that belonged to the deceased are killed, that they may accompany him on his journey to the land of shades. After the burial the two men, who acted as sextons, wash themselves thoroughly in the river, before they resume their ordinary occupations.

The Navajos seem to have a distinct notion of a future state of life. Their shadow land lies in the interior of a mountain from whence, according to their legendary lore, they originally came. The ghosts, when freed from their earthly bonds, wander about for four days in deep and slimy marshes (*ignis fatuus*), and those who are not well prepared for their tedious journey often remain sunk in the mire without being able to extricate themselves. At their journey's end they arrive at the opening that leads, by means of a ladder, to the lower world. As they descend to the blissful abode their eyes behold two beatified shades who, in the ecstasy of joy, are combing their hair. After tarrying a few days they return to the swamp from whence they came, and after having undergone a process of purification, they return to their paradisiacal home, where fruits and grains grow in great luxuriance ; and here they live in eternal peace and in the enjoyment of life.

The Navajos have no government in the real sense of the word, for in time of peace they recognise no superior, and it is only when

starting out on a warlike expedition that a chief is elected, who leads the warriors in battle. Their political organisation is based upon the patriarchal principle. The rich men who possess numerous horses and sheep, and those who are distinguished for their personal prowess and sagacity exercise a predominant influence over the rest of the clan, and as they have numerous poor families dependent on them and keep, in addition, a number of servants or slaves, they form family communities of their own who pursue a common interest, and are united to protect their rights and defend their property in time of peace as well as in war. They are not governed by regular laws; but wrong and injustice are redressed with the utmost certitude, and swift vengeance follows the crime. But there exists no public authority whatever that can enforce obedience to its commands, or absolutely control the actions and conduct of their subordinates. There are even bands of roving vagabonds who have neither home nor property, and who make robbery their profession. They live on the industry and the accumulated wealth of others, and have recourse to plundering when all other means fail them. If they do not carry their audacity too far they are generally left unpunished, for in attempting to whip them they would stoutly defend themselves with their arms, and would certainly retaliate by inflicting as much injury as possible upon their enemy.

The religious notions of the Navajos are as rude and undeveloped as those of the Apaches. It is supposed that they have personified the beneficent agencies of nature under the name of Whaillahay, and all the evil that befalls mankind is ascribed to Chinday, the demon of evil. But they do neither worship nor adore these supposed deifications of nature. They venerate the bear probably on account of its ferocity, and they will neither kill it nor eat of its flesh. They never tell any one their true name, which they had received during childhood, and they are generally known by some Mexican name. They entertain a superstitious veneration for a spring in one of the cañons of the mountains. They pretend that this spring once poured forth a stream of boiling water, and that at the approach of an evil-minded native a column of hot water rises to the height of twenty feet which does not fail to destroy him. In the spring they make a pilgrimage to this sacred shrine, honouring this mysterious divinity with an offering of five different vegetables or minerals contained in five bags, differing from each other in colour. All the pilgrims receive a small portion of the offering in their right hand, which they dip into the water up to their elbow, and opening their clenched fingers it is dropped as a voluntary gift presented to the genius of the spring.

The Navajos, since they have come in contact with the white race, have invented some mythological fictions which evince but little poetical talent. The legend says that in primitive times the Navajos and all their kindred tribes as well as the white man lived together in peace and harmony in the interior of a mountain, all speaking the same language; and as the space was filled with an innumerable host of animals and birds, they subsisted exclusively on meat. Their cavern home was only illuminated by a dim twilight which diffused its sombre rays for a few hours every day. Among the multitude of

human beings confined in this subterranean abode were two dumb Navajo musicians who were excellent performers on the reed flute; and one of them accidentally touching, one day, the vaulted arch of the cavern, a hollow sound was heard that reverberated throughout the interior. The old men, being struck by this strange discovery, came to the conclusion that it would be well to bore through the over-arching wall in order to ascertain whether it would not lead to some upper world beyond it. The raccoon making his ascent through the flute, which was held up so as to touch the roof of the cavern, attempted to effect an opening by digging, but his efforts remained fruitless. He was followed by the moth-worm who was more successful, and he actually bored a hole through the hard rock which led him to the interior concavity of the mountain, but he found that the whole space was filled with water. He immediately threw up a little mound which served him as a place of repose, and looking round in every direction, he saw four white swans bearing an arrow under each wing, which occupied stations that corresponded with the four cardinal points. The sentinel from the north advanced and pierced both sides of the intruding stranger with an arrow, but he immediately drew out the weapons, and on inspecting them he cried out: "he is of my race," after which he returned to his former station. The other three swans repeated the same experiment with precisely the same result. As soon as the swans had reached their stations, four great *aroyos* blew from the north, from the south, from the east and from the west, and drained the cavern-lake, leaving on the surface soft, splashy mud. The moth-worm having accomplished the object of his mission returned to the lower world, and related all he had seen. Having listened to this account the raccoon took new courage, and making a second attempt he succeeded in obtaining a sure foothold in the upper regions, though in making the first jump he sank up to the mid-leg into the black mud, and to this day his legs and paws bear the black marks of this adventurous leap. This was considered the hour of deliverance, and the men and the animals were resolved to abandon their nether home and ascend to the upper world. The Navajos took the lead, and as soon as they found themselves on solid ground they began to play their favourite game. The Pueblos followed next, and on their arrival in the upper regions they cut their hair short, and built large and comfortable houses for themselves and families. The white people made their ascent last of all, and being attracted by the bright light of the rising day, they turned towards the east and disappeared, and it is only in recent times that they had found the cradle land of their origin. The beasts and birds were scattered throughout the woods and plains, but the domestic animals remained behind in their subterranean home, and it was only at a much later time that the Navajos received them as a gift bestowed upon them by their kind and benignant Mother. When they first arrived in the upper world the earth was still narrow and contracted, it was not yet vaulted by the arch of heaven, it was not yet illuminated by the sun and moon nor adorned by myriads of glimmering stars; and dim twilight only pervaded the atmospheric space for a

few hours each day. To remedy this defect a council of the elders and sages was called, and after mature deliberation they determined that the sun, moon and stars should be made by transforming existing materials into luminous bodies. In a large house, serving as workshop, the old men of the Navajo nation commenced to work, and after many useless efforts they at last succeeded in producing the brilliant sun, while the other nations employed their artistic skill to give form and shape to the heavens, the moon and the stars. The dumb musicians were made the porters of the sun and the moon, and to this day they are whirling round carrying the luminaries on their shoulders. The sun carrier, who was yet without experience in the exercise of his dangerous profession, approached too closely in his first round the surface of the still small earth and almost burnt it up, but the Navajo sages puffed the smoke of their pipes against it, and it flew off into space to an immense distance, and since it first started out in its revolutionary travels it had been forced to enlarge its orbit four times on account of the growing size of the earth. The vaults of heaven having been completed the women were busily engaged to embroider the expanse with figures of gold-glittering stars, representing bears, fishes, and other animals; but while this artistic work was going on the prairie-wolf rushed in, exclaiming in a commanding tone of voice: "Why are you taking such pains to make all this tedious embroidery, just take the stars and stick them about at hazard;" and suiting the action to his words he scattered the stars all over the blue firmament, which accounts for the fact that there exist so few constellations of figured embroidery work. While the earth's surface was not yet fully expanded the springs were close together, and sufficed for ordinary purposes of irrigation, but when the terrestrial globe assumed its enlarged dimensions the original sources, from whence all water is derived, were wide apart, and hardly sufficient to supply the daily wants.

When the earth had attained its highest perfection the old men formed two water jars of clay; one was finely glazed and beautifully painted so as to render it most attractive to the sight, but it was filled with worthless stuff and trash of no value; the other was left in its natural state perfectly plain, without the least ornamentation; but it contained herds and flocks and other articles of general utility. The Navajos and Pueblos were called on to make their choice, and the Navajos being the first to choose, they judged by external appearances and selected the beautifully painted jar; while the brown, homely-looking vessel fell to the lot of the Pueblos. The old men then pronounced their sentence in conformity with the action of the two nations. "You Navajos," they said, "will be a poor and wandering race, destitute of the comforts of life, and greedy for things on account of their outward show rather than their intrinsic value; while the Pueblos will enjoy an abundance of the good things of this life, will live in houses and will have plenty of herds and flocks."

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SHOSHONES.

THE Shoshones proper generally, called Snake Indians, occupy the region of country lying partly in South Oregon, and they extend over Idaho, West-Montana and the northern part of Utah and Nevada. The Utahs, who form an important link in the Shoshone family, are scattered over Utah territory, Colorado and Nevada, and are found in Arizona and California on both sides of the Colorado river. They are divided into various tribes, of which the Utahs who live in the vicinity of Salt Lake City, the Pah Utes who are to the east of these, and the Winihash or East Shoshones and the Caigua or Kioways are the best known. All these tribes speak dialects of the same language which is a sister tongue of that of the Comanches.

The Shoshones are some of the wild tribes that maintained their tribal independence, and were never subjected by superior tribes or nations. Their physical characteristics are not well developed. They are below medium stature, and while the Utahs are more powerfully built, they are more coarse-featured and much less agile. The complexion of all the tribes is of a dark bronze. Nor are the women more attractive; their external appearance is coarse and clumsy, though they are said to have well-shaped hands and feet. The Snake Indians are of diminutive stature; they are rather illy-formed, have thick flat feet and ankles, and crooked legs.

The moral character of the Shoshones is equally unprepossessing, if they have been properly judged without prejudice or spleen. They are reported to be moderately brave in their way; but they are at the same time treacherous and cunning. When occasion requires it they

can assume an air of fierceness, if by this means they can accomplish the object they have in view ; and when not restrained by extraneous circumstances they can be exceedingly cruel. They mercilessly abandon the old and infirm whenever they are unable to provide for their own support, and become an encumbrance and an obstacle when displacement becomes necessary for defensive or other purposes. The Snake Indians are of a lively temper, and love to boast of their warlike exploits. They are kind and polite to strangers, and never fail to supply their wants as long as they have anything to spare. War being the most honourable occupation among them, bravery is a capital virtue, and is most highly appreciated by them as an ennobling moral quality.

The family dwelling of the Shoshones is a lodge composed of a framework of poles stuck into the ground, obliquely inclined towards the top, leaving an opening for the escape of smoke ; and being covered with skins, it forms a close, water-tight, conical tent. A door three or four feet high closed by a movable hide-curtain serves as place of entrance. When they start out on their migrations the skin covering is loaded upon the back of a pony, with a number of poles hanging on each side. Some of the Utah tribes construct their temporary habitation of brushwood ; or they have no other shelter but bushes three or four feet high arranged in a semicircle in the direction from whence the wind happens to blow ; while others dwell in caves or in holes which they dig in the sandhills that serve them as sleeping places after having been previously heated.

The ordinary dress of the Shoshones is a common shirt of antelope, elk or deer skin, richly fringed and adorned at the seams with porcupine quills. They wear leggings and moccasins of the same materials, ornamented with beads, shells, fringes and feathers. During cold weather a robe of the skin of the buffalo, the wolf, the elk or beaver is thrown over their shoulders. The dress of the women resembles in all respects that of the men, except that it is less elaborately ornamented, and is somewhat longer. Formerly the costume of the Snake Indians was exceedingly tasteful, and its ornamentation was rich and costly. Stripes of ermine skin formed the fringe of the collar ; pearls of the shell oyster and porcupine quills furnished the ornamental trimmings, and stripes of otters' skins and eagles' feathers decorated the head.¹ Ear ornaments of beads, necklaces of shell, twisted grass, round bones, bears' claws were all worn as ornamental trinkets. The

¹ The tippet was the most elegant article of Indian dress. The neck or collar was a strip of skin of the otter, the head being at one end and the tail at the other. From this collar were suspended from 200 to 300 ermine skins, or rather strips from the back of the ermine including the head and tail ; each of these strips was sewn round a cord of twisted silk grass, which tapered in thickness towards the tail. The seams were concealed with strips of ermine ; little tassels of a white fur were also attached to each tail to show off the blackness to advantage. The collar was further ornamented with the shell of the pearl oyster. The shirt made of the dressed hide of various kinds of deer was loose and reached half-way down the thigh ; the sleeves were open on the under side as low as the elbow, the edges being cut into a fringe from the elbow to the wrist, and they fitted close to the arm. The collar was square, and was cut into a fringe adorned with the tails of animals that furnished the hide ; the shirt was garnished with fringes and stained porcupine quills.—Lewis and Clark's Expedition, vol. i. 429.

Utahs confine their dress to a robe of rabbits' skins sewn together, which covers the shoulders, and is tied round the waist by a skin girdle. In warm weather or when the ordinary dress materials cannot be procured men women, and children are in a perfect state of nudity. In compensation for this want of clothing paint is applied to all parts of the body in greatest profusion. They generally allow their hair to hang loosely down their shoulders, and among some tribes it is plaited, or it is formed into two long queues, while it is worn short by the women. The Pah Utes only perforate the septum of their nose, and insert into the aperture a bone cylinder several inches long.

Some of the Shoshone tribes, who occupy the more fertile portion of the territory assigned to them, are well provided with game and fish at all seasons, and the means of subsistence at their command are abundant. From May to September while residing on the waters of the Columbia they formerly subsisted almost exclusively on salmon. But the less favoured bands are frequently compelled to have recourse to pine-nuts, roots and berries to satisfy their craving appetite. They make use of the seed of the artiplex and the chenopodium, and of bunch and yellow grass. They cook and eat the root of the broom rape,¹ and of the *Cirium acaule*, as well as the wild potato or *pappa* root. The Utahs collect in the forests and plains, to serve as vegetable food, cactus leaves, piñon nuts, various barks, grass seeds, the soft *sego* bulb, the rootlets of the cat tail (*Typha*) and of the *tule* sedge,² which are dried and reduced to powder. The flesh of rabbits constitutes their principal meat diet, and when this fails them they must content themselves with rats and mice, reptiles and insects; and it is even said that when reduced to the last extremity they will feed on the flesh of dead bodies, and kill even their children to eat their flesh that they may escape starvation. Fish are boiled in water-tight baskets by means of hot stones, or they are simply thrown upon the burning embers to be broiled; or they are dried and are preserved for future use. They have no intoxicating drinks of their own, but they will partake of the white man's fire-water whenever an opportunity offers.

Hunting and fishing are the chief employments of the Shoshones. A herd of antelopes is surrounded by a circle of horsemen who beat them to death with clubs; or they are decoyed by means of a mask in the form of an antelope's head, and the hunters being thus enabled to approach them within shooting distance they are killed with arrows. The Snake Indians go on a buffalo hunt every season, joining the hunting parties of more northern tribes. Nets made of flax fibre twine are employed by the Utes to catch rabbits. Along the trail, over which the rabbits are in the habit of passing, a net is suspended within an artificial fence made of sage-brush. As the animals run swiftly through the lane they become entangled in the meshes and are easily secured. Crooked sticks are used to drag lizards out of their holes, and ants are collected by laying a piece of flesh hide or bark

¹ *Orobanche major* and *O. minor*.

² *Scirpus validus*.

on their nest, from which they are brushed off into a bag, and when dead they are dried for future use. Fish are killed with spears armed with detachable points, or they are caught in nets made of rushes or pliable osiers. The net is floated until a bar is reached that extends across the river, and here the ends are folded, and to prevent the escape of the fish caught the fishermen crush the head of each found in their net by biting it with their teeth. Weirs of stakes, with an opening in the centre, which connects with a willow-work basket, or composed of triangular willow frames resting on a support of piles, are contrivances for fishing purposes much employed by most of the tribes. Agriculture is practised to a limited extent by some of the Utahs, but it is confined to the cultivation of a small quantity of maize, a few vegetables and some tobacco. The rearing of live-stock on a small scale, but more especially of horses, is the favourite pursuit of some tribes. Their horses are of excellent quality; they are of good size, are vigorous, and are capable of enduring fatigue as well as hunger. Their mules, which are of the finest breed, are procured from the Spaniards by barter. The men are generally expert riders; their saddle is a simple wooden frame formed of two pieces of board fitting to the horse's back, and held together by cross pieces; the under surface being lined with a piece of buffalo skin with the hairy side outward. A buffalo robe is thrown over the saddle when the animal is mounted. The bridle is a simple raw hide lariat, or it is a rope of six or seven strands of buffalo hair plaited and twisted together, which is drawn with a single half hitch round the horse's lower jaw, and passing through the mouth it is taken up on the right side and is held by the rider in his left hand. The horse being used as beast of burden to transport their goods and chattels no boats of any kind are ever employed even for fishing. Rivers are crossed by fording, swimming, or on a clumsy raft made of bundles of branches or rushes. Before they came in contact with the white man their implements were of flint, bone or horn. The flint knife, though not elaborately finished, had a sharp-edged blade from three to four inches long. Trees were felled with hatchets, or wedges of elk horn. Water-tight baskets were made of plaited grass as well as wickerwork, and were strengthened by a covering of hide. They were very skilful in making pottery which was not simply confined to dishes, but they made high-necked jars of which the mouth was closed with stoppers. Pots were also cut out of a soft white stone, and buffalo horns were transformed into spoons.

The Shoshones are deliberate traders, but their dealings are restricted to barter and exchange. In place of an artificial currency they recognise as standards of value, furs, skins, and horses which they offer in return for such commodities as they may need.

Smoking is one of the principal recreations of the Shoshones, and if tobacco cannot be procured they content themselves with the leaves of the *kinikkinik* as a substitute for the narcotic weed. When the pipe is introduced it passes from mouth to mouth in token of the conclusion of a bargain or the confirmation of a treaty. The people assembled as parties or witnesses of a solemn act, take a whiff from

the red stone pipe, painted or carved, symbolic of fidelity and honour ; and each one makes a characteristic motion, before putting the stem to his lips. The pipe is turned in a circle or semicircle, the bowl is raised up in the air, or is placed on the ground, or it is manipulated in some other peculiar way. As a mark of respect the Snake Indians will take off their moccasins before engaging in a complimentary smoke with a stranger. All the tribes are passionately addicted to gambling. Their game of hazard exhibits no ingenuity, for it has not advanced beyond the childish game of odd and even. They have also learned to play cards, and it is said that they have acquired great proficiency in the gambling plays.

The Shoshone women are treated with great harshness by their husbands. They perform not only all the hard labour, but they are often rewarded with blows for their pains. They collect the firewood, gather the roots, cook the meals, make the clothing, build the huts, dress skins, load the horses, assist in taking care of them on the march, and they have the charge of all the baggage. Fighting, hunting and fishing are the only honourable occupations in which the men will engage. The husband is the absolute proprietor of his wife and the master of his daughter, and he may dispose of them at pleasure. Polygamy is practised among all the tribes, and it is only restricted by the want of ability of purchasing and supporting more than one wife. Girls are sold for a stipulated price, and they are frequently betrothed by their parents from early childhood. The price demanded for a young woman is generally paid in horses or mules ; but girls are only surrendered to their husband after they have attained the age of maturity. The father sometimes bestows upon his daughter a dowry equal in value to the amount paid to him ; but this return is entirely voluntary and is optional with the parents. Infidelity on the part of the wife, without the previous consent of the husband, is not only disgraceful, but it is considered a heinous offence, and sometimes it is punished with death ; but a husband will nevertheless take the liberty of lending his wife to a stranger for a trifling consideration.

Childbirth is effected without outside aid or assistance. When symptoms of labour are felt the Shoshone woman withdraws to some retired place, and the process of delivery being left to nature the mother remains entirely unaffected, and for a period of a month she even provides for her subsistence by her personal exertions. At the expiration of this period of sequestration she is considered purified, and she is then allowed to leave her solitary retreat and join her family and friends. Children are never corrected by whipping, for it is supposed that corporal chastisement would have a tendency of breaking their manly spirit, and would thus make them tame and worthless.

The Shoshones dispose of the dead either by burning or by burial ; but in either case the property left by the deceased is always destroyed, and even the favourite horse is sacrificed to the manes of the dead. In former times the principal wife of the deceased was immolated upon the tomb of her husband that she might accompany

him to the land of shades. As a sign of mourning the relations and friends lacerate their body, and utter frightful shrieks and howls which are continued for weeks, and are repeated at intervals for many months.

Slavery existed among the Shoshones, and the Utahs even sold their wives and children as slaves for a small and trifling consideration. Slaves were cruelly treated; they were sold to southern tribes for blankets, were carried to their place of destination packed together on mules, "were staked out to grass and roots like cattle, their limbs mutilated and swollen from being bound with thongs. They were frozen, starved and killed by their inhuman owners."¹

The Shoshones have no regular government, nor are they subjected to any fixed laws. Chiefs are nominally recognised as the heads of the community, but they possess no real power; and although their advice is hardly ever rejected, and their influence may be a means of persuasion, yet they can command no obedience, nor enforce their decisions. Every individual is master of his own actions, and exercises absolute control within the sphere of his home circle. No law is ever applied except that of self-revenge in case of murder, and if the victim is of high rank the whole tribe may unite to revenge the deed and condemn the murderer to execution. Chieftainship is hereditary among some tribes, but among others the dignity is conferred upon the most renowned warrior or hunter who is well known as a man of spirit and sagacity.

War was formerly a common occurrence, and tribes that possessed horses always made their warlike expeditions on horseback. Their tactics were confined to stratagem and surprise. They were particularly skilful in eluding pursuit when fighting on foot. They concealed themselves by crouching down in the grass, and remained motionless for hours until the pursuers had passed. When discovered they imitated the cunning devices of the hare; they doubled and twisted in their track in such a way that it was impossible to catch them. To convey to a distance the information of the approach of an enemy fires were kindled on the hills. The achievements, which gave reputation to a warrior and entitled him to assume a new name, were killing a gristly bear, stealing an enemy's horses, acting as leader in a successful foray, and scalping a fallen foe. Scalps were considered glorious trophies of war, and he who was able to procure the greatest number, no matter by what means, was proclaimed the greatest hero and the most redoubtable warrior. Prisoners of war were treated without mercy, and were generally subjected to cruel torture before putting them to death, and yet it is said that they respected extraordinary valour, and dismissed a brave adversary without doing him any harm. Misled by the deceptive delusion that they might become animated by the heroic spirit of a fallen foe they partook of his flesh, and feasted on the carcass of their enemy. A warrior, who had distinguished himself by some great feat, had the privilege granted to him of assuming an additional name—an honour

¹ Report of the Utah Legislature of 1852.

that was only shared by the hunter who killed a gristly bear, who was besides entitled to wear the feet and claws of the victim as a badge of glory. The weapons of the Shoshones were bows of cedar or pine wood, of various lengths, strengthened on the back with sinews, or elk horn ; and the cord with which it was strung was made of twined sinews. The arrow, if not pointed with wood hardened in the fire, was tipped with flint or obsidian. Lances were a favourite weapon with some tribes, and the lance heads only differed from the arrow points in length. The Snake Indians carried as war weapon the *poggamuggon*¹ or club of stone attached to a handle, which hung by a loop from the wrist so as to be always ready for use when they came to close quarters. Their defensive armour was a shield two and a half feet in diameter, which consisted of a wooden frame covered by dressed buffalo hide, that was manipulated in a special way by an assembly of friends, so as to endow it with supernatural power, and render its owner invulnerable. They also wore a kind of coat-of-mail made of numerous folds of dressed antelopes' skins united by an adhesive mixture of glue and sand. At the present day they are still partially armed with lances, but they are nearly all provided with guns which they handle with good effect.

Nothing distinct is known about the religious ideas entertained by the Shoshones. They have, however, some mythological fictions. They suppose that the mountains of Montana are inhabited by little imp-like beings called *ninumbees* which are only two feet high, are entirely naked and are provided with tails. These pigmy demons devour unguarded infants, and leave one of their own brood behind, which the deluded mother takes to her breast, thinking it to be her child. But the wicked monster takes hold of her breast only to devour it. Though the screams of the unfortunate mother scare the malicious imp away, yet she is helplessly doomed to die, which inevitably happens within twenty-four hours. Another class of hobgoblins of this kind are the *pahonas* or water infants who are equally dangerous enemies both to mothers and children.

The medical practice of the Shoshones is similar to that of all other savage Maranonians. Plants and herbs are employed as remedial agents. In case of wounds the blood is squeezed out, and a dressing of pine resin is applied. In serious cases the medicine-man is consulted, who has recourse to the ordinary charlatanism of his class.

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BONAKS.

THE Bonaks, also called Root Diggers, are the California tribes proper,¹ and comprise numerous divisions inhabiting a vast extent of territory, lying between 40° 30' and 35° N. latitude, and stretching east and west from the Pacific Ocean to the California boundary. They generally select a mild and warm climate for the place of their habitation, and even those who dwell in the mountains during summer descend to the valleys in the winter, and locate near some water course. The country of the Bonaks presents the most picturesque scenery which is grand, romantic and beautiful. Flowers of the most variegated tints and the most fragrant odours are interspersed among the tall grass; a carpet of green decks the valleys, and huge pines and sequoias² of the most magnificent growth cover the mountain slopes and skirt the numerous meandering streams. Waterfalls, seven hundred feet in height, precipitate their foaming spray over perpendicular rocks, and conic peaks towering towards the sky in wild grandeur, are glistening in perpetual snow.

The Bonaks are scattered in small bands in every direction. The best known among these are the Tabanas, the Pamos and the Galinomeros. Their physical characteristics, although strictly of the Maranonian type, present rather an inferior order of development. They are below medium stature varying from five feet four inches to five feet eight inches, they are stout and robust, but they are not symmetrically built. Their complexion is dark, sometimes approaching to black; their hair is black, bushy and generally matted, and their beard is moderately profuse, if it is not plucked out. Their countenance is far from being prepossessing; their forehead is low

¹ The name Bonaks is here applied as a general term to all the tribes of Central California.

² *Sequoia sempervirens* and *S. gigantea*.

and retreating; their eyes are black, deeply set in their sockets; their eyebrows are bushy; their cheekbones are prominently projecting; their nose is depressed at the root and rather expanded at the nostrils; their mouth is large, their lips are thick, and their teeth are white, though not always regular.

The moral character of the Bonaks, if properly reported, seems to be an exclusive development of the vicious propensities of human nature, without intermixture of some exceptional good qualities, which, if it could be accepted as truth, would place them in the category of the most vicious, inferior animals. They are represented to be cowardly in their general conduct, treacherous in their social relations, indolent in their manner of action, filthy in their personal habits, and brutal in their domestic intercourse with the members of their family. Their treatment of the aged of both sexes is exceedingly degrading, for even old warriors are compelled to perform menial services, and it is even said that the Gallinomeros lead their aged parents into the woods, throw them down with the back towards the ground, and then choke them by placing a stout pole across their throat, which is pressed downward by a man being seated at each end.

The houses of the Bonaks, especially of those who live in the colder regions, are quite substantial. An excavation is dug into the ground from three to four feet deep, varying from ten to thirty feet in diameter, according to the size of the family that is to occupy the dwelling. Stout poles are sunk around the margin, which being obliquely inclined, almost meet at the top, leaving only a small opening for the escape of smoke. This slanting roof structure is covered with a layer of earth to render it impenetrable to rain. Frequently, however, the roof is of semi-spherical form, being constructed of long pliable rods of which both ends are stuck into the ground, and to render it more compact it is interwoven with willow twigs and *tule* rushes. A small aperture at the side, only large enough for a man to creep in feet foremost, is the only place of entrance. The fireplaces of the different households are ranged round the central spot, and the sleeping places are next to the walls. In warm weather temporary huts are erected arranged in conic form, which are shady and cool, but as they are light and unsubstantial they afford no protection against wind and weather. The best houses of the tribal community are the sweating huts and the *hungie* or community house, where the public council is held, and here the people meet on festival occasions to amuse themselves in dancing and gambling.

The costume of the Bonaks, if they do not go altogether naked, is very scanty during the summer months, when it is confined to a narrow slip of skin which is wrapped round the loins. In winter the body is wrapped in a kind of rope-garment made of strips of the feathered skins of water-fowls twisted together, while a mantle of deerskin is thrown over their shoulders. In warm weather the women wear a fringed double apron of *tule* stems reaching nearly down the knees, but leaving the sides exposed. As soon as winter sets in they dress in a deerskin robe, or they bandage their body with feather-rope bands which afford effectual protection against cold. In

some localities their head-dress is in the form of a bowl-shaped hat. Their hair is either arranged in a knot, or it is clubbed behind, or it may hang down loosely, but at times it is even cut short, and frequently it is intertwined with leaves and flowers. Tattooing is much practised among the women as a means of ornamentation. It is generally confined to a few lines reaching from the corner of the mouth to the chin; but sometimes the wrist and arms, and even the neck and breast are equally marked by slight touches of the pricking needle. Painting used to be common among the men, and red stripes drawn up and down and other grotesque devices, with a head-dress of gay feathers, served as gala display on public festivities. Sometimes one half the body was coloured red and the other half blue, and black was always reserved as the mourning colour. A long cylinder of wood or bone, to which beads are sometimes attached, is inserted into the perforations of the ear-lobes, and strings of beads and shells are hung round the neck, and are also used as ear-pendants.

The Bonaks are chiefly root-eaters, though they are very fond of game and fish, and even reptiles and grasshoppers and vermin, which they find nearer home, are eaten by them. The root most generally used is the *papa* or wild potato which grows most abundantly within their territorial limits. The *manzineto* or little apple is a favourite article of food; and at the proper season they gather a great quantity of wild berries. Clover seeds and even clover leaves are used in time of scarcity, and the first are sometimes cooked into a kind of mush. Acorns form a chief article of diet, and they are eaten either raw, or they are converted into bread and pudding after being dried in the sun, reduced to powder and made into paste, to which berries and herbs are sometimes added; and when thus prepared they are either baked or boiled over a fire. Grasshoppers are either dried in the sun and are preserved for winter use; or they are mashed and are immediately consumed; or they are ground into powder and are mixed with mush or saturated with salt water; or they are roasted on heated stones and are eaten as an excellent relish. Several insects and worms are considered great dainties. Cooking is done by boiling in water-tight baskets by means of heated stones, and roasting is effected on wooden spits inclining towards the fire.

The Bonaks are not expert hunters and are not even skilful in trapping game. They hunt the deer with the bow and arrow; and masking themselves with a full-horned deer's head to enable them to approach within shooting distance, they conceal themselves in the long grass, and as soon as the herd passes they find no difficulty in despatching the animal that is the object of their aim. They also kill rabbits, hares and birds with the bow and arrow. Fish are secured by spearing as well as netting. A net with large meshes fastened to a pole is stretched over a stream. As soon as the fish become entangled in the meshes, the fisherman, who holds one end of the net by a rope, hauls it in, and thus secures the prey. A small fish resembling a sardine is taken on the coast with a hand-net, of which the open end is held against the receding wave. A stranded whale is a lucky accident that sets the whole band in motion to obtain a morsel of the precious carcass.

To catch wild fowls a net is stretched across a stream from bank to bank, fastened on each side to a pole. The birds being attracted by a decoy approach, and the fowler holding one end of the net by a rope gives it a sudden jerk, which causes the fowls to be stunned, when they helplessly fall into a pouch and are inevitably caught. A large number of grasshoppers are collected by digging a pit, around which an extended circle of fire is kindled, which forces the grasshoppers gradually to retreat to prevent from being roasted alive, until they finally reach the pit where they are engulfed. For the purpose of gathering roots hundreds of women are scattered over the hills with baskets strapped to their back, and long wooden root-diggers in their hand; and they thus diligently labour from early morning till late in the evening to obtain an adequate food supply, not only for present use, but also to be, in part, preserved for any future emergency.

The Bonaks, though they were once coast tribes, yet they were unacquainted with the construction of canoes. The natives that formerly inhabited San Francisco Bay navigated the coast by means of rafts composed of bundles of *tule* rushes, about ten feet long and three or four feet wide, firmly lashed together. The rower, who sat astride sunk up to his waist in water, propelled his light craft, which was tapering to a point at both ends, with a double-bladed paddle; and for spearing fish and traversing broad rivers it was a safe and convenient mode of water conveyance.

The Bonaks are hardly acquainted with any industrial art. They weave baskets and manufacture their own weapons. Their bow, which has sinews glued to the back to render it more elastic, is strung with flax-fibre twine. The reed or wooden arrow shaft is winged with feathers at one end, and is tipped with a barbed or diamond-shaped detachable point of flint, obsidian or bone.¹ The spear handle is from four and a half to five feet long, and is armed with a head of flint or obsidian, if it is not simply wood hardened in the fire. Some tribes make use of the *macana* or wooden sword edged with flint, which is both a war and hunting weapon.

Though the Bonaks ordinarily carry on trade by barter and exchange, yet among themselves they have adopted a standard of value in the form of shell money. The shells converted into money are of different varieties, but the kind known as *aulone* are most highly valued. They are ground down to a certain size, are finely polished and are strung on twine of different lengths.

The Bonaks love amusement and pleasure; the principal occasions for public festivities are the hunting and fishing seasons, and the time when the acorns are gathered. When they execute a dance they are generally entirely naked; but their bodies are gaudily painted and their heads are adorned with feathers. The measure of the steps is regulated by singing, the clapping of hands, the music of the reed pipe, the beat of the skin drum and the shaking of tortoise-shell rattles. Pantomimic character dances representing hunting-

¹ It is asserted that in former times the Bonaks poisoned their arrow points, and that they used the venom of poisonous snakes for this purpose.

scenes or some interesting events of life are performed by amateurs. They play a ball game with a ball made of an oak knot which is pushed forward with a netted bat to be driven beyond the adversary's goal. Another game consists in throwing a stick through a hoop as it is rolling along. They are passionately addicted to games of hazard, upon the issue of which they risk, without reflection or forethought, all the movable chattels they may possess. Smoking, in straight pipes filled with strong tobacco, is one of their most pleasant pastimes.

Though the Bonak women are not ill-treated, yet they are nevertheless the slaves of their husbands who pass their time in idleness, while their wives are hunting for food in the field and in the forest, day after day, to keep the family from starving. Whenever they protest against the tyrannical humour of their lords, these amiable husbands paint themselves in the most grotesque manner, and personating the demon of evil they strike terror into the heart of their rebellious wives so as to make them tame and submissive. They are treated with contempt; they are not allowed to eat out of the same dish nor sit by the same fire with their husbands. Adultery is of very rare occurrence; but in case a husband surprises the seducer of his wife in the act he is justified in killing him, or if he prefers it, he may compel him to buy the faithless woman. With the consent of her husband the wife may bestow her favour for a valuable consideration upon friends or strangers. Most of the tribes practise polygamy in the most odious manner. A man sometimes gathers a whole family of sisters in his household, and frequently adds the mother also, if she is not bound to another, and he thus commits moral if not legal incest. Girls are generally consulted before they are sold or given away in marriage, and if they are opposed to the projected union no compulsory force is employed. The suitor first makes the proposal to the parents of the girl, and if they give their consent to the match, he explains to the maiden, in a private interview, his design upon her hand and heart, and if she has no objections to urge and feels rather flattered to be the first choice of her lover, she becomes at once his wedded wife without any other formality. Among some tribes the young man leaves a present of game or fowls before the door of the lodge, and if the gift is accepted he takes possession of his bride either by mutual agreement or by force, and henceforth she is looked upon as his wife. Among other tribes, after the parent's consent has been obtained, the girl leaves the paternal home and conceals herself, and if the suitor succeeds in finding her twice out of three times he is entitled to claim her as his own; otherwise he may once more repeat the experiment, and if he fails a second time he is definitely discarded. The Gallinomeros not only purchase their wives and treat them like slaves, but they are allowed by customary law to sell them at pleasure like any other property. Repudiation is of frequent occurrence, and separation takes place without the least formality or legal restriction.

Childbirth is not attended with any difficulty. When the symptoms of labour make themselves felt, the woman retires to some

lonely place either alone or accompanied by a friend, and the birth of the child is effected by the simple force of nature. The mother washes herself and her infant in a neighbouring stream, and follows her usual avocations as if nothing had happened. Even while on a journey she only steps aside, and after the birth of the child she immediately takes up her march without interruption. When the wife is about to be delivered the husband plays the invalid, he stretches himself on his couch, grunts and groans as if oppressed with pain, and suffers himself to be attended to and nursed for several days. Mothers suckle their babies, and bound in skin swaddling bands fastened to a board-cradle, they are carried about until they are able to walk. Children are kindly treated by their parents; but boys are much more highly favoured than girls, and are early taught to consider themselves superior.

When a Bonak is about to expire the utmost excitement prevails in the camp. One of the relatives places the head of the agonising sufferer upon his lap, closing his eyes as soon as death has ended his career; while the friends expatiate on the noble qualities of the deceased. The nearest relatives are at once informed of the sad occurrence, and the house is filled with loud wailings, and shrieks of woe and sorrow are heard all around. The women demean themselves as if possessed, they blacken their chin, ears, temples and forehead; and sometimes their hair, their face and body down to the wrists is covered with pitch and tar. Their howlings are most dismal, their loud wailings are affecting, and even impress the disinterested spectator with the sincerity of their grief. They leap about, lacerate their bodies, shriek in accents of utter despair, and seem to be in a perfect state of frenzy. After sunrise the corpse is coiled up and is reduced to the smallest possible compass; the knees are bent up so as to touch the breast, and in this position it is bound up with cords, after having been dressed in the best apparel of the deceased, and fitted up with his finest ornaments. Being wrapped in a blanket the corpse is laid on its back with its face exposed. After a short silence the women renew their lamentations, while the body is carried to an isolated spot not far distant where a funeral pile is erected, and being placed on the top of the wood with all the personal effects of the deceased, the oldest relation applies the burning torch and sets the pile on fire. As soon as the smoke begins to curl upwards the state of excitement knows no bounds; the mourning friends utter the wildest and most dolesome sounds of woe, they throw themselves on the ground, sometimes embracing even the body of the dead before it has become a prey to the approaching flames; and even while burning they tear handfuls of flesh from the smouldering mass. At times the oldest man of the camp, who is the recognised orator of the tribe, delivers an harangue, giving expression to his sympathy for the surviving friends. Drawing lines on the sand he addresses the mourners in these words: "We are like these lines, to-day we are and can be seen; but death takes away one, then another as the winds wipe out these lines in the sand until all are gone," and then drawing his hands over the linear depressions he adds: "they are all gone

even now, like them we must all be wiped out, and be seen no more."¹ The nearest relations, with poles in their hands, then execute the funeral dance, whirling round the burning corpse, from time to time turning it over with their poles, that the spirit of life may more readily escape. They wave about strips of cloth and utter hideous noises to keep away the demon of evil, that might snatch away the heart. The ashes are collected by the family, and are either preserved as a memorial or they are buried. The name of the dead, which is supposed to be the very embodiment of life, is never mentioned after the funeral obsequies have been performed. As a sign of mourning the nearest relations bedaub their face with a part of the ashes mixed with resin, which is allowed to remain until it wears off in course of time. Incineration is not, however, universal, for some tribes bury their dead, either in a bent up posture, or by digging a narrow hole deep enough to hold the body in an upright position. The festival of the dead is celebrated annually, and the whole village community assembles to perform the funeral dance, mourning and lamenting in commemoration of their friends who have died during the year. Among some tribes food and other necessities are placed near the grave for several months after the death of a dear relation; while among other tribes the widow will either keep absolute silence for the period of two months, or if she is bound to make herself heard she will never speak above a whisper.

The Bonaks believe that the surviving ghosts of the dead will dwell in a vast and beautiful camping ground in some unknown region in the west. This ghostly elysian home is supposed to be presided over by a chief of unspeakable goodness. They imagine that the quintessence of life resides exclusively in the heart, which escapes from the flames while the funeral pile is burning, if it is not captured by the demon of evil that is always present endeavouring to seize it.

The government of the Bonaks is loose and incoherent. The father of a family is absolute master of his household. Chiefs, whose official rank is hereditary, are recognised as the presiding dignitaries of the band or the tribe; but their authority does not extend beyond the prerogative conceded to them to negotiate peace and declare war. They also set the day for the celebration of festivals, and their influence in conducting public affairs is generally predominant. They are treated with respectful consideration by the people at large. In exceptional cases it may happen that wealth, personal valour, and family alliance may become powerful motives for the support of a claim to the chieftainship, while among some tribes the hereditary principle is so strictly adhered to that, in default of male heirs, the oldest daughter or other near female relation possesses the right of appointing her father's successor. Blood-revenge is generally recognised in case of murder, but matters are usually settled by making an adequate compensation to the relatives of the victim. In extraordinary cases the

¹ If this allocution is genuine it must be confessed, that the Bonaks are more eloquent and more philosophical than their degraded and lowly condition would warrant.

chiefs sometimes hold a council, and decide about the punishment that shall be inflicted upon the murderer.

Wars were formerly of frequent occurrence among the Bonaks, but they were never bloody; and as soon as a victim fell on either side the hostile conflict was discontinued, and the matters in dispute were peaceably adjusted. They did not resort to the tactics of surprising the enemy, but they despatched heralds to challenge the hostile party, and if the challenge was accepted arrangements were entered into determining the time and place of the combat. The attack was made by advancing in a long line, shouting, violently gesticulating so as to spread trepidation and fear through the ranks of their foe. By mutual agreement children were sometimes sent into the adversary's lines to pick up the arrows that had fallen in the heat of battle, in order to return them to their owners.

The Bonaks have produced some mythological fictions which have somewhat a religious import, but of religion, in the true sense of the word, they seem to know nothing. Their notions about the origin of things, if they can be relied on as genuine, aboriginal conceptions, are very curious; but it is at least possible that they are in part apocryphal. They preceded Lamarck and Darwin by several centuries in originating in their rough way the theory of evolution. They say that their ancestors derived their existence from *coyotes* or wolves, without explaining, however, how the *coyotes* were produced. The wolves became Indians, but as in the course of time one of them died the body was at once changed into a number of little crawling creatures that were gradually developed into deer, elks and antelopes; others took wings and flew about the air; and their flight through the upper regions of the atmosphere became so rapid and uncontrollable that they were impelled upwards until they eventually reached the moon. To stop this decomposing process of dead bodies, which would have finally depopulated the world, the surviving *coyotes* thought it best to change the mode of disposing of the dead; and they issued an order that henceforth cremation should be substituted for burial, which caused the changed matter to assume the imperfect form of a human being. Like quadrupeds these embryonic men first crawled on all fours, and it was only by degrees that the different members began successively to develop themselves. At first appeared a finger, then a toe, next an eye, then an ear. In course of time the organs and limbs were doubled, but still their joints were not yet flexible. They gradually progressed from a lower to a higher organisation until they became perfect men and women. While they were still in a state of transition passing from the wolf-formation to that of the human animal they were in the habit of sitting upright, and from this cause, having worn off their tails, they now appear without this ornamental appendage.

As far as known the Bonaks have no idea either of gods or demons, and they were equally ignorant of a future state of existence before the missionaries had come among them, for they believed that death was the end of individual existence.¹ Since they have been instructed

¹ The expression of demon of evil used in the text is only conventional.

by the white man they have invented a heaven and a hell after their own fashion. They say that they have been told by their old women that the ghosts of the dead took neither an upward nor a downward course, but advanced straight forward in their journey over the earth until they reached a large stream of water, where they are embarked in a capacious boat to be conveyed across to the opposite shore. The *good* arrive safely in the land of shades; and here they are invited to enter a house where they enjoy themselves eating, drinking and gambling, and when they wish to repose they lie down under the shady branches of majestic trees that grow all over the country. The *bad*, on the other hand, are carried away to the middle of the river; but there the bottom of the boat drops out, and they all sink down into the abyss and are lost for ever.

In case of illness the Bonaks make use of the hot vapour and cold water bath, as the universal panacea. They dig a hole in the sand sufficiently large to hold the body of a man. The patient lies down in this excavation after it has been thoroughly heated, and being covered with a layer of sand he is buried alive up to his neck leaving the head exposed. As soon as profuse perspiration sets in he is removed from the sand-bath and is plunged into cold water. Blood-letting is employed in many cases, and the cut is made either in the right or left arm according as the body or the limbs are affected. The use of vegetable decoctions is very common in ordinary ailments. In serious cases the medicine-man has recourse to the charlatanism of his magic art, consisting in the ordinary practice of chanting, muttering mystic words, waving the hands to and fro, and sucking the parts affected, which results as usual in producing some trifling object that is declared to have been extracted from the body of the patient and to have been the cause of the disease. As the medicine-man is supposed to be the absolute master of life and death, he is sometimes accused of having killed the patient he was expected to cure, and in this contingency his life is greatly in danger. As the profession involves such high responsibilities the Bonak doctors charge exorbitant fees when called upon to attend to the sick.

A myth of the Gallinomeros explains the origin of light and fire in a characteristic way. At the commencement of things, it is said, there was no light, but darkness covered the face of nature. Confusion reigned everywhere, man met man in rude encounter; animals came in contact by blindly rushing upon each other; and bird clashed upon bird in the open air. One day the hawk flying abroad struck the head of the *coyote* with great violence; and to appease the disconcerted creature mutual apologies followed, which re-established their friendly relations. They discussed the difficulty of the situation, and they determined to devise an effectual remedy to remove the evil. To accomplish this the *coyote* gathered a bundle of *tule* rushes, formed them into a ball which he gave, with a piece of flint, to the hawk. Loaded with this precious burden the daring bird flew up into the sky against which he struck the flint, and eliciting a spark he set his *tule* ball on fire. This burning spheroid body became the sun which is still whirling about in space as the hawk had left it, diffusing light

and heat over the earth. The moon was produced by the same ingenious method, but its light is less bright and more subdued, because the *tule* rushes were rather damp.

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COMMANCHES.

THE Commanches, also known as Jetans and Nauni, are divided into the Commanches proper, the Yamparaks and the Tenawas.¹ They are scattered over a vast extent of country comprising Northern Texas, Eastern Chihuahua, Nuevo-Leon and other Mexican states, including a portion of south-western New Mexico. On account of some lingual affinity they are supposed to be closely allied to the Shoshones. About half a century ago they were considered the most powerful and most warlike of all the southern wild tribes. They formed a kind of confederacy with the Apaches, the Navajos and the Lipanes, and these generally united their forces to wage a war of vengeance against the white settlers.²

The Commanches have their physical characteristics remarkably

¹ In a Senate document it is stated that there are four Commanche tribes called: Cuchantica, Tupa, Yampaxica and the Eastern Commanches.

² In 1819 the number of the Texas Commanches was estimated at from 10,000 to 12,000.

well developed. They are above medium stature, measuring about five feet ten inches in height. They are of robust constitution, are well formed, have finely proportioned shoulders, deep chests, and long muscular arms. They have a bright copper-coloured complexion shaded off into lighter hues; their hair is long and black, and with the exception of the upper lip they are almost beardless. The women are by no means as good-looking as the men, they are rather of low stature, probably owing to their stooping shoulders and their crooked legs.

In their moral character the Comanches are superior to all the tribes by whom they are surrounded. They are brave without being unnecessarily cruel; they are intrepid in war, bold in their enterprises and impetuous in action. They are implacable in their enmity and unrelenting in their hatred; but they are at the same time faithful in their friendship and true to their allies. In their general manners they are dignified and grave, are proud of their martial prowess, and are most jealous of their personal freedom and independence. They are hospitable and well disposed towards strangers, protecting their guest from all injury and insult; they are kind towards their neighbours and friends, and are much attached to the clan to which they belong. They live in harmony and concord among themselves, and are most liberal in the distribution of provisions in time of scarcity. But what is still more remarkable they are not averse to gaiety and pleasure, and yet they are sober and reserved in the presence of strangers, and indifferent to the misfortunes and sufferings of life.

The habitations of the Comanches are simply temporary wigwams, that can be made and unmade with the greatest facility. They are built of poles sunk into the ground either erect and surmounted by a conical roof of cedar branches, or inclined with the tops tied together, the whole structure being covered with buffalo hides. These tent-like lodges are pitched and struck with much dexterity; and on their wanderings the materials are carried along on horses which are strong, docile and serviceable.

The costume of the Comanches, though very simple, is sufficiently decent, and in some respects it is even gaudy. Their ordinary body dress is a breech-cloth which falls down to the knees; their lower extremities are wrapped in leggings generally made of dressed deer-skin; and it is only in recent times that they are occasionally of blue or scarlet cloth profusely embroidered with beads and ornamented with other gewgaws. A buffalo robe, frequently painted and variously decorated, covers the whole body down to the ankles; and in cold weather it is invariably worn with the hair turned inside. During the summer months they wear in place of it a large mantle of scarlet or blue broadcloth, or partly scarlet and partly blue, which serves at the same time as gala dress. In former times their toilet was much more elaborate especially for festive occasions. Their head-dress (*par-row-a-kiftis*) was made of the scalp of the buffalo-bull with the horns attached. They wear their hair long and gather it in tufts or plaits ornamented with beads and silver or tin trinkets. The young are still partial to gay ornamentation; they paint their faces in red, white

and black colours ; but red is most highly esteemed. They frequently rub their hair with a reddish clay, and they stick to the adhesive mass horsehair or cow tails, thus forming a queue which falls down to the heels. The head is sometimes ornamented with a variety of feathers which are either woven into an immense hood, or they stand erect in waving plumes or incline forward in graceful curves. Their arms are encircled with bracelets of copper-wire varying in number from one to ten ; cylinders of shell, bone or silver are inserted into the pierced septum of their nose, and bead pendants are suspended from their ears. When starting out on a warlike expedition every unnecessary article of dress is thrown aside, and they bestride their swift horses in an almost perfect state of nudity, wearing nothing but the breech-cloth and moccasins. The usual dress of the women is confined to a loose deerskin gown which reaches from the neck to below the knees, and leggings and moccasins cover their legs and feet. They generally wear their hair short. Both sexes practise tattooing ; but it is only the face and breast that are ordinarily marked by these ornamental figure-tracings.

The Commanches subsist principally on animal food which is partly derived from the game they kill in their hunting expeditions, and partly from their herds and flocks. Buffalo meat is not only their staple article of diet, but it is preferred to every other kind of food. In default of their favourite dish they have no aversion to horseflesh, and a stew made of young puppies is considered a great delicacy. The flesh of the buffalo, though sometimes eaten raw, especially the liver, is ordinarily prepared by roasting. A fire is kindled in a shallow excavation, over which sticks are ranged in the form of a gridiron, on which the meat is placed. The entrails are also eaten, and the blood is drunk warm as it runs out of the animal's side. The surplus buffalo meat that cannot be immediately consumed is converted into *pemmican*, by being cut into long strips which are thoroughly dried, and pounded into fine powder that can be made ready for use by boiling it in water or cooking it in grease. Buffalo meat is also laid up for future use by curing it, when it is called *tasajo* ; but it is only eaten when fresh meat cannot be procured. The *piñon* nut is consumed in great quantities. Though they are very temperate and sober in their habits, and never make use of the white man's "fool's water," yet they prepare an intoxicating beverage called *mescal* which is a fermented infusion of the roasted root of the Mexican aloe (*Agave mescal*). Another drink called *pulque* is produced from the juice of the *maguay* plant (*Agave Americana*), which drips out from the stem when tapped.

The Commanches are altogether nomadic in their habits. Hunting the buffalo is their principal occupation, and though there are men among them who own from a hundred to three hundred horses and mules, yet they are not really horse raisers ; but they obtain most of their stock from the Mexicans of the borders, whom they rob of their horses and mules in their plundering excursions which are more or less successful. When the buffaloes abandon their northern pasture grounds in the winter, and seek a more abundant supply of food in

southern regions, game is most plentiful, and the Comanches availing themselves of this advantage accumulate immense supplies which are intended to last till the next hunting season. But as they are generally very improvident, and feast and carouse without giving the least thought to the future, they are frequently compelled to practise the virtue of abstinence, which they do with the most stoic endurance in case the buffalo herds from the north delay their coming for a longer time than usual. When engaged in the buffalo hunt they exhibit much skill and daring; and being most expert riders, they run but very little danger, while their success is so much more certain. They start out in large parties, and when a numerous herd becomes visible in the distance, they divide into small groups, dash at full gallop into the herd from every side, and discharge their fire-arms or arrows with the utmost composure and unfailing precision. In former times some hunters preferred the spear as the most effective weapon, but it was more rarely employed than the bow and arrow. The labour of skinning the animals slain and cutting them up is exclusively performed by the women. The hunter has only an exclusive right to the hide of the buffalo which he killed with his own hands; the meat belongs to the whole party of huntsmen, and each one helps himself according to his wants. Before they possessed horses they made use of dogs as beasts of burden to transport their goods and chattels. The use of fire-arms is well known to them, and traders generally supply them with the necessary outfit.

The Comanches do not practise any industrial pursuits. Their women exhibit, however, some skill in dressing skins and painting buffalo robes; and in decorating moccasins and leggings with bead-work they display much taste and some artistic ingenuity. As riders and in the management of the horse the Comanches have no superior. Young children are taught to keep themselves steady on the back of a horse at a very early age, and the women are no less expert in the equestrian exercise than the men. Their saddles are light with high pommels, unencumbered by trappings, and they are made to fit well to the horse's back. It is asserted that they produced metallic silver from the ore of St. Saba mines, which they converted into ornaments to decorate their person as well as their saddles and bridles. Their articles of traffic are buffalo robes frequently dressed and neatly painted; and rich men often exchange horses and mules for such goods as they may need.

The Comanche language, which has several dialects, has all the letters of the alphabet except *f* and *g*, in addition to three double letters *ch*, *rr* and *tz*. The greatest number of words are polysyllabic, and very few are monosyllabic. The language has three numbers: the singular, plural and dual, the last being formed by adding to the singular the suffix *neuh*; as, *areka*, "deer;" *arekaneuh*, "two deer." The plural sign is generally the terminal syllable *ne*; as, *kuasi*, "horse;" *kuasine*, "horses." Various nouns have an irregular plural; as, *pak*, "arrow;" *pakande*, "arrows." As there exists no grammatical gender, the sex is indicated by the addition of *kuma*, "male;" and *piab*, "female;" as, *kuasi kuma*, "stud;" *kuasi piab*, "mare." Nouns are not declined,

the genitive is denoted by placing it before the governing noun with an intervening particle; as, *tehei à kuasi*, "the neck of the horse." The privative particle *guaht*, "without," is frequently suffixed to the noun to indicate the absence of the thing named; as, *moo*, "hand;" *mooguaht*, "handless." The comparative and superlative of adjectives are formed by the adverb *tibitzi*, "much," placed before the adjective, which is repeated according to the degree intended to be expressed; as, *yup*, "fat;" *tibitzi yup*, "fatter;" *tibitzi, tibitzi yup*, "very fat;" *tibitzi, tibitzi, tibitzi yup*, "exceedingly fat." *Taibo* suffixed to a noun denotes the profession; as, *nap*, "shoe;" *napataibo*, "shoemaker;" *chiba*, "a herd of goats;" *chibataibo*, "a goat's herd." The personal pronouns are: *ne*, "I;" *en*, "thou;" *or*, "he, she or it;" *nen*, "we;" *muem*, "ye;" *ore*, "they." Many of the verbs terminate in a sharp *o*; as, *bajito*, "to fall;" *temuckato*, "to buy." The personal pronouns are placed before the verb to indicate the person; and the tenses are marked by particles. *Tza* is the sign of the present; as, *ne tza osupanaet*, "I know." The imperfect is denoted by adding the suffix *ja* to the present; as, *ne tza re-ja*, "I was." The future is expressed by the final particle *no*; as, *en tza re-no*, "thou shalt be." They can only count with the aid of their fingers and hands. The units are indicated by raising the required number of fingers, ten is expressed by extending both hands, and if multiple decimals are to be used in the count both hands are slapped together as many times as may be required to make up the number.

The Commanches, like most savages, love to be idle, and pass their leisure time in passive inertness. Eating and sleeping afford them the highest degree of satisfaction. Smoking is a favourite pastime, but they never use the pure tobacco, for they mix it with sumac leaves, supposing that they thus improve its flavour. In inhaling the smoke they retain it sometimes in their mouth, and then force it out through their nostrils. They give some mysterious significance to the act of smoking by muttering forth some mystic words, as they direct the first two puffs to the sky, while the third puff is blown downwards towards the earth. Horse-racing is one of the sports to which they are particularly addicted, and as it gives rise to betting matches, it frequently produces great excitement, and even leads to an outburst of tumultuous passion, which is, however, calmed down without fighting. Dancing is a favourite amusement; but the men and women dance in separate groups at some distance from each other. Their dances have a peculiar and sometimes even a solemn and mystic character. The scalp and buffalo dance and many others are intended to exercise a moral and elevating influence in a certain direction. Each dance is distinguished by its peculiar steps and proper motions which have a symbolic signification. The wild starts, the uncouth leaps, the grotesque gestures, the frightful yells, and the hoarse guttural sounds are so many pantomimic signs expressive of some characteristic part of the event they intend to celebrate. The songs, which accompany the dance, contain a set of words, fixed and unchangeable, and arranged in a certain measure, which are so mysterious in their import, that many of those who sign

them hardly understand their meaning; for the real sentiment or signification of the language is less conveyed by the expression than by the sound or modulation of the voice. A few only are initiated into these mysteries which can only be mastered by constant application and long study, and even the *pouvows* can only obtain the necessary instruction from the masters of the art after the payment of a liberal compensation. Other songs, being sung in the language of the tribe, are perfectly plain, and though not composed in rhyme they seem to be metrical and have some slight poetical merit. The buffalo dance is a quasi-religious ceremony which is performed when the buffalo herds delay in taking their southward course, and the usual provision of meat begins to fail them. They believe that this ceremonial dance is of such potent efficacy in its mysterious action as to accelerate the approach of the buffalo herds, and "induce them to change their feeding ground, and direct their course to the vast prairies, where the young braves can shoot them down and supply the tribe with an abundance of food." Criers and runners are sent out to all the villages to proclaim the inauguration of the solemn ceremony, and all, without the least delay, assemble at the appointed place, disguised in a mask of the buffalo head with projecting horns, connecting with a strip of skin to which the tail is attached that is trailing behind on the ground. Ten or fifteen masked dancers, armed with their ordinary hunting weapons, step at once into the ring, and execute the characteristic leaps and jumps to the measure of the song and the beat of the drum. Whenever a dancer becomes exhausted from the violent exertion he leans forward with his body and falls to the ground, where he is immediately despatched with a blunt arrow which one of the masked bystanders aims at the panting mimic beast. As he is supposed to have been killed, he is immediately dragged out of the ring, and some of the actors brandish their knives about his person, and give themselves the appearance as if they were skinning him and cutting him up. After all these formalities have been gone through the victim is released and his place is supplied by another mask. Whenever a buffalo herd becomes visible in the distance, the sentinels, who are on the look-out at the edge of the prairies, send a messenger to announce their approach; and as the dance is supposed to have accomplished its object it is immediately discontinued. All the old stores reserved for a time of scarcity are then brought out, and the whole community is busy to make the necessary preparations for a feast. They thus devour, with the most ravenous appetite, in one day a quantity of provisions that would have lasted for several weeks. Next morning they start out on a hunting expedition, but return again in the course of three days, when the feasting and carousing is repeated on a more extended scale; and while they are highly elated at their prospect, they do not forget the patron genius of hunting, to whom they offer choice pieces of the game captured that he might give them success in the chase.

The Comanches observe the usages of hospitality with great strictness; and uncultivated as they are, they have certain rules of etiquette which are complied with in all given circumstances. Visitors

are received with considerable show of politeness, the master of the house points out the seat he wishes them to take, and would be offended if his directions were not followed. On meeting they greet their friends by embracing one another, and mutually rubbing their faces together. They have signals which they give with their hands to make themselves known in the distance while on a journey.

The Commanche women hold a subordinate position in the family; they enjoy very few liberties and are virtually the slaves of their husbands. They are slovenly in dress and filthy in their outward appearance, and they have not even the passion of their sex for external adornment, in which they are much excelled by the men. They seem to be so degraded in their social relations that they have lost all self-respect, and their moral debasement is only equalled by their physical inferiority. All the household drudgeries are performed by them; they even accompany their husbands on their hunting tours, skin and cut up the game, bring it home and prepare it to be stored away for future use.

No ceremonies whatever are observed by the Commanches to give legal effect to marriage. Polygamy is practised without limitation or restriction, and some of the chiefs have as many as ten wives; but as they relieve each other in the performance of the household duties and other services they generally live in perfect harmony together, and make the most of their position. Marriage is contracted at a very early period, sometimes even before the age of puberty. Wives are procured by purchase, or by barter, and in this case the woman is always a slave; and lastly by the force of arms, by capturing women in a hostile incursion, when they may be made the wives of the captors. The marriage being simply a contract of bargain and sale, the husband may abandon his property at pleasure, though repudiation never takes place except for some adequate cause. Adultery, though not a capital crime, is nevertheless considered infamous, and the guilty woman is marked for life as a faithless companion by having her nose cut off.

When a death occurs among the Commanches the family and the friends of the deceased gather round the corpse, and give expression to their grief by the most heartfelt cries and lamentations intermingled with wild screams and terrific yells. After the body has been painted, greased and dressed up in a gala suit, it is wrapped in a fresh buffalo robe, if procurable; and is next enveloped in blankets, the whole being carefully tied with thongs so as to render it impermeable to water. The final disposal of the dead differs in different localities. Among most of the clans or tribes the body is buried with the weapons and implements of the deceased, which are laid by his side, while a heap of stones marks the spot where the departed warrior reposes; or his tomb is concealed to prevent its disturbance by being covered with grassy turf and other plants. The festival of the dead is sometimes celebrated by singing and dancing round the fire, and the period of mourning continues for a month. When a man of distinction dies the survivors cut off the tails and manes of their horses, crop their own hair, while the women lacerate their bodies

with flint chips as a sign of mourning. Among other tribes the corpse, with its head turned towards the west, is placed upon a scaffold which rests on posts about three feet high. The weapons of the warrior are deposited by his side, and he is furnished with a liberal supply of food to support him on his journey to the elysian hunting grounds. When the scaffold falls to pieces from decay the bones of the dead are collected by the relations, and the skull, with the face turned upwards, is placed in a circle of other skulls, and around this calvary a number of buffalo heads form a protecting wall. This retired place is regarded as a consecrated spot, and is approached with profound veneration.

The Comanches entertain the ordinary notions of a future state of existence common to most of the Maranonians. Their elsyian abode is the hunting ground situated in some unknown land in the far west, where buffaloes of the fattest kind are most abundant, and where the expert hunter and the brave warrior will live in careless ease and unalloyed pleasure. The ghostly dead are permitted to wing their flight, while covered by the shades of night, to their former terrestrial home, but at the break of day they are wafted back to the land of shades.

The government of the Comanches is similar to that of all other Maranonian savages. Each tribe or clan is presided over by an hereditary or elective chief, whose authority is merely nominal, and whose exercise of power depends on the personal influence he is able to wield by his superior position as a warrior and his capacity as a counsellor. If the eldest son of a chief possesses the necessary qualifications he generally succeeds his father; but the principal chiefs of the nation or of a tribe are elected by a council and can be displaced at pleasure. The council is an important governing body; it is composed of twelve members who are chosen by the principal men of the nation, and hold their office for life, and of the warriors of first rank, and the chief *powwows* or medicine-men. Whenever a new election takes place the ceremony of installation is conducted with much solemnity. A medicine lodge is specially constructed for this purpose, and here the members of the council, the chiefs, the *powwows* and all other distinguished men and warriors assemble to witness the solemn act. The new dignitary, who is to be installed, is invested with a white buffalo robe;¹ he is crowned with a head-dress of eagle-plumes stained red, which is the badge of office. He is next equipped in full armour, and it is announced, in a solemn tone of voice, that the twelfth counsellor is now received as a legal member of the body, and that it will be incumbent upon him to lead the warriors to battle at the first warlike expedition. Speeches are then made of various import, and the new member is honoured with presents consisting of horses and war weapons. The rest of the day is spent in feasting and horse-racing. When affairs of importance are to be decided the chief of the tribe calls a council which is opened by invoking the

¹ This is extremely doubtful, for white buffaloes if they exist at all must be a great rarity, their ordinary colour is brown or black.

higher powers, and by passing the pipe of peace from hand to hand. They have no regular laws, each man is master of his own actions, and avenges himself personally for any insult or injury that may be offered to him. As the utmost harmony prevails among them internal feuds or quarrels are exceedingly rare, and crimes are almost unknown. If any difficulties arise between the members of the same tribe the matter is generally adjusted by the council aided by the heads of families; and their decision hardly ever fails to be acquiesced in by the contesting parties. The right of property is exclusively restricted to personal effects; for the whole territorial domain, including the hunting ground, belongs to the nation at large, and the ownership in the game vests in the hunter that kills it.

The Commanches are brave and intrepid warriors, and when mounted on horseback armed with guns, or with the bow and arrow, the lance and the shield, they cannot be excelled in their skilful manœuvres, and the manner they handle their arms. Martial prowess is highly honoured among them, and no one has the privilege of taking part in the public councils that has not previously distinguished himself by some deed of daring in a hostile encounter with an enemy. When a chief deems it expedient to undertake a warlike expedition he invites the warriors to assemble for the purpose of executing the war-dance, on which occasion the preliminaries of the projected, hostile movement are discussed, and measures are taken so as to carry it into successful execution. Their mode of attack is open and bold, and instead of lying in ambush they rush upon their enemy in serried columns and with a united front. They only divide their forces when it becomes necessary to engage their adversary at close quarters; and with the object of surrounding the hostile troops they fall upon them from all sides. They are such excellent horsemen that they can swing round on the side of the courser which they bestride, and keep their body, as it were, suspended, while they clasp the animal with their feet which keeps them in position, and by this skilful dodging they not only avoid the darts aimed at them, but it enables them to discharge their own weapons with great rapidity and precision. They kill all the men that do not save themselves by flight, but they spare the women and children who are made prisoners of war, and become the exclusive property of the individual captors, who may release them, adopt them as members of their family, retain them, or sell them as slaves. Male prisoners are sometimes reserved as trophies of war, and are brought to the camp to be publicly exposed to torture, and to be finally reduced to perpetual slavery, or be doomed to die the death of malefactors. Ancient custom requires that adult, male captives shall be surrendered to the women, in order that their fiendish cruelty may be gratified by tormenting the wretched victims for the period of three days. During the day they are compelled to lie down prostrate on the ground, with their limbs tied to four stakes, so as to render them immovable. In the evening they are released to become the playball of the mocking crowd that form a circle around them, in whose presence they are made to sing and dance, while the female tormenters, by whom they are surrounded, beat them with sticks or

strike them with ox-hide thongs until fatigued by the severe exercise. At the expiration of three days the prisoners are released from the custody of the women, and if their life is spared they are henceforth exempt from all further annoyance, and are subjected to menial servitude. But if the captors have sustained much loss in the foray, and their spirit of vengeance is roused up to the highest pitch, the adult male prisoners are put to death with protracted torture, and to gratify their vindictive passions their flesh is devoured by the cannibal foe as the greatest degradation that can befall an enemy. Negotiations of peace are confirmed by smoking the calumet after the customary presents have been exchanged.

Very little is known about the religious notions of the Comanches. They have some indistinct idea of the benevolent agencies of nature generally called the "great spirit," but this is probably not an original conception, but simply a suggestion derived from the white men with whom they have come in contact. These benevolent agencies seem to find their embodiment in the sun, of which it is said they carry a representative picture attached to their neck, and it is also painted on their shields. It is equally affirmed that they look upon the moon and the earth as subordinate divine powers. They practise no religious rites which may be considered as acts of worship, though from some superstitious motives or perhaps as a test of endurance, to steel them against hardship and privation, they submit to a discipline of fasting and mortification, while they are partaking of charmed medicine to effect their purification. Some of the tribes have annual gatherings to light the sacred fires, and they build numerous huts, where they vie with each other in subjecting themselves to various acts of endurance, and those that can hold out the longest are considered the most meritorious. When they wish to confirm a promise or to take an oath they call as witness the sun as their father, and the moon as their mother. They show very little respect to the demon powers, for when these in their displeasure withhold rain or sunshine contrary to their wishes, they give vent to their angry passions by scourging one of their slaves, and if the agencies of evil persist in refusing to grant the desired change of the weather they punish their victim by almost flaying him alive. They are strong believers in witchcraft, and in case of dangerous illness they frequently attribute the cause of the malady to the malignant influence of sorcery brought to bear upon the sick person by a hateful enemy. They employ amulets and charms as a means of protection, and "singing for the sick," by producing vocal and instrumental noises of a boisterous and frightful character, is regarded as the most effectual means to scare away the demon of disease.

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PUEBLOS.

THE Pueblos of New Mexico and Arizona are strictly speaking the settled Indians who inhabit permanent villages and are devoted to agriculture. The territory they occupy is situated along the Rio Grande del Norte and its tributaries lying between $34^{\circ} 45'$ and $36^{\circ} 30'$ N. latitude. They are divided into various settlements comprising the Pueblos proper, the Moquis of Eastern Arizona, the Pimas, the Maricopas and the Papagos of the Lower Gila. The Pueblos proper are divided into eight tribal settlements, each speaking a different dialect. These are the Tanas, the Taos, the Tehuas, the Jenes, the Queres, the Acomas, the Zuñis and the Moquis.¹

The physical characteristics of the Pueblos are not well developed, they are of low stature, their average height not even exceeding five feet. Their features are more or less regular, with a pleasing and a good-natured expression of countenance. Their complexion is of a light brown graduating into a more or less lighter shade approaching to whiteness; their hair is dark, soft and of fine texture, and their eyes are clear and bright. The Moquis are of medium stature, but they are illy proportioned and have strongly marked and not very prepossessing features. Many of the women, though much smaller than the men, have pretty faces and a graceful and symmetric form. The Pimas on the other hand are robust and remarkably well formed. They are generally tall, and many exceed six feet in height. They are of muscular outline, have broad chests, their lower extremities are frequently slender, their hands are small, while the feet of both sexes

¹ The Pueblos occupy twenty villages, and their number is estimated at 25,000 souls. They are friendly to the whites, but live separate, and only intermarry among themselves, and they do not adopt the customs of other races. Santa Fe, the capital of New Mexico, is situated in the Queres district. Though the Pueblos may be considered an intermediate race between the Aoneans and the Chiapas, yet as they are settled within the limits of the United States it has been deemed most proper to class them among the Aoneans.

are rather large. Their features are coarse, but are expressive of frankness and good-nature, their cheekbones are prominent and their nose is generally aquiline. The women are quite attractive in outward appearance. Their figure is symmetric, their limbs are beautifully tapered, their busts are full, their features are pleasing and their teeth are white, and are evenly set. They are, however, a little inclined to corpulency, and their nose is in a slight degree snubbed or turned up. Their hair is coarse, long and thick and their complexion is somewhat dark.

The moral character of the Pueblos is already marked by some degree of refinement, for they are no longer actuated in their conduct by the cruel ferocity proper to nomadic tribes. They are simple in their manners, honest in their business transactions, hospitable to strangers without interested motives, and happy and contented in their domestic relations. They are industrious in their ordinary pursuits, sober in every-day life, although addicted to excessive drinking on certain festivals. They are a peace-loving people, but they are not wanting in courage, and are always ready to defend their rights and their property by the force of arms when compelled to do so by necessity.

The Pueblos live in permanent villages situated in the valleys; and they are sometimes perched on almost inaccessible elevations, of which the approach is only rendered practicable by steps cut in the solid rock. The towns are either elliptic in shape, or they form one or more regular squares enclosed by three or four buildings of from two hundred to three hundred feet in length and about a hundred and fifty feet in width at the base. These extensive structures have from two to seven storeys which are from eight to nine feet each in height. As the houses are not contiguous they are frequently connected by bridges or covered gangways. The ascending storeys are gradually diminishing in size, and their retreating surfaces thus form a series of terraces. Sometimes the houses project over the street, which becomes thus transformed into a kind of covered way. The terraces, which are about six feet wide, and extend round three and even the four sides of the square, are guarded by parapets, and serve not only as places of protection to the inmates of the building, if attacked by an outside force, but they form walks and sheltering roofs according as the occupant inhabits an upper or a lower storey. To reach these balconies from the outside, ladders are provided which are placed at convenient distances, and may be drawn up to prevent intrusion from unwelcome visitors. The exterior walls of the lowest storeys have no other openings than some loopholes, and as all the doors and windows are directly connected with the inside court, the lower storey rooms can only be reached from the outside by mounting a ladder, and descending through a trap-door fixed in the terrace floor. The roofs, which form at the same time the ceiling and the floor, are composed of rafters or transverse beams slightly sloping outwards and are covered on the terrace surface with brushwood, over which pieces of bark or thin slabs are laid, and the whole is made compact and solid by a thick layer of loam or mud so as to render it impenetrable to water. The window-frames in the upper storeys are not glazed, but are filled up

with translucent lamina of whitish selenite. The frame of these houses is of hewn timber which is prepared and is placed in position by the common labour of all the men of the village community, and the intervals are filled out with adobes or sun-dried bricks, made of loam mixed with ashes and cemented with a kind of mortar composed of calcareous earth, to which ashes and charcoal are added. The side walls are from three to four feet thick, and these buildings, though not constructed with much architectural skill, are nevertheless solid and lasting. Each storey is divided into numerous, well-arranged apartments of different sizes, which are occupied by the different families of the tribe, including several rooms appropriated for various uses, such as kitchens, storerooms and sleeping and lodging places of the various members of the family. The balconies or terraces of the upper storeys, which directly communicate with the doors, are, so to say, the sitting and reception rooms, for here friends and neighbours meet for social intercourse, to talk over the news of the day, and indulge in the usual gossip of the town while smoking their pipe, and occasionally casting a stray look upon the empty streets below. The Pueblo villages sometimes form an open square, with the interior space enclosed on three sides only, or two large terraced buildings may be erected contiguous to each other, or on opposite banks of a river capable of accommodating from one thousand to two thousand persons. Sometimes, however, the open side of the square is closed by a circular wall. Both the men and the women are engaged in the construction of these houses. The first cut the timber, put up the frame and attend to all the woodwork ; the last make the bricks, dry them in the sun, and lay them to form the walls.

The dwellings of the Pimas and the other agricultural tribes differ from these gigantic community houses in every particular. Forked stakes are driven into the ground at measured distances with cross poles laid transversely, to which pliant cotton-wood branches are fastened bent over to form the vaulted roof frame which is interlaced, like the side walls, with willow twigs, reeds or coarse straw. The whole structure is rendered water-tight by being covered with a coat of loam. These huts are from five to seven feet high, and their diameter varies between twenty and fifty feet. A side opening about three feet high serves as door, and light is admitted through a hole in the centre of the roof. An open shed, thatched with tree branches or corn stalks, is used as kitchen, where the fire is kindled and the food is prepared. Their summer-houses, which have an airy, bower-like appearance intertwined with willow twigs, are built in the fields to enable them to watch and take care of their growing crop. Their granaries and storehouses are equally frail structures, but they are made impermeable to water by being coated with a layer of mud. The sweating houses, of which the number differs according to the size of the community, are the property of the villages, and they serve not only as bathing establishments, but as public halls where all community business is transacted, all public festivals are celebrated, and where the inhabitants meet not only for recreation and pleasure but for religious worship. A large excavation is dug in the ground,

which forms a subterranean space of immense size, surmounted by a roof which is supported by heavy timbers or pillars of masonry. It is entered through a hole on the top of the roof with the aid of a ladder. The interior is gloomy and badly ventilated; benches are ranged round the sides, and a square stone in the centre of the floor is used as fireplace, where burning *guava* branches and aromatic plants diffuse dim twilight through the cellar-like dungeon. Among some tribes the *estufa* or sweating house is the common sleeping-place of the men of the village, and no woman is allowed to enter this sanctuary except in a servile capacity to bring to the men the food they have prepared for them.

The every-day costume of the Pueblos is far from being tasteful. It is simply made up of a breech-cloth, over which a cotton or deerskin shirt is generally worn, which is girded round the waist. Their legs are wrapped in buckskin leggings, and their feet are protected by moccasins. All without distinction throw a blanket over their shoulders in the form of a mantle. They frequently go bareheaded; but sometimes they bind a handkerchief or a coloured band round their head. In front they cut their hair in a straight line even with the eyebrows, but on the back of the head it is either plaited or it is gathered into a bunch, and is tied with a broad, red band. The women are dressed in a long, sleeveless gown gathered round the waist by a coloured belt. A kind of mantle extending down to the waist is fastened round the neck, and the head is mostly covered with a shawl. Like the men they wear moccasins and leggings; the last being thickly stuffed so as to give their legs a muscular appearance. The young girls roll their hair round hoops and fasten it in a bunch on each side of the head; while that of the married women is arranged in one or two knots. On festive occasions the men paint their arms and legs and other exposed parts of their body with stripes or rings, and they also wear grotesque head-dresses, are fitted up with feather ornaments, and disguise themselves in masks and sheepskin wigs.

The dress of the Moquis differs slightly from the Pueblo costume. The men wear a *tilma* or *poncho*, which is a small blanket with a hole in the centre, through which the head is passed; it falls down below the knees and is confined round the waist by a coloured scarf. Some add to this deerskin breeches dyed red and buttoned at the side, blue stockings fastened round the knee, and deerskin leggings and moccasins with hide soles. The dress of the women does not differ from that of the men except that their *poncho* is of a claret colour, and is fastened round the waist with a coloured scarf. On going abroad they throw over their shoulders a claret-coloured blanket which answers the purpose of a *manta*. Both the *poncho* and the *manta* have artistically embroidered borders. When they join in the dance they cover their face with their dishevelled hair, and adorn their head with a turreted head-dress of pasteboard gaudily painted with symbolical devices and ornamented with feathers. The Pimas are dressed in a breech-cloth, while their body is wrapped in a *serape* or a square piece of drapery of their own manufacture. Their feet are protected by sandals of raw deer hide in place of moccasins. The only dress of the women is the

serape which is wrapped round the loins, and is fastened with a pin ; or it is tucked in at the waist, or it is kept in position by a belt of variously coloured worsted. Petticoats of deerskin or bark fibre are only occasionally worn. Their hair is cut short in front, but behind it is either plaited in coils rubbed with wet clay, or it is ornamented with bits of bone or shell or strips of red cloth, or it is gathered in a turban-like bunch on the top of the head with a few braided tresses hanging over their ears. Painting is much practised ; red and yellow being the favourite colours, while black is reserved as war paint. Children are sometimes tattooed around the eyelids ; and young girls, on arriving at the age of puberty, are marked with linear figure tracings from the corner of the mouth to the chin. Their ornamental trinkets are necklaces of shells and beads, and ear pendants of a blue stone.

The Pueblos, being almost exclusively agricultural tribes, subsist partly on vegetable and partly on animal food. Maize is ground on the *metate*, composed of two stones, and the meal thus obtained is converted into porridge ; it is also made into a kind of bread called *tortilla*, and into a thin cake known by the name of *guayave*. The last is a staple article of diet, and is prepared from a thin paste which is dropped from the fingers on a flat stone heated over burning coals. As soon as it is sufficiently baked it is removed, and another cake is spread ; the operation being repeated until a sufficient quantity is obtained. Fowls are highly esteemed as food, and fish are eaten whenever they can be procured. The flesh of deer, hares and rabbits is occasionally served up. The Papagos, whose country is comparatively unproductive, depend mostly for their subsistence on wild fruits and the animals they kill in the chase. They collect the *pitahaya* fruit¹ in large quantities, and when pressed by hunger they do not refuse snakes, lizards or toads. The Pimas boil the pulp of the *pitahaya* fruit in water which, by dissolving the saccharine ingredients, is thus converted into a syrup. Though the Pueblos are temperate in drinking, yet they have learned to prepare intoxicating beverages by subjecting to fermentation the *pitahaya* fruit, the agave, maize, the fruit of the prickly pear and grape juice. The Pimas and Maricopas indulge once a year in a drinking bout which continues for one or two weeks, and during this time they partake freely of the fermented liquor produced from the *pitahaya* fruit.

The Pueblos proper are pre-eminently tillers of the soil ; they are indifferent hunters, and not very skilful fishermen. The staple products cultivated by them are maize, wheat, beans and other vegetables. Melons of a luscious quality are produced which are preserved by being dried in the sun, after they have been peeled, and the seeds have been removed. Peaches are successfully grown, and when dried they form a very important article of consumption during the winter season. Their agricultural implements are very primitive, and their mode of preparing the land for cultivation is very simple. Irrigation is universally practised, and they receive their water supply from neighbouring streams, or from reservoirs constructed for the collection

¹ *Cereus giganteus*, which is species of cactus.

of rain-water which is conveyed to the fields by means of shallow aqueducts or ditches. The irrigating canals as well as the reservoirs are kept in good repair by the united labour of the whole community; but all farming operations are performed within a limited range, by each family for its own use and benefit. Their farming implements are the plough, the shovel, the harrow and the digging stick all made of wood of a very simple construction. The Moquis do not irrigate their land, but depend on rain for the growth and maturity of their crops. They plant in May and June, and gather the harvest in October and November. They grow maize, beans, melons, pumpkins and onions. They are the only Pueblos that produce cotton, and they also cultivate a kind of mongrel tobacco. As drought sometimes injures their corn crop they always lay up in store a quantity of maize for a time of scarcity. Like the other Pueblos they produce a great quantity of peaches to be preserved by drying.

One of the most important pursuits of the Pueblos is the rearing of live-stock. They have large droves of horses, mules and donkeys, as well as numerous herds of cattle and flocks of sheep and goats, which are all driven to the pastures in the prairies, where they are allowed to roam about freely without being guarded. Sometimes, however, they are placed under the supervision of the village herdsman who is appointed by the chief, unless the owner of the stock acts himself in that capacity. The Moquis have but few horses, mules and asses, but they have numerous goats and large flocks of sheep which they never shear; and the wool used by them for the manufacture of blankets is obtained from the sheep that are slaughtered or from those that die a natural death.

Fish are caught in nets or in baskets when the rivers are low; or they are shot with arrows, of which the detachable point is secured by a string. The fishing nets are knotted of twine, or they are made by joining together small sticks.

Water-tight baskets are woven of willow twigs, and are ornamented with coloured devices. Their earthenware vessels, which are of various sizes, are finely glazed and are often embellished with rude paintings. They manufacture hair sieves and ropes of twined strips of hide. Gourds are used as water-jars, and their pipes, which are cut of soft stone, are smooth and finely polished.¹ They have painted fans, and a kind of frame covered with netting for carrying loads on the back. The women weave stout water-proof blankets of wool, a coarse woollen cloth, and worsted stockings. The dressing of skins and the tanning of leather is also the work of the women. It is said that the Pimas and the Maricopas braid a water-proof boat of basket-work, which is perfectly serviceable without a coating of pitch. The Pueblos display some slight artistic skill in painting the walls of their sweating houses with figures of plants, birds and animals symmetri-

¹ The pipes are of a peculiar shape which have been handed down from generation to generation. They say these pipes were found centuries ago by their forefathers at the bottom of the water in a very deep ravine, in the mountains, in the west, and that they were found already made in their present form.—Schoolcraft's Archives, vol. iv. p. 87.

cally drawn without regard, however, to the unity of effect in the combination.

The Papagos produce a considerable quantity of salt which they obtain from the briny water of the inland salt lakes, and which is an important article of traffic. Maize and *pitahaya* syrup are exchanged for such merchantable commodities as they may need. The article used as currency is principally a blue stone resembling the turquoise; and skins and blankets are also given in exchange for goods of various kinds.

The Pueblos proper and the Moquis, although belonging to the same race of people, seem to speak two distinct dialects, and yet both belong to the Opata-Commanche branch of languages, much changed by the difference of customs and the incessant interchange of letters. All the Pueblo dialects are harsh and guttural, and it is almost certain that at some remote period they had a common origin; and time and the disruption of tribal relationship have effaced the characteristic marks of their close affinity. The five different dialects have a greater or less affinity with each other, but very little is known of their grammatical construction. The Pima language is best developed and is most harmonious. Nearly all the words end in vowel sounds. To form the plural of substantives the first syllable is duplicated; as, *hota*, "stone," *hohota*, "stones." There exists no grammatical gender, but the feminine is indicated by the addition of the qualitative word *ubi*, "female." The particle *parha* affixed to a noun implies a past relation; as *nigaga*, "my land for planting;" *nigaga parha*, "the land for planting which was mine." There are numerous forms of verbs, such as the frequentative, the applicative and the compulsive which are formed both in the singular and the plural by the addition of specific particles, or by distinct words; as, *murha*, "to run, one person;" *vopobo*, "to run, many." Adjectives generally precede the noun which they qualify. To indicate possession the possessor precedes the thing possessed; as, *Pedro onigga*, "the wife of Peter."

The Pueblos occasionally indulge in gaiety and amusement, and the dance is one of their favourite recreations. Their dances are, however, devoid of grace and action, and they are simply characterised by a shuffling and hopping motion corresponding with the measure of the music. They perform the arrow, the scalp, the turtle, the fortune, the buffalo, the green-corn and the Montezuma dance, and each of these character-dances frequently requires a particular costume consisting of grotesque masks and disguises in elk, bear, fox, turkey and other skins, at the same time mimicking the motions and actions of the animal they attempt to personate. In one of their dances they wrap a blanket round their waist, paint their arms in red, white and blue stripes; their wrist is encircled by a band woven of sprigs of the *piñon* tree, a garland of *piñon* leaves hangs round their neck, and their head is decorated with feathers. A dry gourd containing grains of corn is held in one hand, and several *tortilla* cakes are carried by a string in the other. Small turtle shells and antelopes' hoofs are strung round the knee, and a fox-skin hangs down the back. The

dancers are accompanied by three elders of the town who, at a set time, make short speeches in front of the different houses, and joining the chorus of singers, they pass from house to house as an invitation to witness their performances. The Moquis dance to the beat of the drum accompanied by the monotonous music of the song. Both men and women are dressed up in their gala suits, and while the step of the men resembles a hopping motion, the women keep their elbows pressed close to their sides, with their heels in juxtaposition, moving in a shuffling, rolling gait, and giving a swing to their forearm in perfect cadence with the measure of the step. The men at times circle round the squaws, while they balance themselves on one heel and swing round without changing their position. The war and arrow dance is executed with much ceremonial formality. The warriors are almost naked wearing only a breech-clout, while their face and body down to knee are painted black. They march in procession through the village accompanied by the women dressed in their best attire. Arrived at the *estufa* they shout the war-whoop, and here they commemorate the great deeds of their ancestors, and refer, in words of praise, to the exploits of their most distinguished warriors. The bravest warrior, who is most highly honoured, is accompanied by a young maiden that bears the name of *malinchi*, and while she executes the *fleeka* or arrow dance, the brave assumes a kneeling posture, holding his bow and arrow in his hand; a band of warriors being drawn up on each side to witness the performance. The motions and gestures of the *malinchi* indicate that she follows the war-path; she advances slowly and steadily in measured step, as if on the march; gradually her motions quicken, and she shows that she espies the enemy in the distance. As the brave bows his assent, her steps become quicker and quicker, she suddenly snatches an arrow from his hand, and her frantic gestures convey the impression that she is engaged in the heat of the fight; then in pantomimic language she points out the course of the arrow, the manner of taking the scalp, and finally exults in the triumph of victory. In conclusion the *malinchi* returns the arrow to the brave, and in honour of the occasion a volley of musketry is discharged. Some of these dances terminate in bacchanalian orgies disgraced by universal intoxication and promiscuous intercourse between the sexes.

The Pimas pass much of their time in more manly exercises, such as football, horse and foot racing, swimming, target-shooting, and when all other amusements fail to excite them they have recourse to gambling. About the first of September the Moquis engage in a rabbit hunt, accompanied by the women, for mere recreation. They are armed with crooked sticks which they throw at the animals, and as they are most expert in the use of this weapon they hardly ever miss their aim. At nightfall all return to the village, the game is cooked, and the night is passed in feasting and dancing which continues till morning dawn.

The Pueblo women, notwithstanding that they are required to perform their share of labour in the household, and frequently even lend a helping hand in the agricultural operations, are treated by the men with

the utmost respect, and with the highest consideration. Marriage is more an affair of inclination and selection between the parties concerned than an agreement based upon interest or convenience ; for no woman can be forced to marry against her will. As a general rule the girl is first consulted as regards her preferences, and she makes the choice of the young man she wishes to marry. To accomplish the object of her desires, the father makes the proposal of a nuptial alliance to the parents of the young man, and the demand is almost always favourably received. Presents are always offered by the bridegroom to the father of the bride, which are intended as an adequate compensation for the loss of the services of his daughter, and are generally proportioned to the rank and wealth of the respective parties. Sometimes, however, the young man, who is particularly smitten with the charms of a young lady, makes the first advances. He first tries to ingratiate himself into the good-will of her parents, and he next endeavours to convince the young maiden of his sincere and heart-felt affection by sitting for hours during many days in front of her father's dwelling, giving expression, in the plaintive notes of his flute, to the tenderest feelings of his loving heart. If the girl does not make her appearance after long and weary wooings, he will depart dejected, for he knows that his attentions are not appreciated ; but if the young woman is pleased with the flattering proposal thus addressed to her for acceptance, she will come out to make herself agreeable to her faithful lover. After a short interview the marriage is at once concluded, and the girl accepts the young man as her husband and accompanies him to his house. No religious ceremonies are performed to give validity to the marriage ; but a feast is prepared by the young wife, who furnishes all the eatables, and receives in return from her husband two pair of moccasins, two fine blankets, two mattresses and two sashes. The festivities are concluded with dancing and music, and the friends of both parties honour the occasion with their presence. Among some tribes a young man is only allowed to marry after he has obtained the consent of the elders of the village, and the young girl selected as bride acknowledges to be his legitimate wife by throwing over his shoulders a mantle, for which she herself spun the thread, and which was woven with her own hands.

Polygamy is not tolerated under any form ; but the slightest disagreement between husband and wife may give rise to a permanent separation, in which case the children are divided out among the grandparents, and the respective parties are at liberty to marry again. But as wives are highly respected by their husbands repudiations are very rare.

The Papagos actually sell their daughters ; they invite purchasers to inspect their merchandise, and the highest bidder is the lucky wight who becomes the absolute owner of the property. Their women are required to live in seclusion in a separate hut during the period of menstruation, as well as at the time of their confinement ; and the men entertain the superstitious notion that the mere touch would be productive of some grievous malady.

Among the Pueblos infants are frequently bathed in cold water to

render them hardy ; and for the same reason boys are not allowed to enter the sweating house with the object of warming themselves, but are made to cut wood, or are ordered to engage in some other active exercise to give strength and suppleness to their muscles. Children are early instructed to follow the ways of honesty and to acquire industrious habits ; and a virtuous and chaste conduct is held up to them as the guiding principle of their life.

The Pueblos dispose of their dead by burial, and honour their memory by celebrating the funeral with ceremonial formality. The corpse is sewed up in a coarse blanket, and while the bell is tolling it is lowered into a narrow grave in the presence of the relations and friends of the deceased, who, in token of remembrance, throw each a handful of earth upon the body that the sod may rest lightly upon the remains of the dear departed. The female mourners approaching in solemn procession, while their heartrending moans and shrieks resound through the valley, empty into the grave their *tenayas* or jars filled with water, which they bear on their head. After the women retire amidst loud wailings, the grave is filled up by the men. The Pimas wrap the corpse in a blanket, and place it in a side vault at the bottom of a shaft six feet deep. If the deceased leaves no children his horses are killed, and his house as well as his other personal property is destroyed. As a sign of mourning the widow cuts her hair, and abstains from bathing for three months. The Maricopas have adopted the practice of cremation instead of burial.

The Moquis and other Pueblos believe in a future state of existence, and formerly they placed not only a variety of food upon the grave, but they threw stones at the body to compel the evil spirit to leave it. The Moquis maintained that death was only a process of transmutation, and that the body was changed into animals, plants and inanimate objects. But since the Pueblos have at least become nominal Christians they profess the orthodox doctrine that after death men will be judged according to the deeds done in the body. They have, however, retained some of their old superstitions, for they believe that during the latter part of the summer their departed friends leave their transmundane abode, and hover about in old favourite haunts in the neighbouring hills. They greet these ghostly visitors as friendly apparitions, and welcome them to their nether home, by depositing near the haunted places meat, cakes and such other eatables as they may be able to procure, that their friends may once more enjoy the luxury of an earthly feast.

The Pueblos as well as the Moquis have a regularly organised government based upon fixed laws which are strictly enforced. The governor, who is the executive head of the village community, is annually elected ; and the members of the council by whom he is assisted, and who are invested with the title of cacique, are also elective officers. The assembly, which meets in the *estufa* or town hall, discusses all questions of public interest, adjusts all disputes, and takes such measures as may be deemed necessary for the general welfare and the protection of the community. All matters of importance are decided by a majority vote. The resolutions passed and the

measures adopted by the council and approved by the governor are brought to the knowledge of the villagers by town-criers. Among the Moquis the office of governor is, to a limited extent, hereditary; but the council is invested with the prerogative right of setting aside the eldest son, and select as successor any member of the family they may consider best qualified to fill the position. In time of war the troops are commanded by a captain who is chosen from the most distinguished warriors.

Though the laws are not compiled in a written code, yet they are applied with much regularity. A kind of secret police watches over the morals of the young people, and makes a report to the governor of all irregularities that may occur. Improper intimacy between young men and young girls is severely reprehended, and the parties are either forced to save their honour by marriage, or their further intercourse is altogether interdicted; and in case of contravention the offenders are subjected to a severe whipping. No one is permitted to marry out of the village without having first obtained the consent of all the members of the community; nor can a sale of any kind be effected without the previous permission of the constituted authorities. The law of inheritance is not uniform. Among some Pueblos the property of the deceased is divided among all the members of the tribe; in other communities the surviving females of the family are the only recognised legal heirs, while among others all the personal effects are destroyed, especially if there are no children.

Though the Pueblos are an agricultural people and are established in permanent settlements, yet they are frequently forced to have recourse to war in defence of their persons and property, as they are exposed to the hostile incursions of the Apaches and the Navajos, their nearest neighbours and natural enemies. Their dwellings are, so to say, fortresses which enable them to watch the approach of an advancing army and keep their assailants at bay by hurling showers of stones and darts upon them. As an additional protection they dig pitfalls bristling at the bottom with sharp-pointed spikes which are covered so as to be concealed from view and are dug along the trails that lead to their towns. For the recovery of stolen property they sometimes organise a plundering expedition as a retaliatory measure. The warriors not only disguise themselves in their war-masks, consisting of the head and horns of various animals, but to make them strong and brave they rub the region of the heart with the war-medicine which they carry with them in their medicine-bag. They fight on horseback, and exhibit much impetuosity in attack and agility and expertness in avoiding the darts of their enemies. They are dexterous horsemen, and they can swing round so as nearly to touch the ground without leaving their war-steed, and discharge their arrows with great precision. The Pimas, who fight on foot, rely more on stratagem and cunning than on personal courage. Previous to undertaking a warlike excursion they call a general council, and while thus assembled they rouse up their courage by war-songs and fiery speeches. After the plan of operation, which is generally suggested by the *pow-wow*, has been agreed upon, they commence their march, and they

attempt to surprise the enemy by making the attack about day-break. During the fight no quarter is given, neither age nor sex is spared, even male captives are cruelly put to death, and women and children are reduced to slavery and sold. On the return of a successful war-party its arrival is announced by messengers, and the women and old men immediately set out to meet the victorious warriors singing their most melodious war-songs, while the wives of the most distinguished braves receive the scalps from the hands of their husbands, which they carry to the village with triumphant exultation. If, on the other hand, the expedition has proved disastrous the women chant the death-cry, and the defeated warriors are conducted to their homes with feelings of sorrow and dejection. Before the Pueblos were supplied with fire-arms their principal weapons were bows made of willow-wood and strung with deer-sinews; their reed arrows were armed with points of wood or stone and were winged with three feathers. Their clubs were cut of hard, heavy wood, and to render them more effective sharp chips of flint or obsidian were inserted at the lower end. When fighting on horseback, and at close quarters, they made use of the spear. The sling was a favourite weapon which they wielded with much skill. Their only defensive armour was a shield composed of a wooden frame covered with raw hide.

The Pueblos have long since been converted to Christianity by the Spanish missionaries, but they are Christians only in name. They have adopted some of the mystic mummeries of Catholicism; but of the doctrines and dogmas of the Christian Church they absolutely know nothing. They still adhere to their ancient superstitions, and though they have a public place which they use as a church, take delight in the jingling of bells and entertain much respect for those who may officiate as priests, and recite the Ave Maria in Spanish, yet they are neither Catholics nor Christians in any sense of the word. They consider Montezuma, who was formerly their hero god, as a saint; they sing hymns in his praise, and perform other religious ceremonies in his honour. Once a year those that have been prosperous in rearing numerous herds and flocks, or have been successful in the chase, make neatly shaped images of clay or dough representing sheep, goats, horses, cows, deer and other game, and lay them upon the church altar as an offering to the "great spirit." The church choir of fifteen or twenty boys perform on reed flutes which are blown with the open, lower end dipped in water, and they thus produce warbling and trilling sounds which resemble the song of the thrush, and the carolling of the canary bird.

Montezuma was regarded as a hero god because he was the benefactor of his people; it was under his direction that large cities were built; it was he who taught them how to construct the *estufas*, and he introduced the practice of guarding the sacred fire in the *estufa*, which is never extinguished. This perpetual fire is probably nothing more than an immemorial custom of keeping up the community fire from which all the domestic fires were lighted, as in the early stage of human society the production of fire was attended with considerable difficulty.

The Moquis were never visited by the Spanish missionaries nor have they any traditional knowledge of Montezuma, and yet the sacred fire is kept by the old men, and they believe that if it were allowed to become extinguished great misfortune would befall them. It is not known whether they have any definite religious notions, though a mythological tradition is attributed to them, which is at least of a quasi-religious import. They suppose that the world is subject to the control of two beings representing the malevolent and beneficent agencies of nature. They imagine that the great father, who has his abode in the region where the sun rises, is the author of all the misfortunes and calamities which are inflicted upon the human race, that he brings the curse of war upon them, and destroys them by pestilence and famine. On the other hand, the great mother, who dwells in the blessed regions of the setting sun, bestows upon her children all the good things of a happy and prosperous life. She sends the fertilising rains, ripens the corn, and makes their herds and flocks increase rapidly. It was their great mother who brought from her western home, many ages ago, the nine races of Pueblos, which bore the following names: The sand race, the deer race, the water race, the bear race, the hare race, the prairie-wolf race, the rattlesnake race, the tobacco-plant race, and the reed-grass race. She transported them to the very spot where the Pueblo villages now stand and then transformed them into men, and they have since been divided into tribes. They are firmly convinced that after death they will be changed into their primitive form as they first came from the bosom of their great mother. Even the domestic animals which they possess now are the product of the original stock given to them by their great mother, after they had settled in permanent villages.

The Pimas have a legendary myth by which they attempt to account for the origin of things. They say that Chiowotmahke or the earth-prophet made his appearance when the terrestrial globe was still in the form of a huge spider-web stretched over the void space. Having gradually assumed the shape of a butterfly, he flew over all the lands until he arrived at the proper locality, where he found clay which he kneaded with the sweat of his body, from which man was produced by blowing upon the lifeless lump. After the earth became sufficiently peopled there lived a *powwow* in the Gila valley, who, while plunged in profound slumber, was suddenly roused to consciousness by a loud scream of the eagle that warned the holy man to seek safety from the deluge which was about to endanger his life. Although this warning was three times repeated, yet the perverse *powwow* would pay no attention to the prophet of evil. All of a sudden as the flapping of the eagle's wings was dying away a crash of thunder was heard, and the mighty flood rolling over the plain swept away the *powwow's* hut. In the morning the whole country was under water, and all living creatures had perished, except Szeukha, the immortal son of the earth-prophet, who saved himself by taking his seat on a ball of resin. After the water had abated he was landed on a mountain where he took up his abode in a cave. Szeukha, being enraged on account of the insolence of the eagle, made himself a ladder of tie vines, and

climbed up the cliff where the king of birds had his eyry, and finding him in his nest he immediately slew him. The mutilated victims of the eagle's voracity he reanimated and sent them away to repeople the earth. He spared the eagle's wife, and having married her they became the progenitors of the great people called Hohocam, "ancients, or grandfathers," who, in their wanderings, were led by an eagle and were finally established in Mexico.

The Pimas have many superstitious practices. When they kill an Apache they subject themselves to a process of purification, and the manslayer must not only fast sixteen days but he must take up his abode in the woods, where, with the exception of one man that remains with him to attend to his wants, he is cut off from all social intercourse, and he is interdicted to look at a fire. It is only on the seventeenth day that a fire is kindled outside the village surrounded by a circle of men, within which one of the elders with the sword of the homicide in his hand, performs the characteristic dance. From that moment the polluted man is considered purified, and after four days he is allowed to return to his family.

The medical practice of the Pueblos is confined to blood-letting, the sweating process and the cold bath; and as internal remedies they administer purgatives and emetics; but if all natural means prove fruitless they have recourse to incantations.

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CHIPPEWAYS.

THE country occupied by the Chippeways of the present day lies in the centre of British America, and extends from Hudson's Bay in the east to the Rocky Mountains in the west, with the Churchill river as its southern border; while the Eskimaux' coast and the Kutchin lands form its northern boundary. It makes a part of the "Great Lone Land" which measures four thousand miles in length in a straight line drawn from north-west to south-east. There are a few stretches of wild forest scattered over this vast extent of territory, but the country is principally composed of level plains overgrown with grass, where numerous herds of deer and buffalo and other game find abundant means of subsistence. The Chippeways were originally the lords paramount of all the lands lying between the forty-second and the sixty-fifth parallels of north latitude, and the seventy-fifth and the hundred and tenth meridian of west longitude from Greenwich. This immense territorial area is dotted, in every direction, by fresh-water lakes or inland seas remarkable for their great size. Of these the Great Slave Lake, the Great Bear Lake, the Athabasca, the Saskatchewan and the Winnipeg are the largest. The climate is clear and dry, but the temperature is extreme. The thermometer rises in summer to 120° F., and sinks in the winter to 20° or 30° below zero. Heavy snowfalls occur in November and continue till April; but the spring makes its appearance suddenly without any transitional gradations of atmospheric changes, and the summer heat causes vegetation to spring up and mature very rapidly. The autumn is the most delightful season, though it is of short duration.

The Chippeways, also called Tinnés¹ and Athabascans, form one of the most extensive branches of the Aoneans. They are divided into numerous nations or tribes, of which the most important are the Coppermine Indians between Great Bear and Great Slave Lake; the Dog Rib tribes between Martin Lake and Coppermine River; the Hare Indians on MacKenzie River; the Chippeways Proper, of which a division is known as Ojibways,² who in part still occupy the Canada shores of Lake Superior, and include among their number the Messasagnes who once inhabited the northern shore of Lake Huron. They now hold possession of the territory on the Elk and Slave River. Eastward of the Dog Ribs are the Red-Knives who inhabit a strip of country northward from Great Slave Lake extending in breadth from the Great Fish river to the Coppermine river. Between Peace river and the west branch of the MacKenzy are the Beaver Indians. There are numerous other tribes all belonging to this wide-spread Athabaskan family.

¹ The meaning of Tinné is "people."

² The Ojibways are undoubtedly a part of the tribes of the Chippeways with whom we are more familiarly acquainted, and who inhabit the south-western shore of Lake Superior. Their language is the same, though they are separated several hundred miles from any of them, and seem to have no knowledge of them, or tradition of the manner in which, or of the time when, they became severed from each other.—Catlin's Illustrations, vol. i. p. 53.

The physical characteristics of the Chippeways are rather of an inferior type, when compared with other and better developed Aoneans. Though they are above medium stature, measuring on an average five feet ten inches, yet in their bodily conformation they are very slender; they are well formed, but they are neither strong nor robust. They are remarkable for their fleetness, are great walkers, and can travel on foot forty or fifty miles a day without the least fatigue. Their complexion is of a reddish brown, their shoulders are well set, their feet are large, their legs are thin, and their ankles and knees are coarse and clumsy. Their heads are small and well shaped; their face is long and full; their eyes are black, small and piercing; their hair is jet black, long and coarse; their beard is scanty; their mouth is large; their lips are prominent, and their teeth are white and regular. They have much strength in their wrists, have a strong sonorous voice, are accustomed to severe exercise, and are heedless of exposure. The women are much smaller than the men, they are more robust, have a larger head, and more regular features.

The moral character of the Chippeways corresponds with their condition in life. They have never been corrupted by any glaring vices; and they practise some of the primitive virtues of the wild hordes of the desert; at the same time they give way to the promptings of their animal passions without the least restraint. They are indolent by nature, and never perform any laborious task unless forced to do so by necessity. Their improvidence is most extraordinary; they never preserve for to-morrow what can possibly be consumed to-day; and it hardly ever enters their mind to lay up a part of their abundant supplies for a time of scarcity. Although they are very reserved and even taciturn in the presence of strangers, yet among their friends and companions they are most talkative, and they will converse for hours about their exploits in the chase or in the fight, and as newsmongers and gossips they spread all the casual occurrences of various villages with surprising rapidity. They are not only hospitable among themselves, but they entertain the most friendly feelings for strangers, and will divide with them the last morsel in case of need. They never fail to afford ready assistance to those of their people who are in danger or are suffering from want; and they do it from disinterested motives without expectation of a return. Their sense of honour is well developed and it flatters their self-respect if they are praised by others for being generous, kind and brave. They are inordinately suspicious, are easily excited to anger, and their spirit of revenge seeks satisfaction in the most cruel and relentless excesses. Their enmity knows no bounds nor relaxation, and their hostility can only be appeased by retaliatory measures of the most ferocious character. They are entire strangers to pity; and men, women and children watch with the most stoical unconcern the most fiendish tortures inflicted upon an enemy; and yet on ordinary occasions they shrink from pain, are timid, readily shed tears, and are in constant dread of enemies. They are said to be honest in their relations with each other; but they are very thievish when the articles that tempt their covetous desires are the property of the white man.

According to some authors, whose affirmations rest simply upon their casual acquaintance with a few individuals, the Dog Ribs are great liars, are prone to cheating, and they are not only declared to be inhospitable, but importunate beggars ; both these characteristic traits, however, may be due to their poverty. They are of a volatile disposition and they cannot be depended on for the faithful performance of any commission that may be entrusted to them.

The habitations of the Chippeways are simply temporary tents or wigwams, that may be pitched and struck with the greatest facility. A number of poles, twelve or fourteen feet high, are stuck into the ground in a slanting position, arranged around a circular plot, which approach each other at the top, leaving a small opening for the escape of smoke. Over this fragile framework a covering of rush matting, of birch bark or of skins is drawn. The floor is decked with skins or matting, leaving a vacant space in the centre, which serves as fire-place, around which all the inmates are squatting. If the wigwam has but one fire and measures twelve feet in diameter, it is considered roomy enough to give shelter to three families ; but if the lodge is long enough to hold two fires, it accommodates from six to eight families. Each family in turn cooks the necessary quantity of provisions, and the food thus prepared is divided out among all the inmates of the lodge, or to the group of families belonging to the same fire. This contracted space is not only the cooking and eating room, but it serves also as sleeping-place to the promiscuous crowd of men, women and children.

The chief article of dress of the Chippeways is a loose jacket of dressed skin of the moose, the deer, the beaver or the martin, which reaches below the knee, and is fancifully decorated with leather tassels or porcupine quills, and with beads and silver brooches procured from the traders. Their waist is girded with a leather belt neatly embroidered with worsted and beads. Their feet are protected by skin leggings tied to the belt and by moccasins of deerskin worked with porcupine quills and beads. Their mittens are either sewn to the sleeves of their jacket, or they are suspended from the shoulders by strings. During the cold winter months the skins of the fawn reindeer with the hair preserved, as well as buffalo and bear skins, are used in place of smoothly dressed leather, and a large robe is thrown over the shoulders in the form of a mantle which descends to the ankles. The men, who grease their long hair, so as to render it waterproof, let it hang loosely down over their shoulders. Some of the older men cut their hair short or pluck it out by the roots, leaving only a small tuft at the crown of the head which is sometimes encased in a leather or silver tube three or four inches long. Their head-dress is variously made, either of birdskin decorated with the feathers of the eagle, the crow, the hawk, the owl and the duck, or it is composed of the fur of the beaver, the mink or the muskrat, or of deer, wolf and fox tails. Many make slits in the lobes of their ears from which are suspended ornaments of lead, wampum or other trinkets, and in a few years their ear-lobes become so much elongated that they reach down to their shoulders ; and this is considered a mark of dignity and of venerable

old age. They also wear nose ornaments, and a scalping-knife sheathed in leather hangs down their breast. The costume of the women is made of the same materials as that of the men. A petticoat is girded round their waist, a kind of gown falls down to the knee, and when going abroad they throw a mantle over their shoulders. They not only wear moccasins but neatly embroidered leggings which are tied below the knee. They tie their hair in a bunch at the back of their head; or they braid it in fantastic tresses, or in very long plaits. Young girls paint their faces to make themselves attractive; and as a tribal mark the women trace from one to four tattooed blue or black lines on their cheeks or their forehead.

The Chippeways subsist principally on the game they kill in the chase, and the fish they catch in the rivers. Deer, bear, buffalo and hare furnish the ordinary meat supply; and when they return from a successful hunt the fires in the wigwams are never extinguished; but cooking and eating continue day and night, in which both the old and young participate, while the lucky hunter will sing his hunting song in honour of his *manetoo*. Sometimes, however, when they possess an abundance of provisions they store a portion of them away by burying them in the ground in some concealed and solitary place. They also gather the wild rice that grows in the swamp, which being pounded and boiled in water serves them as nourishing food. Among several tribes the root of a plant of the bramble species, called *toquo*, is dried, and being reduced to powder between two stones, it is converted into a paste, and is baked into a kind of bread which has a pleasant, but slightly astringent taste. In olden times their meat was principally prepared by roasting on a wooden spit stuck into the ground, and turned in an oblique direction towards the fire. They only take one regular meal in the morning; during the rest of the day each one eats whenever his appetite prompts him to do so, and if there is a sufficient stock of provisions ready cooked at his disposal. The huntsman who, during the day is always absent from the wigwam, has his portion always set aside, which he devours with a ravenous appetite on his return.

The regular occupations of the Chippeways are hunting and fishing. The game principally pursued in the chase are deer, buffaloes, elks, bears, moose-deer, beavers, otters, muskrats, hares, martins and minks, besides a considerable variety of wild fowls. Beavers are taken in nets the moment they try to escape when their lodge is broken up. When once caught in the snare the hunter seizes him and throws him on the ice, where he lies immovable, as if lifeless. On the banks of the MacKenzie the moose-deer are hunted in spring with the aid of a small breed of dogs which run lightly over the crusted snow, and they hold the animal at bay until the hunter comes up, sliding along in his snow-shoes. Reindeer are captured in nooses and in converging lanes; but in recent times the reindeer as well as the musk-ox is killed with the gun. The black bear is snared or shot, while the fierce brown bear is only secured when found hibernating under the snow in spring. An experienced hunter is quite an adept in his profession; he is thoroughly acquainted with the peculiar habitudes

of the animals he is in the habit of hunting, he knows the precise localities where they usually roam; the time of the day when they are feeding; the direction of their watering-places, and what spot they commonly select for sleeping; and this knowledge is of no small advantage to him in his effort to secure the animal with the least expenditure of means and labour. Among the Dog Rib tribes the universal practice prevails, of assigning to all the members of the community a proportionate share of the produce of the hunter's energy and skill. When it becomes known in the camp that a deer has been killed, the old men and women of each family sally out with their sledges, and tracing the hunter's footsteps to the carcass of the animal slain they divide the flesh among themselves; while the lucky huntsman is only entitled to the ribs and to the tongue which he cuts out immediately after the game has been secured. The hunting grounds are divided off by natural boundaries, such as lakes, rivers and mountains, and each sectional division is, with all the game it contains, the exclusive property of the tribe or clan, or even of certain families, to whom it had descended, by inheritance from time immemorial. Any trespass by an intruder upon the hunting grounds, to which he can lay no claim, is avenged with promptitude and decision. As the rivers are abounding in fish of many varieties, a great number are caught at the proper seasons. Spearing is the most ordinary mode of securing fish. The fisherman starts out at night in a canoe which is lighted up by burning fire-bark fixed to a stick seven feet long. Their fishing canoes are of birch bark tightly sewn together with the rootlets of the spruce pine, lined with thin slips of cedar, and strengthened by cedar ribs; while the sides are kept apart by wooden thwarts. Some of these canoes will hold four or five persons, and they are so light that they can be carried on the shoulders. The smaller craft only is used for fishing, hunting, trapping and gathering wild rice; the last is always the business of the women. For winter travelling sledges are used, which are made of two boards of spruce pine turned up edgewise for runners, which are united by transverse slips. They are drawn by reindeer or dogs. When the snow is deep they travel most expeditiously with snow-shoes which are in the form of large skates, attached to the foot with deerskin thongs.

They follow agriculture to a very limited extent; and its labours are exclusively attended to by the women. Maize, in a very limited quantity, is the only vegetable product cultivated by them. The women also dress the skins and make them up into clothing; they weave mats from grass and bulrushes; embroider belts and moccasins, and tap the maple-tree for its sugar.

Before they came in contact with the white man they obtained fire by the use of the drill which was operated by rapidly twirling a pointed stick of soft wood in a hole made in a flat board of hard wood. Their axes were of stone with a rather blunt edge at one end, and attached to a split wooden handle with strings, rendered compact by rubbing over the surface with an adhesive material obtained from the mucilaginous gelatine of the sturgeon head. With these instru-

ments they could only cut soft or rotten wood, and peel off the bark of birch-trees, which was used for making canoes and tent coverings. Their pipes were carved in various shapes of soft stone, or they were fashioned into form from clay, and were hardened in the fire. Their kitchen utensils and table ware were of wood. Their hunting weapons were bows and arrows; their arrow points were of flint or bone. Firearms have been introduced among them, which they handle with good effect; and they procure from the traders flint and steel, iron axes and other European implements. Their colouring materials were all of vegetable origin. Their red dye was obtained from sumac berries; their yellow from yellow root, and their black from the bark of the butternut tree. They were skilled in making exact sketches on bark, drawn with charcoal mixed with grease, of the countries over which they had been travelling. Wampum or *weegis* was their only medium of exchange. It was made of clam shell, of which the inner surface is partly of white and partly of purple enamel; while the black wampum was cut from the shell of a fresh-water mussel. It was clipped and ground to a proper size, was finely polished, and after a hole was drilled through the centre it was strung on a leather string. The pure purple variety was most highly esteemed. Their wampum belts were not only a substitute for money, but they were distributed in the public councils; and in negotiating treaties each party took hold of one end of the belt, and indicated his wish to speak by touching a particular part of the wampum. They also served as records of past transactions, and perpetuated treaty stipulations in a manner quite intelligible to the simple children of the forest. The return of the wampum string was a certain indication that the conditions proposed were not accepted. The calumet or pipe of peace was also used for giving solemnity to certain public acts, and confirming alliances of friendship. It was generally made of marble, soapstone or clay, was of a red, white or a black colour and was finely polished and winged. The stem, which was of cane or wood, was four and a half feet long, and was ornamented with variously coloured feathers and tufts of human hair interwoven in various forms. Whenever the calumet was smoked, in confirmation of a treaty, the agreement was considered so sacred that its violation by one of the contracting parties would have been fraught with the most fatal consequences.

The Chippeways divide the year by seasons and moons. Spring they call *seegwun*, or the sap season; *neebin* is summer, or the season of abundance; autumn is known as *tuhgwuhgin*, or the season of fading leaves, and *peboon* is the name given to winter, or the freezing season. They have also distinct names for each one of the twelve months, which are nearly all derived from the ripening of some fruit, from some animal or some natural occurrence. The years are counted by winters, and the time of the day is only indicated by the position of the sun.

The pronunciation of the Chippeway language is rather harsh and guttural. Its grammatical organism is sufficiently developed, though it is very simple. Plurality is expressed both in the plural and the

dual form, and both are indicated by terminal letters, which differ according as the object is animate or inanimate. Thus *muskwah*, "bean," plural: *muskwak*, "beans;" *seeseep*, "duck," plural: *seeseepuk*, "ducks." The relation of past time in connection with nouns is designated by a suffix particle, as, *noos*, "my father;" *noos-ibun*, "my deceased father;" *mukeshin*, "shoe;" *mukeshin-ibun*, "the shoe that once belonged to me." Nouns are not properly declined. The nominative, dative and accusative are only indicated by position; the locative is formed by the suffix *eng*, as, *ahkeh*, "earth;" *ahkeeng*, "in the earth;" *nebeh*, "water;" *nebeeng*, "in the water." The personal pronouns are *neen*, "I;" *kenawun*, "we" (inclusive), and *nenawun*, "we" (exclusive of the speaker); *keen*, "thou;" *kenawah*, "you;" *ween*, "he;" *wenahwah*, "they." There are distinct possessive pronouns, which are derived from the personal pronouns, and with the exception of the third person they are prefixed to the substantive. The verb is regularly conjugated by connecting the personal pronouns with the verb, but the radical is invariable in all the moods and tenses.

The Chippeways are fond of amusement and agreeable pastimes. They are passionately addicted to smoking, which inclines them to deep meditation, and turns their thoughts to their *manetoos*, for they believe that the puffing out of the mouth volumes of tobacco fumes is a sacred act. They mix the tobacco with sumac leaves and red willow bark, pretending that its flavour is thus improved; but it is more probable that this practice has been introduced for the sake of economy. Dancing is a favourite amusement with both sexes. The step, which corresponds with the measure of the song and the beat of the drum, is at first slow, but as the music becomes more rapid the men march round in quick motion, stamping the ground with their feet, and shaking every fibre of their muscles until they are strained to their greatest tension. The women remain sufficiently composed; they glide along in a side direction; and their feet are scarcely seen to move. The ball play is the common out-door recreation, which is always attended by a great concourse of people who make bets on the success of their friends, which causes the excitement to become very intense. The game, called *misnome*, is somewhat amusing. A spotted bean called the "king," is put in a shallow wooden bowl with a number of other beans, of which one half are black and the other half white. The two parties sit on the ground, and each in turn shakes the bowl in a manner to make some of the beans pop up and fall out, and he who succeeds in shaking the spotted bean out is entitled from the adverse party to a number of beans equal to the number of spots. The throwing of a wooden imitation snake over the snow or ice so as to make it glide along to a great distance is one of their favourite exercises. Their bowl play with seven plum stones, of which one side is coloured black, and the other is left in its natural colour, does not differ from that played by the Mengwes. A peculiar ball game called *upusekusson* is exclusively played by the women. The ball is tied to a string, and is tossed by means of a stick. The young find recreation in swimming or diving matches, or they engage in foot-races, wrestling, leaping and jumping.

The Chippeways generally look upon the women as inferior beings, fit only to serve the men, and to bear and rear their children; and on this account they are kept in strict subordination. Any neglect on the part of the wife is punished by the husband with the utmost severity. He treats her with the greatest indifference, takes no notice of her, and the only liberty she is allowed is to sing and dance in his presence for his amusement. The women cheerfully perform all the drudgeries of the household; provide the wood and water for family use; bring home the game left in the woods; pitch and strike the wigwam; attend to the agricultural labour; carry heavy burdens when travelling, and sometimes they are even hitched to the sledge. The husband occupies the least exposed place in the hut, while the wife is hardly sheltered from the wind and weather; and on their migrations the husband walks alone in front carrying nothing but his weapons; while the wife, bent under the weight of her heavy load, follows at a considerable distance behind. The men always select the best food, and leave only for the women the coarsest articles, or what remains after their appetite is satisfied. But notwithstanding this humiliating treatment the women are faithful and devoted to their lords and masters; and as mothers they are most tender and affectionate to their children. They exercise considerable influence in the management of affairs, and are generally consulted about trading operations and other important matters.

During the period of menstruation the women are considered unclean, and on this account they retire for purification to a solitary hut specially erected for this purpose, where they live separate from all the world; and here they kindle their own fire, use their own utensils, and cook their own provisions.

Among all the Chippeway tribes the previous consent of the parents is indispensably necessary before the contract of marriage can acquire binding efficacy. Frequently the parents of both parties conduct the negotiations about a marriage connection without the previous consent, and even without the knowledge of the young people; and sometimes even young children are betrothed; but the arrangement is almost always consented to when the bride and bridegroom attain the age of maturity. Ordinarily, however, when a young man has chosen the girl he intends to make his wife, he commissions his mother or some other near relation to make the proposal, accompanied by suitable presents both for the young girl and her parents. If the presents are accepted the match is considered as concluded, although the bride still demeans herself with modesty and reserve, to maintain her character for chastity and virtue. After the lapse of a few months the bridegroom takes his companion on a wedding trip in a canoe, and having spent the day in sailing along in their frail craft, the young couple land at evening dawn, and pass the night in the wigwam erected for their accommodation. Several succeeding days are devoted to hunting and fishing, and at the close of the pleasure excursion they return to the home of the bride's family and lay the game and fish secured at the feet of their mother. The young husband continues to live in the wigwam of his father-in-law until his

first child is born, and during this time he is constantly engaged in hunting and fishing to supply the family with the game and fish he may be able to secure by his industry and skill.

Among some tribes the manner of courtship is rather romantic. The young lover asks in person for the girl's hand, and he addresses her father in words like these: "Father! I love your daughter, will you give her to me, that the small roots of her heart may become entwined with mine; so that the strongest wind that blows shall never separate them." If the father accepts the offer, a day is appointed for an interview between the young man and the young maiden. After having taken a vapour bath in the sweating house, the suitor proceeds to the hut, where the damsel awaits his coming. Here he takes his seat on the ground, and while smoking his pipe he throws, one by one, a hundred small chips of wood, about an inch in length, at the girl who tries to catch as many as possible in a bark bowl; and the number of presents the bridegroom is to give to his father-in-law depends on the skill of the bride in catching the wooden chips. The young warrior has a feast prepared to which all the relations are invited; and the happy hours are passed in dancing and singing the war-songs. At the conclusion of the festivities presents are exchanged between the bridegroom and the bride's relations, and the father covers the newly married couple with a beaver robe, and presents a gun and a bark canoe to his son-in-law as a marriage gift.

Formerly the marriage ceremony was still more formal. The lover made the proposal directly to the maiden he fancied by entering her wigwam, where she reposed at night; and advancing to the hearth where the coals were in a blaze, he lighted a stick of wood, and approaching his mistress he gently pulled her nose three times with the object of waking her. This was frequently repeated every evening for two months; but the greatest decorum and circumspection prevailed during the performance of this ceremony. The love songs of the girls were really poetical. With almost classic simplicity the enamoured damsel spoke of her lover in melting notes: "It is true I love *him* only whose heart is like the sweet sap that runs from the sugar tree, and is brother to the aspen that always lives and shivers."

Among the eastern Tinnés the woman who is asked in marriage affects an unwillingness to change her condition; but the suitor who is in earnest, and does not permit himself to be trifled with, takes hold of the hair of his betrothed, and drags her out of her father's dwelling. Among the Dog Ribs any man may challenge his neighbour to a wrestling match, and if he comes off victorious he is entitled to the wife of the defeated party as the prize of the contest. The bereaved husband bears his loss with much composure, and tries to retrieve his bad luck by challenging a weaker party than himself.

Chastity is considered a virtue among the Chippeways, and it is very rare that the wife proves unfaithful; but adultery is severely punished either by whipping or by biting off the nose of the guilty woman. In former times polygamy was practised without restriction, except the ability of supporting an extensive family establishment. Chiefs, great warriors and skilful hunters never failed to marry several wives;

and they always preferred sisters if obtainable, believing that by this means they would secure perfect harmony in the household, and that the children would be much better attended to without exciting envy or jealousy. A Chippeway never repudiates his wife except for adultery or some other heinous crime; but before he dismisses his guilty partner he disgraces her by biting off her nose. The children are divided between husband and wife, and the woman is entitled to the odd child.

As soon as a Chippeway mother has given birth to her child she immerses it in the neighbouring stream if the season permits it; she then cuts the navel string, of which she suspends a portion from her neck, and wrapping the infant up in furs or in a blanket, she ties it to a board cradle, lined with dry moss, and provided with a hoop to protect its head from injury. Mothers are very affectionate to their children; they not only carry them on their back in their board cradle, but they suckle them till they are four or five years of age, and in exceptional cases they even nurse them till they are six or seven years old, feeding them at the same time with pounded wild rice boiled in water, to which maple sugar is added, and also with broth prepared with the flesh of wild animals or fish. Children are never beaten nor corrected by their parents, so as to accustom them to become imperious and self-willed, which they consider invaluable traits of character to make an heroic and successful warrior; but this neglect of controlling their passions often renders them disobedient to their parents. The boys are early instructed in all the arts and exercises that can make them good hunters. They are taught to manipulate the bow and arrow with expertness; to hurl the spear with precision, and to manage the canoe. They wander about on the lakes and rivers to shoot birds and squirrels; and whenever they are sufficiently strong they accompany their father in his hunting excursions, who imparts to them the necessary instruction for finding and taking the game. They are made acquainted with certain charms, which have the property of bringing the game within the reach of the hunter. Their spirit of emulation is excited by relating to them the great exploits and warlike deeds of the great warriors of former days, whose example they are exhorted to imitate. The old men frequently address them in words of admonition, initiating them into the mysterious exercises of a quasi-religious nature, such as frequent fasting, solemn songs and dances; and while sitting round the blazing fire they will lecture them on the duties of hospitality, and the reverence due to the aged. Their mind is impressed with the necessity of observing strict decorum in their behaviour; and they are more especially enjoined to be reserved in the presence of their elders, never to be boisterous in their speech, nor ever interrupt others while talking.

Formerly the Chippeways rather courted than dreaded death whenever they got to be old and infirm, so that they were no longer able to provide for themselves, and were only a burden and an encumbrance to their relations who had frequently a hard struggle to preserve themselves and their family from suffering and want. In these difficult circumstances a father would solicit his son to

perform the friendly office of putting an end to his existence. Among the northern Chippeways if an old man, whom his relations were unable to support, was reluctant to submit voluntarily to this national custom of self-immolation, they proposed to him the alternative: either to content himself to be relegated to a lonely island provided with a canoe, a bow and arrow and a drinking bowl, and be thus exposed to the danger of gradual starvation, though possessed of the instruments by means of which he might gain his subsistence; or to suffer himself to be mercifully despatched and thus be freed at once from his sufferings. The solemn duty of opening to aged parents the portals of an unknown world was performed with considerable ceremony. The victim was subjected to a bath in the sweating house as an act of purification; in the meantime the family celebrated the event by thanking the divine powers "that they had communicated to them the knowledge of disposing of the aged and infirm, and sending them to a better country, where they will be renovated, and will be enabled to hunt again with all the vigour of youth." The calumet was then smoked, the solemnities of the dog-feast were observed, and the grand medicine-song was sung in these words: The "*Keehe-manetoo* gives courage, all Indians know that he loves us; we now give our father to him, that he may find himself young in another country and be able to hunt." The song and the dance were then renewed, and during the whirl of excitement the eldest son seized the fatal tomahawk, and gave to his father the death-stroke that deprived him of life at one blow. After the body had been painted in the most artistic style, it was consigned to its last resting-place with the war weapons of the deceased; and a funeral hut of bark was erected over the grave to prevent the intrusion of wild beasts.

The Chippeways pay funeral honours to their dead; but they are actuated by fear rather than affection. When a death occurs in a family the body is laid out in a wigwam dressed up in the finest apparel of the deceased, and it is besides wrapped up in blankets or skins. After the lapse of twelve hours the corpse is conveyed to the place of burial, where it is consigned to a grave about three feet deep, with its head turned towards the west, depositing at the side of the deceased all his implements and weapons, as well as his pipe, his flint and steel, some tobacco, his ornamental trinkets, his *manetoo* bag, his kettle, and other articles he was in the habit of using when going on a long journey. Poles are placed longitudinally over the grave, and a birch bark covering is laid over it to prevent the water from penetrating. The nearest relatives then seat themselves in a semicircle round the head of the grave, while the patriarch of the family rises and addresses the ghostly dead, expressing himself in eulogistic terms about his good qualities, imploring his favour that he may assist them to be successful in hunting, and exhorting him to depart quietly without doing them any harm. In the meantime the *jeebanah-gawin* or "the offering to the dead" is prepared, consisting of meat-soup or brandy which is handed round to those present; while the portion reserved for a burnt offering is thrown into the fire, and is supposed to have been accepted by the ghostly self of the

departed. The widow frequently leaps at one bound over the grave, and runs to and fro hiding behind trees, as if she wished to escape pursuit, so that the ghost of her husband may not haunt her. On the return of the mourning friends to the wigwam, firearms are discharged in the evening through the smoke-hole, and the women keep up a rattling and clattering noise at the door to frighten away the mischievous ghost, that might dare to return to his former habitation. That they might not be disturbed in their repose, before lying down they cut narrow slips of birch bark which are folded up and are hung round the inside walls of the wigwam where the slightest breeze would set them in motion. Their fear of a nocturnal visit from the ghostly spectre is so great, that they will singe off the hair from a deer's tail, and rub it over the face and neck of their children, as a preventive against the appearance of the unwelcome visitor. In the winter when the frozen ground does not enable them to dig a grave, they wrap up the corpse in tree bark and skins, and place it in the fork of a large tree sufficiently high to be beyond the reach of dogs and foxes. Whenever the body is sufficiently decomposed the bones are gathered and buried. As a sign of mourning the nearest relatives blacken their face with charcoal, and dress themselves in their oldest and most tattered garments which they continue to wear for a whole year without change. When sitting down at their daily meals they throw a small portion of their food into the fire as an offering to the ghost of the dead. The grave is visited from time to time; a feast is given in honour of the dead by the relations, and in token of remembrance, the friends of the deceased tie leather strings round their wrists and ankles. The widow is required by custom to evince her affectionate regard for her deceased husband, by tying up articles of clothing in the form of a doll, which she carries about during the period of mourning, and lays it by her side when she retires to sleep. For the space of a whole year she never makes her toilet, and does not even comb her hair or wash her face. Before the expiration of the year it would be considered contrary to the rules of propriety for the husband or wife to contract another marriage engagement; but after that time they are at liberty to choose another companion for life. In ancient times when a death occurred in the camp, they abandoned all their possessions, and betook themselves in their destitute condition to the nearest settlement of their tribe.

The Chippeways, like most of the Aoneans, believe in the survival of the ghostly self of the dead. They are philosophers in their way; and while they are groping in darkness a glimpse of light is visible that corresponds with the reality of things. They scorn materialism of every kind, and though they are not idealists in any sense of the word, yet they are as much infected with a mystic spiritualism as the pope of Rome or any credulous Jesuit that does not play the hypocrite. They have not elaborated their belief into a system of religion or metaphysics, but they have nevertheless come to the conclusion, without the aid of revelation or philosophic reverie, that not only men have a surviving, immortal essence representing the individuality, but that all animals, birds and fishes and even trees and stones are ani-

mated by an indestructible spirit of life, possessing supernatural powers to punish those that treat them with contemptuous indifference, or abuse the benefits they bestow, or wantonly waste their substance. Their spiritualism possesses such diffusiveness and elastic pliancy, that they ascribe to the simplest objects in nature talismanic virtues, who are able to transfer to their votaries all the elements of force and inherent power of action with which they are naturally endowed. Formerly they felt the greatest repugnance to cut down a tree, supposing that every stroke of the axe or the hatchet inflicted a deadly wound and produced suffering and pain. But their knowledge of another world is entirely independent of their spiritualistic notions; their *powwows* sometimes work themselves up into a state of excitement so as to fall, as it were, into a trance, and when they wake up from their dreamy lethargy they pretend to have been in a distant country far away towards the setting sun, and this unknown land of their dreams is to them the future abode of the ghosts of the dead. They believe that the *ochechag*, or the ghostly self of the brave warrior, the skilful and daring huntsman, the kind father of a family, and the hospitable neighbour will enjoy in this transmundane home all the worldly pleasures, such as dancing and feasting, to the very fill. On the other hand the ghosts of the lazy, the cowardly, and those who do not come up to their standard of morality, will be compelled to wander about in regions of darkness exposed to the continual attacks of wolves, bears and other wild beasts. Among some tribes the belief prevails that in passing from their earthly home to *chek-chekame*, or the land of shades, the ghosts must cross a wide and rapid river on a log or narrow pole, or on a snake, and while the good safely reach the abode of the immortals, passing their time in dancing, singing and feeding on mushrooms, the bad Indians slip off, and being plunged into the water they are carried away by the rapid current to unknown regions, where they are tormented by the phantom spectres of those whom they had injured. They also suppose that the ghostly self of the departed lingers for some days after death about the wigwam, and hovers around the body even after it has been consigned to the earth before it finally leaves for its elysian home. The more northern tribes suppose that the ghosts of the dead arrive at a large river where they embark in a stone canoe; and while passing to their final abode of rest judgment is pronounced upon their conduct, by which they were distinguished during life. If their good actions are found to predominate they are borne along to an extensive lake, in the centre of which there is a most beautiful island, on which they are landed to taste all the enjoyments of a happy life. If, on the other hand, their bad actions turn the balance of the scale against them, the stone canoe sinks to the bottom, and they are left up to the chin in water, eternally struggling, but with fruitless efforts, to reach the abode of the blessed.

The Chippeways are divided into numerous tribes and clans who are distinguished from each other by a kind of heraldry, which generally represents some animal. This is called the *totem* or *toodaim* which they suppose to have been instituted by Keehe-manetoo, that

they may at once recognise the strange bands they may meet in their travels and determine by their *totem* whether they are friends or foes ; and those that bear an emblematic heraldry similar to their own are always treated as brothers. Formerly parties that belonged to the same *totem* were not allowed to marry together, but this custom has long since been discontinued. The animal selected as the *totem* is looked upon as a *manetoo*, and when met with in its living form it is never injured and much less killed or eaten.

Every young man, before he is recognised as a full member of the tribe, is required to be admitted into the warrior class by the ceremony of adoption. A feast is prepared to which the chief and all the warriors of the clan are invited, and a novel dish is set before them, of which they all freely partake, composed of dog's flesh boiled with huckleberries and bear's grease. As soon as the repast is finished the usual war-songs are sung, addressing the Keehe-manetoo to view them well as they receive a brother warrior, "who appears to be endowed with good sense, shows strength in his arms, and does not withhold his body from the enemy." The candidate for initiation is expected to exhibit no signs of fear or trepidation, and if he passes the test with firmness and without complaining, he is treated with the greatest respect ; is seated upon a beaver robe ; a wampum belt is thrown over his neck, and the calumet is placed in his hands, which, on smoking a few puffs, he hands round to the rest of the company. The person proposed for adoption is introduced by two chiefs in the common sweating house, and there he is subjected to a vapour bath in the ordinary way. As soon as he gets into a profuse perspiration he plunges into cold water, and being enveloped in blankets he is conducted to the hut of the chief where the operation of tattooing is performed. All the usual appliances of the art are ready for immediate use : the sharp-edged flint chip, the needles fastened to wooden handles, the gunpowder to produce the blue lines and the vermilion to mark the red lines. While the artistic manipulation is in progress, which continues for two or three days, war-songs are sung in the presence of the candidate as an incitement to firmness and equanimity of mind in submitting to the test of endurance. At the conclusion of the ceremony the young man is received into full fellowship, and a new name is given to him as a newly dubbed warrior.

The government of the Chippeways is still of a patriarchal character. The chiefs are the first men of the tribe, and their influence and authority is commensurate with their renown as warriors, their ability and wisdom in council, and their hospitality in their intercourse with their people. But they possess no real executive power, can enforce no laws, and can issue no commands ; for all measures of general interest can only be carried into execution with the concurrence of the council. It is their duty to settle all disputes amicably, to resist every encroachment on the territorial domain of the tribe, and to appoint the time for the general meetings. Each tribe has its own chief, whose authority is circumscribed ; for it does not extend beyond the limits of the tribal territory. A head-chief, however, who is selected from the local chiefs, is recognised as holding the first rank and dignity in the nation.

The chieftainship may be considered hereditary, although it does not always devolve upon the eldest son; but when a vacancy occurs the local chiefs, assisted by the principal men of the tribe, determine what member of the family of the deceased chief shall fill his place. If the eldest son possesses the necessary qualifications his claim is considered paramount, and he never fails to receive the appointment. The war-chiefs are always elected by the council, and the honour is only conferred upon warriors of renown, whose past life is a sure guarantee for their lofty bearing in action and their wisdom in council. Each chief has an assistant who delivers messages, calls the council together, and makes all the necessary preparations for the meeting of the assembly. Formerly the position of the head-chief was entirely honourary, and the services he rendered in a public capacity were gratuitous; but now he receives a small stipend from the annuities paid to the tribes by the government for the lands ceded to the Crown. When matters of general interest are to be discussed the chiefs and principal men of the various tribes are convened in council, over which the head-chief in whose territory the council is held, presides. The kindling of the council fire is called the "uncovering of the slumbering embers of former councils," and the closing of the assembly is known as the "covering of the council fire."¹ The council is opened by lighting the calumet, of which each member takes a few whiffs, and it thus passes from hand to hand and from mouth to mouth in token of friendship and good-will. The *eithinyuwonk* or speech of welcome is delivered by one of the most eloquent of the chiefs, which is responded to by the whole assembly with a unanimous *yah! yah!* The council discusses all questions referring to alliances with other nations or tribes; they confirm or reject the terms or conditions of treaties; they determine disputes about territorial boundaries, and they conclude peace and declare war. In the local councils they deliberate about the sale and division of lands; the adoption of Indians from other tribes, and the endeavour to settle all difficulties that arise between the members of the same clan. Every member of the council has a right to express his opinion on the subject under discussion; but the questions are not decided by a majority of votes, but by the prevalent opinion expressed by the majority of speakers.

The Chippeways were at a period not very remote a very warlike race, for bravery and heroic bearing in battle were considered the highest virtues. Mothers would instil into the minds of their boys ideas of heroism, they would impress them with the necessity of becoming distinguished warriors, and they would hold up to them the example of the braves who were most renowned for valour and daring exploits. Before war was determined upon, a council was called which was

¹ According to Mr. Schoolcraft the Chippeways preserved a perpetual fire which was kept burning near the cabin of the *mutchekewis* or principal chief, and was guarded by two men and their two wives. From this fire the council fire was kindled, and the sick that were brought to the house of the chief near a fire kindled with a brand from the sacred flame generally recovered, while the patient's mind was diverted by feasting and dancing. Every eight years the whole tribe assembled at the swelling of the buds, and after having smoked the calumet lighted from the sacred fire they partook of a feast in perfect silence.

attended by all the chiefs, the *powwows* and the warriors. The council fire was lighted, the buffalo, deer, bear and beaver meat was cooked, and a portion was committed to the flames as a burnt offering to incline Keehe-manetoo to grant them success in their warlike enterprise. The *powwows* exercised their prophetic powers, and announced certain victory; the chiefs adorned with wampum belts and the war-pipe in their hand addressed the assembled braves in words of encouragement, denouncing the faithlessness of the enemy, exhorting the warriors to exert themselves that they might win fame and glory on the battlefield by deeds of extraordinary valour, and by exhibiting unflinching intrepidity in the midst of danger. The old warriors sang the war-song which lauded to the sky their invincible bravery, and exulted in the expectation of taking signal vengeance on their enemy; it terminated with an invocation to the genius of war; recited the propitious war dreams, and exhorted the women not to weep during the absence of the warriors. Whenever it was ascertained that their differences could not be adjusted nor their wrongs be redressed except in a hostile encounter, they sent the wampum belt and the war-pipe to the enemy, and if the compliment was returned preparations were immediately made for the bloody work with the most determined resolution. The young men who executed the war-dance were fully equipped with all their implements of destruction; they moved round a pole, assumed the most unnatural postures, raised at intervals the frightful war-whoop by straining their voice in rapid succession to the highest pitch; while they mimicked the manner of surprising the enemy, of tomahawking, scalping and drinking the blood of the foe. When a renowned warrior struck the pole with his weapon the dance was interrupted and perfect silence prevailed, for all listened with intense interest to an harangue, in which the warrior spoke of his former exploits, and his eloquent speech was responded to by the most flattering applause. They sharpened their scalping-knives, made ready their bows and arrows, and brought out their medicine-bags which were filled with talismanic objects and emblems of their *manetoos*, to rouse up their courage and render them invulnerable. While the warriors painted themselves, the women parched the corn, and put aside for the journey a sufficient quantity of *pemegan*.¹ When all the preparations were completed the war-whoop was once more raised, and every warrior expressed his determination to take signal vengeance on the enemy. Wives, in taking leave of their husbands, addressed to them words of encouragement, and wished them great success and a safe return with many scalps. Children wept loudly, fearing that inexorable destiny might deprive them of their father and protector. But with unwavering resolution the warrior tore himself from the endearments of home, and started out without fear or misgivings for the field of action, eager to meet the enemy face to face, and strike him down with the unfailing death-blow. When the warriors were assembled at the appointed rendezvous, the war-chief took the command, and he

¹ Dried and powdered buffalo meat.

henceforth exercised the supreme authority. He directed all the movements and planned the mode of attack. Ordinarily the civil chiefs did not join the expedition ; and it was only when they wished to increase their reputation for valour, and render themselves more popular with the people, that they accompanied the warriors in their hostile excursions, and took part in the conflict. They rarely engaged in a hand to hand fight, and hardly ever met an adversary at close quarters, for stratagem and surprise were deemed the safest means of destroying an enemy. They displayed much prudence and tact in their preliminary operations. They sent out reconnoitering parties to ascertain the position of the hostile tribe. They crept up with the greatest caution, and approached slowly in a manner that their presence could not be easily discovered. Having arrived within striking distance they simultaneously raised the war-whoop, rushed upon their sleeping foe, brandishing their tomahawks in the most furious manner, and spreading havoc and slaughter without discrimination of age or sex. They scalped their victims by taking hold of a tuft of hair, and making an incision round the skull they tore off the skin with a jerk. The scalps were precious trophies of war, they were stretched on hoops, were dried, painted and decorated with wampum beads and at a later period with ribbons. In exceptional cases, when necessity compelled them to fight a pitched battle, they used the bow and arrow, but instead of meeting the enemy in an open front they concealed themselves behind trees, and they thus protected their bodies from being hit by the missiles of their adversaries. Children were generally saved, and they were carried off to be sold as slaves to the traders. Sometimes a grown captive was spared to grace their triumphal entry on their return to the village, and he was either adopted by some family that had lost a relative in the war, or he was reserved for public execution. When it was determined that he should be sacrificed he was tied to a stake ; and to prepare himself for his final doom, a rattle was placed in his hands which he shook with all his might, while singing the death song. The prisoner was then untied, and was made to run the gauntlet through two rows of infuriated women who beat him with sticks with which they were armed. The dog-feast was next prepared and he was compelled to eat a portion of the dainty meat. Having finished his repast he was again fastened to the stake, a pile of wood was placed around him, and after he had sung his war song the women set fire to the wood, so that he was slowly consumed amidst the most agonising torments. His bones were collected, and his skull and other parts of the skeleton were fixed to the top of a pole painted red, which was the Chippeway war standard. Before firearms were introduced among the Chippeways their weapons of war were bows and arrows and spears ; their arrow points and spear heads being of bone or flint. The tomahawk was of grey stone with a sharp edge at one end ; but the pipe tomahawk, combining the hatchet and pipe which are of iron steel or silver with a perforated wooden handle serving as stem, is a modern invention. The war club was either cut of a knotty piece of wood with a round head, or it was flat, bent in an obtuse angle with

a sharp flint or bone fixed to the end. The scalping knife was anciently of flint or bone ground down to a keen cutting edge ; but in recent time an iron knife is used in its place.

The Ojibways who have come much in contact with the white race have been partially civilised, and some who have been converted to Christianity have become educated men and missionaries.¹ In ancient times they as well as the other Chippeway tribes believed like most other Aoneans that all nature was animated and divinely endowed. The all-pervading beneficent agency was personified in Keehe-manetoo generally called the "master of life" or the "great spirit." Upon the suggestion of the missionaries they declare this being to be the eternal God and the Creator ; the merciful Father that abounds in love towards his children ; and although he is too exalted to concern himself about the little things of this earth, yet he graciously supplies them with their daily wants. But notwithstanding the missionary teachings some are rather sceptic about the existence of the "great spirit," and they give as reason for their unbelief, that if there were such a being who was concerned about their destiny he would not leave them in the wretched and miserable condition in which they are actually found. "If there be such a being," they say, "he dwells in the land of the white people, where so many useful and valuable articles are produced." Mahje-manetoo is another missionary creation, who represents the spirit of evil or the devil. This malignant being is supposed to possess unlimited power to afflict men with every kind of misfortune, whenever he feels himself offended, and some present offerings to him to appease his wrath and conciliate his favour.

The ancient religion of the Chippeways was founded upon nature worship. They believed that all natural objects were like the human body endowed with the essence of life, and they supposed that the external appearance was simply the material envelope of the self-existing, indestructible, active power which to them was not only a force but a personality which they called *manetoo*. As these natural objects, from inevitable causes, produce effects either beneficent or injurious to man they were looked upon as agencies of good or evil endowed, each within its sphere of action, with unlimited volition, which like the human will could be changed or directed either by persuasive or even forcible means to act in conformity with the wishes of those who have conciliated their favour. The Chippeways invoke the *manetoo* of the bear, the deer, the beaver, or the *manetoo* of game in general to give them success in hunting ; they address themselves to the *manetoo* of the water to aid them in securing a large mess of

¹ The missionaries pretend that they really make good Christians of these Indians, because they nominally believe in the Trinity and other mystic dogmas, of which the Indians in fact have not the least conception. But the unconverted Indians are more logical less superstitious than their teachers. "When spoken to about being baptized, their reply was that they thought the Christian Indians behaved worse than the Pagan Indians, and they were afraid that if they were baptized they would become as bad." Wilson's Missionary Work among the Ojibway Indians, pp. 55-56.

The missionaries impose a bastard civilisation upon these Indians not suitable to their character ; and instead of saving their souls they send them all to hell, by killing them off as quick as possible, that their places may be occupied by the white man.

fish, or to grant them a prosperous journey when travelling in a canoe; and to calm the troubled waters they frequently kill a dog, and present it as an offering to the hungry waves. The sun, moon and stars are objects of veneration as well as fear. When the sun rises it is greeted by the chiefs and warriors with a song of welcome, and its setting is followed by expressions of gratitude for the heat and light it afforded during the day. When it is eclipsed they are thrown into the greatest consternation; they suppose that the beneficent luminary is dying, that its essence of life is passing away, and that its light will become extinguished; and to prevent this sad catastrophe, they stick live coals to the points of their arrows, and shoot them up towards the expiring sun, that its essence of life may become re-animated, and its fire may be rekindled. They also regard the moon and stars with love and reverence, for they assist them to travel and hunt at night; and they believe that the moon would consider it such a great insult to be pointed at, that she would resent it by biting off the offending finger. The *manetoo* of sagacious, ravenous or poisonous animals inspires them with awe and respectful condescension. The wolf, the fox, the toad and all venomous snakes are imagined to be endowed with extraordinary powers. But their native worship is not characterised by any mode of adoration whatever; it is simply a natural feeling of wonder or intimidation, and their giving expression to these feelings is not really an invocation or a prayer, but the utterance of a wish or of a favourite thought; or it is an exclamation of trepidation or dread when threatened by an impending calamity; or it is a grateful acknowledgment for favours received or expected. These superstitious feelings of dread or reverence are not only excited by animals, but they manifest themselves in the presence of old and oddly formed trees, isolated rocks, dreary desolate islands, vast gloomy mountains and terrific waterfalls, all of which are to them personifications of *manetoos* possessing mysterious powers. They approach them with an air of solemnity, smoking the pipe to relieve their mind of its gloomy thoughts, and leaving behind, as they pass, an offering of tobacco; or scattering about a handful of deer hair or a few feathers to protect them from harm. The thunder is a *manetoo* that is incomprehensible to them; they hear its roaring, see its lightning flash, but they can give it no distinct form, and they have represented it to their imagination as an eagle that feeds upon serpents which it digs out of the earth and finds in hollow trees, and these it occasionally strikes down with its arrows as it hurls them in every direction to kill its prey. They imagine that the *manetoo* of thunder dwells on the summit of a high mountain in the west, where it lays its eggs and hatches its young; that it wings its flight to distant lands in search of serpents, its favourite food.

The esteem which they show to their *powwows* is somewhat mingled with fear; for they suppose that their indwelling *manetoo* is capable of exercising extraordinary power for the good as well as the injury of man. Each Chippeway has a guardian *manetoo* which bestows upon him means of protection, in addition to his own inherent force of self-action. These personal *manetoos* are revealed to them in

dreams during a period of continued fasting and watching. Boys as well as girls are encouraged by their parents to submit to this penitential discipline, in the hope of gaining the favour of some *manetoo* who looks out for a *protégé*, whom he may take under his guardian care. The young novice rises early in the morning, blackens his face with charcoal, and abstains from food and drink until after sunset. In the evening he washes himself and partakes of a small portion of broth expressly prepared for him. This is continued for several days, and during all this time he takes notice of every striking event, tries to remember every uncommon sound, directs his particular attention to the most remarkable dreams, and whatever makes the most profound impression upon his mind during his fast is accepted as the *manetoo* which thus reveals himself to him, to act henceforth as his inseparable guardian and protector, and to assist him in all emergencies and great dangers. These tutulary *manetoos* are regarded as the most powerful agencies for the performance of wonders and miracles. They enable their votaries to become masters in the art of sorcery, to cure diseases, to foretell future events, to vanquish their enemies and to make pretty girls they wish to marry to love them. To dream of a *manetoo* standing on a rock in the midst of a lake is an indication that the guardian genius possesses extraordinary powers of action. If their dream brings before their mental vision a grey-headed man they are sure of a long life; and if they see a pretty woman they are certain of marrying several wives. If the object of their dream is a sharp-pointed instrument, or an arrow-proof shield they consider themselves invulnerable.

Since the Chippeways have come in frequent contact with Europeans they have developed a mythology which still bears the characteristic traits of their uncorrupted and untutored mind, though it can no longer be considered as an aboriginal production. In primitive time, the legendary tradition reports, there existed two powerful beings, one of whom assumed the form of a one-horned animal, and the other was represented by a huge toad. The latter kept the waters within proper bounds by shutting them up within the concavity of his own body; from time to time pouring out a sufficient quantity to water and fertilise the earth. These two mighty beings became involved in a quarrel; and while furiously enraged the toad attempted to swallow the one-horned beast, who retorted by rushing upon his antagonist, pierced a hole in his side, so that the waters gushed out in such profusion that a great flood covered the land. At that time Nanabozhoo was the only intellectual creature living on the terrestrial globe, and perceiving that the waters were rising higher and higher he fled to the mountain as a place of refuge, and safe retreat. As soon as he became convinced that even the highest mountain tops would be inundated, he seized a number of animals and birds, which he stowed away in his bosom, and when the waters were about reaching him, he saved himself by climbing up a lofty cedar tree, tearing off some branches which he stuck into his girdle while ascending to the highest summit. As the flood was rising higher and higher, he began to sing, keeping time by striking his bowstring with his arrow; and these melodious

sounds caused the cedar to increase in height so rapidly that it far overtopped the rising waters. Weary to remain any longer in his solitary retreat, Nanabozhoo took hold of the cedar branches, arranged them in the form of a raft, and threw them into the vast expanse of water, and on this frail craft he embarked with the animals and fowls he had preserved from destruction. He floated for a long time on this newly formed sea, until the mountains had disappeared and all the animals had perished; when all at once he felt an irresistible impulse within himself that urged him on to change the existing condition of things, and he determined to apply the means at his command with the object of developing a new earth resting upon a solid foundation. But as this could only be accomplished by obtaining some earthy materials from the bottom of the vast ocean, he sent down in succession the loon, the otter and the beaver who all tried their diving skill but failed in their efforts; and as they came back inanimate and almost lifeless Nanabozhoo blew the breath of life into their nostrils, so that they instantly revived. The musk-rat was next despatched on this subaqueous mission, and though he also returned exhausted by fatigue and seemingly dead, yet he held some soil grasped in his paws and enclosed within his mouth. The little diver was also restored to life by blowing upon him, and he was rewarded for his successful effort by the promise that his race should never become extinct. When Nanabozhoo saw himself in possession of the self-propagating germ of a mundane sphere he rubbed the material in his hands until it became reduced to the finest dust, he then threw it upon the water, blew into it the breath of life, so that it continued to grow with such rapidity that its extent could no longer be measured by the sight of the eye. To ascertain its size he ordered a wolf to run round it, that he might determine its circumference by the time consumed in completing the circuit. As he considered the world large enough he uttered the word of command, and all at once it ceased growing. But he was not content to confine his usefulness to the great acts he had accomplished, for the world was yet without inhabitants, and as he travelled over the earth it seemed good to him to make it the place of abode of the red race, to whom he assigned different parts as their permanent home, and to render them happy and contented he instructed them in such manners, customs and religions as suited their condition. Nanabozhoo still lives at the north pole, where he supervises all the affairs of men. Some northern tribes of Chippeways pretend that Nanabozhoo retires to sleep in the winter, but before indulging in this hybernating repose he smokes his pipe which produces that mild, charming hazy atmosphere called Indian summer.

Another myth of still more doubtful originality represents Keehe-manetoo, or the "great spirit" under the form of a huge bird, whose eyes were fire, whose glances were lightning, and the clapping of whose wings produced thunder. While he was resting on the vast ocean which enveloped the earth, the land rose and was elevated above the surface of the water. From the dust of the earth he developed every species of animals except the Chippewayans who were

produced from the dog. After this supreme god had finished his work, he made an arrow intended to be preserved as a memorial which was to remain untouched. The Chippeways, however, unmindful of this divine injunction took it up with their sacrilegious hands and carried it away. This act of disobedience so enraged the divine bird that he flew away, and had altogether disappeared.

The Chippeways celebrate numerous festivals which have somewhat of a mystic or quasi-religious character. When they meet with great success, or when a great calamity befalls them, they prepare a feast either to show their gratitude or to appease the wrath of a certain *manetoo*, whom they suppose they might have offended. A messenger is sent round to the different wigwams to invite the guests, and for this purpose he carries in his hand a bundle of quills or sticks about four inches long coloured red, green and white, which serve as invitation cards, and as the colour indicates the rank the red is delivered to the aged wise-men called *wahbanoo*, the green to the next in rank known as *media*, while the white is distributed to the common people. On entering the wigwam the messenger shouts out in a loud tone of voice *keweekomego*, "you are bidden to the feast;" and in saying this he hands to the master of the house the invitation quill or stick corresponding to his rank. The guests immediately proceed to the appointed place and carry with them their tobacco-pouch, their pipe and their bowl, and while the meat is cooking they are seated on the ground around the fire smoking in perfect silence, dressed in their best attire and adorned with their finest ornaments. The host, with a quiet, solemn air, lays his pouch and his medicine-bag by his side; while the kettle containing the cooked meat is set before him. He then fills the bowls of the guests, assigning to each a portion of meat according to his respective rank. At the beginning of the repast all that remains after the guests are served is thrown into the fire, to which each guest adds a small morsel of his own distributive share, and this is intended as an offering to the *manetoo*, who is invoked by one of the aged wise-men, asking his favour and entreating him to grant all he is capable of giving; to which all present respond: "*Yah! Yah!*" ("So mote it be"). The host and his family never partake of the good things which they serve up to their guests, who take home of the portion distributed to them all they do not consume on the spot.

The *sashahgewejegum* or painted pole feast is celebrated in honour of the sun, to which an offering of cooked meat is presented. A pole is erected which is painted red and black with a bunch of sacred feathers and some tobacco tied to the upper end. The *ulmemoosh* or dog feast is the most solemn of all the festal occasions. The dog is particularly honoured because he is considered an animal of good omen, and is supposed to possess many inherent virtues. The dog selected as the sacrificial victim is killed, and after the hair has been singed off the flesh is cooked, but particular care is taken that no bone shall be broken. The cooked meat is distributed in the usual manner, and a part is reserved as a burnt offering. Festal entertainments take place when a name is given to a child, and when a boy kills the first

duck or squirrel, or when a young man kills the first deer, bear or buffalo.

The *powwows* or medicine-men form a close fraternity, and those only are authorised to exercise the profession who are initiated into the mysteries of the order, and have acquired a competent knowledge of the secret lore on paying a liberal compensation to the professors of the art. Men and women are equally qualified to be admitted as members of the craft. The candidates for promotion are conducted to the fields and the forests, where the plants and herbs are pointed out to them, which are employed as medicines in the treatment of diseases; they are made familiar with the virtues ascribed to them, they are instructed how they are prepared for use and in what manner they can be successfully applied. The chanting of the medicine-song forms also a part of their medical studies, and they are equally taught the proper formulas in which the *manetoos* should be addressed. The *powwows* are well paid for their services, and they always indicate in advance the article they expect to receive for their charlatan performances. They possess, however, considerable knowledge of the medicinal virtues of plants: and it is said that they often perform cures in difficult cases and in very serious complaints; but it is more probable that the *vis medicatrix naturæ* is far more powerful in restoring the patient to health than the quackery of the *powwows*. Their *materia medica* presents a long list of roots, herbs and leaves employed by them. The most important roots used by them as medicinal drugs, are sassafras,¹ spignet,² seneca snakeroot,³ alecampane,⁴ wild turnip,⁵ coltsfoot,⁶ skunk cabbage,⁷ lady's slipper,⁸ pokeroot,⁹ gold thread,¹⁰ liverwort,¹¹ milkweed,¹² white pond lily,¹³ thistle,¹⁴ and sarsaparilla.¹⁵ Of herbs they employ pennyroyal,¹⁶ lobelia,¹⁷ wintergreen,¹⁸ and Oswego bitters.¹⁹ They also administer preparations of the leaves of sumac,²⁰ beech,²¹ hemlock,²² basswood²³ and the bark of white-ash,²⁴ butternut,²⁵ elder,²⁶ spotted alder,²⁷ red willow,²⁸ wild cherry,²⁹ iron wood,³⁰ and slippery elm.³¹ They employ no mineral substances except gypsum and native lead. They have, however, recourse to incantations and charms whenever their rational means fail to produce the desired effect. They compound different roots, of which the hunter introduces a small quantity into his gun, to make the first shot unfailing in its aim; he also scatters a small portion of this talismanic drug in the tract in which the first deer or bear is approaching supposing that it will cause his companions to follow more speedily. To render this vegetable charm more effective the hunter sings his hunting song that his melodious notes may exercise an attractive power no

¹ *Sassafras officinale.*

⁴ *Inula Helenium.*

⁷ *Symplocarpus fœtidus.*

¹⁰ *Coptis triloba.*

¹³ *Nymphæa odorata.*

¹⁶ *Hedeoma pulegioides.*

¹⁹ *Monarda dydima.*

²² *Abies Canadensis.*

²⁵ *Juglans cinerea.*

²⁸ *Salix.*

³¹ *Ulmus fulva.*

² *Arabis racemosa.*

⁵ *Daucus pusillus.*

⁸ *Cyripedium pubescence.*

¹¹ *Hepatica triloba.*

¹⁴ *Circium altissimum.*

¹⁷ *Lobelia syphilitica.*

²⁰ *Rhus typhina.*

²³ *Tilia Americana.*

²⁶ *Sambucus Canadensis.*

²⁹ *Prunus Virginiana.*

³ *Polygala Senega.*

⁶ *Tussilago farfara.*

⁹ *Phytolacca decandra.*

¹² *Asclepias Syriaca.*

¹⁵ *Aralia nudicaulis.*

¹⁸ *Gaultheria procumbens.*

²¹ *Fagus ferruginea.*

²⁴ *Fraxinus Americana.*

²⁷ *Alnus viridis.*

³⁰ *Ostrya Virginica.*

less potent. They have also war-medicines which are believed to render the warriors invulnerable. They prepare love philters from roots mixed with ochre, with which they paint their faces so as to make them irresistible to the object of their desires.

The *pouvows* pretend that they are able to foretell the future; that they are skilled in the art of sorcery; that with the aid of their familiar *manetoos* they cause their enemies to become affected with grievous maladies; that they can thwart the hopes of the hunter who is in pursuit of game; and finally that they can bring about the defeat of those who are engaged in warlike enterprises. When they wish to injure an enemy they carve a small image of wood in human form to which they give the name of the person they intend to bewitch, and setting it up as a target, they shoot it with an arrow, and the victim is expected to be taken with violent pain in the very part that has been hit.

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KNISTENEAX.

THE Knisteneaux occupy a vast extent of country on the Atlantic coast of British America, along the coast of Labrador, and formerly they also held possession of the territory on the Gulf of St. Lawrence and the banks of St. Lawrence river. They inhabit the highlands which divide the waters that discharge themselves into Lake Superior on the one side, and into Hudson's Bay on the other. Their country then strikes the middle part of Lake Winnipeg, follows the Saskatchewan, touches the head of Beaver river, extends to Elk river and runs along its banks.

The Knisteneaux are a branch of the Algonquins with whose language their dialect has the greatest affinity. Their physical characteristics are well developed. They are of medium stature, are

well proportioned, and are nimble and active. Their complexion is of a copper colour; their hair is lank, black and coarse, and their beard, which is naturally scanty, is always plucked out. Their countenance is open and agreeable; and their eyes are black and piercing. Their women are sufficiently comely, they are well-formed and well-proportioned, and are somewhat of lighter complexion than the men. The moral character of the tribe is superior to that of undisciplined savages. They are of a mild and peaceable disposition, are generous towards their friends and hospitable towards strangers; and they are particularly indulgent and attentive to their children. Their native ferocity, however, never fails to be aroused when they become excited from the effects of intoxicating liquors.

The costume of the Knisteneaux is as simple as it is commodious. Their body dress, called *assian*, consists of a strip of leather or cloth about a foot wide and five feet long, which is wrapped round the waist and is fastened by a girdle in such a manner that the ends hang loosely down before and behind. Over this is worn a skin vest or shirt which is gathered round the waist by a broad belt, of which the ends are tied together behind with leather thongs. Their tight leggings reach nearly to the hips, and neatly made moccasins cover their feet. They throw a fur mantle over their shoulders when attending public festivals; or when required by the inclemency of the weather. As the climate of their country during the winter is very severe, they always wear fur gloves during that season. Their dress materials are dressed moose-deer skins, or beaver, but they frequently purchase woollen goods from the traders. Their skin garments are neatly painted and fancifully worked with porcupine quills or moose-deer hair. The vest and leggings are ornamented with fringes and tassels, and the moccasins and mittens are tastefully embroidered. On public occasions their head is adorned with swans' or eagles' feathers, to which the horns of certain animals are sometimes added. They also hang round their neck necklaces composed of the teeth and claws of the game they kill in their hunting expeditions. Some of the old men let their hair grow long; but the young men consider it the height of fashion to shave their head, leaving only a circular tuft on the crown, which is rolled into a knot and is covered with an embroidered piece of leather. The dress of the women only differs from that of the men in external arrangement. Their vest falls down to the middle of the leg, it has the lower margin fringed and the border fancifully painted, a cord keeps it in position around the shoulders, and a flap, neatly ornamented with quill-work and fringed, turns down about eight inches before and behind. A stiff belt garnished with tassels encircles the waist. Their leggings are tied below the knee, but their moccasins are generally unadorned. Their forearm is covered by a kind of half-sleeve, and a skin or cloth cap is tied under the chin, having a back extension that is connected with the waist-belt. When they go abroad they wear a cloth or fur mantle similar to that of the men. They divide their hair on the crown of the head, and tie it behind or fasten it in two large rolls above the ears. They sometimes have recourse to tattooing as a means of

ornamentation. They draw three perpendicular lines, one from the centre of the chin to the centre of the under lip, and a parallel line on each side to the corners of the mouth. They wear bracelets, rings and other trinkets which they procure from the traders. Both sexes paint their faces with red, white, blue, brown and black colours.

The Knisteneaux follow no other occupation but hunting and fishing, and a part of their time is taken up by warlike expeditions. The women perform all the other labour necessary for the support of the family. They make the fishing nets, erect the wigwams, collect the firewood, do the cooking, dress the skins, make the clothing and attend to the children as well as the other domestic work.

The Knisteneaux are not far advanced in intellectual knowledge. They divide the year by moons; time is counted by nights; and the length of a journey is calculated by the number of night encampments. Experience has disclosed to them the medical virtues of some herbs, roots and barks of trees. They cure frost-bites by applying the heated blade of a knife to the sore part. They apply the dung of a recently killed animal to sprains, and it is said that they eat the parasites that infest their head as a medicinal preventive of diseases. They do not confine themselves, however, to the simple application of remedial means, but in aggravated cases of sickness they have recourse to the potent efficacy of magic charms and incantations.

Smoking the pipe and feasting are the favourite pastimes of the Knisteneaux. The chiefs frequently give feasts to which the whole village is invited. In place of an invitation card he sends quills or small pieces of wood to the heads of those families he wishes to attend. In compliance with this invitation every guest proceeds to the lodge of the host carrying his dish and his knife, and on his arrival he takes his seat in accordance with his age and rank. The social pipe makes the round of the whole company, while the chief is busy to divide into equal portions the viands prepared for the occasion. A small quantity of the meat and drink is thrown into the fire or poured upon the earth as an offering to the unknown higher powers. The guests, on receiving their share, do full justice to the munificence of the host, and while all are busily engaged in eating, the chief amuses the company by singing a song with the accompaniment of the drum and the rattle. The guest, who has the most voracious appetite, and the most solid jaws, which enable him to devour the provisions set before him with the greatest despatch, is esteemed as the hero of the feast. If one of the revellers has too weak a stomach to consume the share allotted to him, he offers a reward in the form of tobacco or some other trifle to a friend to induce him to eat what he has left. The whole quantity of provisions furnished by the host, however immense it may be, must be eaten on the spot, and it is only in exceptional cases that the guests are allowed to take the remnants to their respective homes. The utmost care is taken to prevent the bones from being devoured by the dogs, and with this object they are collected and burnt.

At their public festivals the most eloquent men of the company rise and deliver harangues on various subjects; they thus celebrate the

heroic deeds and noble virtues of their fathers, and hold them up to the young as an encouragement and an example worthy of imitation. The women give life and spirit to the entertainment by singing and dancing around the wigwams, keeping perfect time with the measure of the instrumental performance.

The Knisteneaux women are not ill-treated by their husbands, but they are nevertheless subject to many hardships, for all the hard work and menial drudgeries devolve upon them. Being conscious of their inferior position, which renders their life one of toil and labour, they sometimes destroy their female children, or bring about abortion by the use of certain simples which effect the purpose without injury to themselves. Chastity is not considered a virtue, and they are free to bestow their favours, provided the consent of their husband has been previously obtained; otherwise an indiscretion, on the part of the wife, would be punished by cropping her hair, depriving her of her ornamental trinkets, or even by cutting off her nose. But husbands frequently interchange wives with each other for a limited period of time, as an act of mutual accommodation. They even lend their wives to strangers for a valuable consideration, and women thus selected think themselves highly honoured. Polygamy is allowed and practised, but it is principally confined to the richer classes, and even they rarely ever marry more than two or three wives. A young man resides after marriage in the hut of his wife's parents, where he is treated as a stranger until the birth of the first child. This alone can give full sanction to the marriage relation, which makes him at once a member of the family of his father-in-law, and his wife henceforth calls him by the honorary title of "father of her child." A widower is in duty bound to marry the sister of his deceased wife, and a man is allowed to marry several sisters at the same time.

The Knisteneaux dispose of their dead by burial. When one of their relations dies the body is dressed in the finest apparel of the deceased, or the gala dress of the nearest kin may be selected. The corpse suitably attired is deposited in a grave lined with green branches, and some of the domestic utensils of the deceased being placed by his side, the excavation is filled up and a kind of canopy is erected over the tomb for protection. The mourning relatives utter the most heart-rending lamentations during the performance of the funeral ceremonies, and if the deceased was a person highly esteemed and universally respected, they cut off their hair, pierce the fleshy part of their thighs and arms with arrows and knives, and blacken their faces with charcoal. In former times a wife would sometimes sacrifice herself to the manes of her husband. All the property left by the deceased is utterly destroyed. At the close of the obsequies the friends and relations are invited to the funeral feast, and on this solemn occasion eulogies are pronounced on the life and action of the dead man. The grave is marked with posts carved in the symbolic heraldry of the tribe, to which memorials of the deeds of prowess of the deceased are added if he had distinguished himself in hunting or in war.

The Knisteneaux have no regular organised government. Their

chiefs are simply men of superior sagacity, who are distinguished for their bravery and their generous hospitality. They exercise great influence in the management of public affairs, and they act as war leaders when engaged in a belligerent expedition.

Before undertaking a warlike enterprise the chief summons the warriors to convene in a public council, which is considered an act of such great solemnity that they always prepare themselves for it by long meditation and fasting. When they assemble at the time and place appointed the chief addresses them in an harangue, in which he fully explains the object of the meeting. The question of peace or war being discussed, they may determine that it would be expedient to take up arms, and in this case they smoke with the chief the sacred pipe which is looked upon as a formal enrolment. The warriors that attend the council bring with them offerings destined for the "spirit of life," which are suspended from poles near the spot where the assembly was held. Every warrior wears as distinguishing mark the war-headdress which is decorated with feathers of the swan and the eagle as well as with beavers' and eagles' claws, and the number of feathers is proportioned to the number of enemies the wearer has slain.

The religious notions of the Knisteneaux are based upon nature worship. The beneficent powers of nature are represented by the "master of life," which is the highest expression of all that is good and benevolent in human life. To this invisible all-pervading power they address their invocations and consecrate their offerings.¹ Although they have neither priests, temples, nor idols, yet they have created for themselves a host of demon agencies that must be both honoured and propitiated. Their religious devotions are confined to solemn festivals which they celebrate during spring and autumn. The spot selected is generally an elevated piece of ground on the banks of some lake or river, that it may be seen in the distance and may thus be visited by those who are inclined to present some offerings. Dogs are the most acceptable sacrifices, and such as are fat and are of a milk white colour are preferred. All the articles or objects offered are regarded as being sacred, and while the offerings might be interchanged irrespective of value, a wanton abstraction even of the smallest trifle is considered gross sacrilege.

They have great faith in their *manetoos* which they regard as protecting amulets. They consist of various objects, of which the most important is an image about eight inches long covered with down and enveloped in a piece of beech-bark. All the objects are wrapped up in a bag of skin or in a piece of cloth dyed red and blue. Smoking the pipe is a solemn ceremony of a quasi-religious character. When the ceremonial smoking takes place the lodge of the host is made perfectly clean, the walls are decorated, the floor is carpeted with green boughs, and the hearth even is made entirely new. A well-dressed moose skin neatly painted is spread out, on which are

¹ It need hardly be once more repeated that this account of the religion of the Knisteneaux is entirely of missionary origin, and is a perversion of their original religious notions.

displayed the manetoo-bag, the war-headdress, the pipe with the stem resting on two prongs, a quantity of tobacco, to which some medicinal simples are added. The bowl of the pipe is then filled and is attached to the stem. A pair of wooden pincers are provided to place the fire in the pipe, and a double pin is also furnished to empty the pipe of the ashes, and the remnant of tobacco not consumed. After all has been duly arranged those that are invited are requested to enter, the women standing apart as spectators. The pipe is then lighted by the master of ceremonies who presents it to the host amidst the complete silence of the assembly. The master of the house takes hold of the pipe between his two hands, he then turns to the east and draws a few whiffs which he blows in that direction with his eyes directed upwards, repeating the same ceremony as he turns towards the other cardinal points. Holding the stem about the middle between the three first fingers of both hands he raises it on a level with his forehead, and swings it three times round beginning from the east with the course of the sun. After having poised it and pointed it in various directions, he replaces it on the prongs. He concludes these strange formalities by delivering a discourse explaining the object of the solemn meeting; he expresses his acknowledgment for past favours, and recites a *prayer* for the continuance of them, which is addressed to the "master of life." On taking his seat the whole company give expression to their approbation and they return thanks by loud and prolonged sighs. The host then takes the pipe, and smoking three whiffs, he utters a short invocation, after which it is passed from mouth to mouth until the whole assembly have imbibed some of its anodyne fumes. When it comes back to the host, he swings it four times round the head, drops it downward and replaces it in its former position. After returning thanks to the company for their attendance, and wishing them all happiness, they all retire to their homes.

These rites observed in smoking the calumet are the initiatory steps in all public assemblies, where the affairs of common interest are discussed and decided upon. Smoking the sacred stem dissipates all differences, and no one who entertains feelings of enmity towards another can smoke the pipe with him without being previously reconciled. No one is allowed to participate in the sacred rite that has not abstained from cohabiting with his wife for twenty-four hours previous to the ceremony. Contracts solemnised by smoking the calumet are held to be inviolable.

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PAWNEES.

THE Pawnees, who were once a powerful and warlike nation, occupy the territory along the Platte River about a hundred miles from its junction with the Missouri, and they claim as their own hunting grounds the whole country from its mouth to the base of the Rocky Mountains. The Ottoes, the Omahas and the Missouris, having been reduced to a small number by the small-pox and whiskey, and being unable to resist alone the enemies by whom they were surrounded, became merged into the Pawnee tribes.

The Pawnees are divided into four great clans, which have received the names of Grand Pawnees (Tsawe), Tappage Pawnees (Petowera), Republican Pawnees (Tskit-kakish), and Wolf Pawnees (Sheré).¹ The Riccaras, who are a branch of the Pawnees, were once established on the Missouri below the Cheyenne, a branch of the Red River; and being constantly annoyed by the Sioux they migrated and settled in the neighbourhood of the Mandans.

In physical characteristics the Pawnees do not differ from the other Aonean tribes. They are above medium stature, and are well-proportioned and well made. They have the ordinary coppery complexion, and lank, coarse, black hair. Their forehead is receding, their eyes are small and piercing, their cheekbones are high, their nose is flattish, their mouth is large, and their teeth are strong and well-ranged. The Riccara women are said to be handsome, and being of a lively disposition they are somewhat attractive.

The moral character of the Pawnees has been differently reported by different authors, according to the circumstances in which they were placed. Those who had merely witnessed their conduct while on a casual visit in a garrison town very properly describe them as dignified in their manners, honourable in their conduct, frank and truthful in the ordinary relations of life, kind and generous to strangers, not startled at novelties, and entirely void of curiosity. On the other hand, hunters and travellers, who had met them in their village communities most accessible to white traders, have found them to be a vile set of creatures, to whom truth and honesty are unknown, and whose children are taught to steal and lie, while they are enjoined to avoid detection, which would be considered dishonourable.² They exhibit the most unbounded, irresistible curiosity, frequently indulge in the most licentious conversation, are very garrulous, and are merry and jovial companions.

The Pawnees, when leaving their permanent winter villages, are moving about during the hunting season, and they are accompanied

¹ The Republican and Wolf Pawnees derive their name from the names of the rivers, on the banks of which they formerly resided.

² This different and almost contradictory appreciation of character may be true of individuals; but it cannot be true of a whole tribe in the aggregate, and the description of character may apply to such Pawnees that have been contaminated by unprincipled traders, and the encroachments of rough, unpolished settlers. There is probably not another tribe on the continent that has been more abused and incensed by the system of trade and money-making than the Pawnees. Catlin's Illustrations, p. 25.

in their wanderings by their women and children. They are led by the grand chief, and march in parallel bodies in Indian file, with their effects loaded upon pack-horses which are led by the women. When arrived at the camping ground the oldest squaw of the party selects the spot for the pitching of the tents. The women unpack and unsaddle the horses which are driven off by the boys to graze. The baggage and saddles are piled up in a semi-circle often two or three feet high. Outside of this circumvallation they drive eight or ten curved willow rods into the ground, from two to three feet apart, which are firmly tied to four or six large upright poles that form the front of the lodge, and are supporting transverse pieces to which the extremities of the curved rods are fastened. This frame is closed up by means of a cap-like covering of buffalo hides sewn together, with an opening in front that serves as entrance. The grassy floor is spread with mats made of reeds, or with buffalo and bearskins. Each inmate has his place assigned in this community lodge; each one sleeps on his own blanket or buffalo robe; has his own bow and quiver suspended over his head; and has his saddle, bridle and lariat placed behind his back. When not engaged in a hunting excursion they live in large villages which are built up with substantial wigwams constructed in bee-hive form by means of pliable poles stuck into the ground, and bent over on the top, where they are tied to a hoop-like ring, so as to leave an opening for the escape of smoke. This simple conic frame is thatched all over with long prairie grass, leaving a narrow opening that serves as entry.

The Riccara lodges are circular or octagonal, and they are about thirty or forty feet in diameter. Forked poles, about six feet high, are planted round a circular plot, that are connected by horizontal poles resting upon the forked extremities. Four forked poles, about fifteen feet high, are driven into the ground near the centre, so arranged as to leave an opening intended for the smokehole. Rafters, laid in an oblique direction, connect the outer with the inner poles, and the whole frame is interwoven with willow branches and grass, of which the surface is coated with mud or clay.¹ The height of the door does not exceed four feet, and it is protected from rain and wind by a kind of porch ten feet long.

While the Pawnees were still in their primitive condition, and before they were demoralised by the white man, they did not feel in the least embarrassed in finding themselves almost entirely naked. They had a belt girt round their waist, to which in front a small flap was attached. It was only on public occasions or in extremely cold weather that they wrapped round their body, in graceful folds, the neatly painted buffalo robe. They greased their body with fat, painted their face and arms with stripes of vermilion, and suspended strings of wampum from the holes of their ears. Their legs were wrapped in deerskin leggings, kept in place by garters of beads; and when dressed up in gala suit they covered their feet with handsomely

¹ Similar houses were constructed by the Pawnees in 1806 as described by Lieutenant Pike. See Smithsonian Report, 1877, p. 463.

embroidered moccasins. The chiefs were distinguished by a turban-like headdress ornamented with feathers; they hung round their neck strings of wampum shells, glass beads and bears' claws. The women wore a shirt of deerskin generally dressed white, which was fringed at the edges, and was gathered round the waist by a belt. In more recent times, though the ancient costume has not been entirely laid aside, the common warriors and squaws have exchanged the buffalo robe for the woollen blanket. Some of the chiefs ape even the fashion of civilised men; they wear an ill-fitting cloth coat with brass buttons, a round felt hat and leggings of scarlet cloth. The men cut their hair short leaving only two bunches on the crown of the head, which are plaited into tresses.

The ordinary food materials of the Pawnees are maize and buffalo meat either fresh or dried. Beans, squashes, pumpkins and water-melons are served up at their meals when in season. They sit cross-legged on the ground around the bowl containing the cooked provisions; and each person being provided with a horn spoon, whenever the signal is given, all help themselves out of the common dish. When a feast is given by a chief young boys are sent round to the wigwams to invite and bring in the guests, and the messengers are so persistent in their solicitations that it is impossible to resist their importunities. After all the invited guests have arrived the most aged *powwow* delivers an harangue addressed to the host, whom he praises in flattering terms, and he also eulogises the virtues of his ancestors. Several others of the distinguished men present follow in the same strain. The guests are seated in two parallel rows, while the bowls filled with cooked maize and buffalo meat are standing in the intermediate space. Before the feasting commences, a large spoonful is taken from the mess, and is handed over to the *powwow* who acts as master of ceremonies, and digging a hole in the floor with his scalping knife, he pours in a small portion which is dedicated to the ghost of the buffalo, and the larger part is presented as offering to the "great spirit." He then bows three times in turning towards the east, and after first raising, then lowering his hands, he turns towards the guests and repeats the same formalities.

The chief occupation of the Pawnees is hunting, and the buffalo and the deer are the game most highly prized both for their flesh and their skin. Before setting out on a hunting excursion two long poles of mystic import, covered with feathers and shreds of cloth, are set up in a central spot, around which the hunters are collected, and to insure an abundance of game speeches are made, the pipe is passed round, and various mystic ceremonies are performed by the *powwow*. As soon as the *taraha* or buffalo herds are espied in the distance, the hunters mounted on trained horses spread themselves in a wide circle which gradually contracts by their simultaneous approach from different points, so as to hem in the game on every side. The buffaloes, unwieldy as they seem to be, pass over the ground with surprising swiftness, and they dash down the steep sides of rugged, broken ravines defying the pursuit of the hunters. The Pawnees are the most merciless riders; they give no rest to their horses, and their

temerity is so thoughtless and venturesome that they are occasionally though rarely wounded in the fray, and even their horses are sometimes gored to death. The buffalo is their *pabulum vitæ*; its flesh frequently furnishes them their only means of subsistence; the skin is not only used as an important article of clothing, and as the most substantial covering of their summer tents, but it is made into saddles, it forms the wrapping material for packing away meat, and it is the staple article of exchange to procure from the trader blankets, knives, beads and other manufactured goods. The sinews are made into bow strings and into twine and thread; the brain is used in the preparation of skins; the end of the shank bone serves as mallet; other bones are formed into scrapers and needles, and the ribs, enwrapped with strong bark fibre, are converted into bows. Where wood is scarce dried buffalo dung is used as fuel, and the bladder frequently answers the purpose of a water holder. Agriculture, of which the labours are performed by the women, is but of secondary importance. The products cultivated by them are maize, beans, pumpkins, squashes, water-melons and a small quantity of a species of tobacco. The preparation of skins for domestic use is also the work of the women. The buffalo skin is stretched on the ground by means of pegs, and being exposed to the heat of the sun it becomes perfectly dry. The fleshy side is then divested with a bone scraper of its horny incrustations, and if the skin is not intended to be used as a robe the outside hair is also scraped off. To render it soft and pliable brains are spread over its surface, and when sufficiently saturated with the gelatinous material, it is fulled by the repeated foldings with the hands.

The Pawnees have not advanced beyond the primitive stage of intellectual knowledge. They divide the year into twelve moons, to each of which they give a particular name indicative of the season of the year, or descriptive of some particular occupation or the ripening of some natural product. They are possessed of some oratorical talents. They express their simple ideas with great fluency and without hesitation or embarrassment. They are energetic in their mode of delivery and in the modulation of their voice, and yet their accents are gentle and soft. As they do not speak unless they have something to say on a subject which they perfectly understand, their oratory, though inartificial, is very affective, and their gestures are always adapted to the particular character of their discourse.

The Pawnees are much of their time unoccupied; and to while away the weary hours, they are smoking the pipe, are engaged in a social chat, or they seek amusement in the javelin game or the dance. The game is played by two opposing parties who are armed with a dart, occupying a plot of ground at a distance of fifty yards from each other. Starting from each end at full speed each one endeavours to hurl his javelin through a hoop about six inches in diameter, which is rolled along by one of the players. Each successful thrust counts a point.

The Pawnee women are simply the drudges and slaves of the household; they contribute much by their labour to provide for the necessary means of subsistence; but they are nevertheless good-

natured and perfectly resigned ; they submit to their degraded condition without murmur or complaint, and they seem to be contented and happy. When on a march the squaw rises an hour before daylight ; packs up all the provisions ; strikes the tent ; loads and saddles the horses and mules ; and while her husband bestrides his steed, she walks on foot frequently carrying a child or a package of some weight, with a can of water in one hand, and leading one or two pack horses with the other. Arrived at the camp she pitches the tent ; goes in search of wood and water ; she kindles the fire ; cooks the meat and pounds the corn. After a successful hunt she cuts up the surplus meat into strips, and dries it in the sun for future use. She makes and embroiders the moccasins and leggings, and prepares every other article of clothing.

The Riccara women are very amorous in the company of the white man ; but it is considered disgraceful and an unpardonable offence if a wife or a sister were to submit to the embraces of a stranger without the consent of her husband or her brother ; for those favours are a mercantile commodity, and are only bestowed for money, or as an act of civility, or from a sense of gratitude. Polygamy is the common practice, and a man who has been so fortunate as to secure the eldest daughter has a right to demand in marriage all the younger sisters of his wife whenever they reach the age of maturity. At each new accession to the family establishment the husband simply sends a horse or some other equivalent present to his father-in-law, and the young dove flies into the cot without further cooing.

When a young man has made his choice of the girl he wishes to marry, he proceeds to her father's wigwam, and makes a preliminary visit ; and though he takes his seat on the corner of the mat, yet he does not make known the object of his coming, and he even leaves the family without having spoken a single word. In the course of a few days the suitor wraps himself up in his finest buffalo robe, and repeating his visit, he again sits down on the corner of the mat in perfect silence. As the second visit is equivalent to a proposal the suitor is hospitably treated if the proposed nuptial alliance is desirable ; skins are then spread on the floor and he is regaled with buffalo meat. Each party prepares a feast, to which their respective relations are invited, in order to induce them to give their consent to the match. If no objection is raised on either side the young man presents himself before the door of the wigwam, and then walking slowly away in the direction of his own home, the bride immediately follows him, and thus consents to become the servile drudge of a master without further ceremony. The marriage, however, only acquires full validity after the bridegroom has sent to the father of his wife the customary number of horses and buffalo robes which are always proportioned according to the wealth and the respectability of the contracting parties.

The Pawnee women give birth to their children by the mere efforts of nature without the slightest difficulty, and as their constitution is not weakened, immediately after the birth of the child they follow their ordinary occupations. Even if taken with labour pains on their

march they remain in the rear with some of their female friends, and after some hours' delay they rejoin the main body without the least inconvenience. Children are treated with much tenderness by their mother; their wants are instantly satisfied, and their waywardness is never reproved and much less punished. Girls at the age of five or six are already inured and disciplined to the hardships of family life, and they acquire all the artistic accomplishments which make them useful housewives. Boys are taught from the earliest age to handle the bow and arrow and they constantly exercise themselves in shooting at the mark. Up to the age of ten they assist their mother in fetching water, and in catching or leading the horses. They accompany their father when starting out on a buffalo hunt, and are thus early initiated into the mysteries of the chase. At twenty they are considered full grown men, and join the hunting parties on their own account.

The Pawnees probably bury their dead, but no account is given of their funeral ceremonies. They believe in the survival of the ghostly self of all bold hunters and brave warriors who will inhabit a ghostly land, where they will follow the chase without danger or fatigue, where buffaloes will be most plentiful, and where continued feasting and smoking the pipe will occupy the rest of their time.

Though the Pawnees are not governed by regular laws, yet each clan or band recognises the authority of a chief, and the four subordinate chiefs acknowledge the supreme control of the grand-chief of the nation. They are a warlike race, and in former times they were frequently engaged in belligerent enterprises. They rarely meet the enemy in an open fight, but naturally prefer to destroy their adversary by lying in ambuscade or by falling upon him by surprise; and they very properly consider those the most skilful warriors who have secured a number of scalps without losing any of their own party. Formerly the weapons used by them in war as well as hunting were the bow and arrow and the lance; but in more recent times the greatest number of them are provided with guns which they manipulate with considerable skill. The warriors are divided into several classes; the braves are those who have become distinguished by performing some great exploits; the "soldiers" who are selected from the warrior class are charged with the duty of watching the buffalo herds, guarding the encampment, and see to it that no encroachments are made on their hunting grounds. They are entrusted with the management of the hunting excursions, though they are themselves placed under the direct control of the grand-chief.

The religious notions of the Pawnees are based upon nature worship. Their divinity is a generalised conception of the all-benevolent agencies of nature, of which the native name is unknown, for the common designation of "great spirit," which is the white man's suggestion, has no equivalent word in the Pawnee vocabulary. But as all animate nature as well as inanimate objects are supposed to be endowed with the spirit of life they seek to propitiate the favour of the spirit of the buffalo, the deer and the bear, that they may continue to bestow upon them the inestimable blessing of permitting

their surviving kindred to be killed and eaten, and they try to conciliate the good will of the earth that she may not refuse them her bounties. When sitting down at their meals a small portion of their food is poured out or laid on the ground, and the first whiff of the smoke of the pipe is puffed upwards in honour of the "great spirit." They give full credit to the talismanic virtues of trifling objects generally called *manetoos*, which often consist of ancestral relics enclosed in their magic bag, and which they believe to possess inherent protecting powers. They have consecrated flags, robes and pipes which are equally supposed to be endowed with supernatural power as tutelary patrons. They perform certain ceremonial mummeries, and execute certain mystic dances which may be considered as a kind of worship or magic performance to counteract the malevolent influence of the agencies of evil.¹

Among the Riccaras two stones resembling human figures, and another stone having a slight resemblance to a dog, are objects of great veneration, and whenever they pass these sacred shrines they make an offering to propitiate these symbols of life. To account for these strange freaks of nature the following legend has been invented. A young man, having been deeply in love with a girl, whose parents refused their consent to the marriage, strolled away into the woods and into the fields to give vent to his passionate wailings and woeful sorrow. A feeling of sympathy brought into his presence the loving maiden, who with his faithful dog became his inseparable companion. They wandered about careless of the future, and exclusively subsisted on wild grapes. But their sweet dalliance gradually came to an end; for they were converted into stone, and the petrification commencing at the feet, by degrees extended to the nobler parts, leaving nothing untouched but a bunch of grapes which the female statue holds in its hand.

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DACOTAS.

THE Dacotas, called the "seven council fires," who were originally settled on the Mississippi, are the western tribes of Aoneans. They once occupied a vast region of country, extending all along the Mis-

¹ It is very difficult to determine whether these practices have a religious or a magical character, and it may almost be assumed that magic being founded on the supernatural, was the only religion the Aoneans originally professed. The *manetoos* are aboriginal creations; but the all pervading "great spirit" is of very recent origin.

souri River to the head waters of the Platte, including the present states of Michigan, Missouri, Iowa, Nebraska and Kansas, and the territories of Dakota and Wyoming. They are now scattered, in reduced numbers, over a great extent of country between the Upper Missouri, the North Fork of the Platte and the Arkansas rivers; and the Assiniboina roam even as far northward as the Saskatchewan and the Winnipeg lakes. They form an extensive family of numerous tribes and nations which, although entirely independent of each other, are connected by affinity of language and general habits of life. Besides the Dacotas proper, who are also known by the name of Sioux,¹ the principal tribes having the same family origin are the Ogalallas, the Assiniboina, the Yanktons, the Winebagoes, the Tetons, the Iowas, the Kansas, the Ottos, the Arkansas, the Pankas, the Missouris, the Upsarokas or Crows, the Tutelos, the Luapaws, the Omahas and the Seash-hapa or Blackfeet.² In former times they roamed over the prairies which stretch in gentle undulations as far as the eye can reach, still decked in primitive beauty, as they had never been broken by the ploughshare. Here helianthuses, asters and lilies bloom in great variety of form and colour, and here buffalo bushes with bluish leaves and clustered fruits form impenetrable thickets.

Though the Dacotas have neither been civilised, nor have they been converted to Christianity, yet their manner of living as well as their customs have been more or less modified, through the influence of the Indian Agents appointed by the government of the United States, who exercise supervisory control over them. They are a manly race, and though in stature they hardly ever exceed the medium height, yet they are stout, robust and well formed; their gait is erect, their motions are graceful, and their whole physical development evinces much suppleness and elasticity. Their features are large and heavy; their nose is bulky, their eyes are black, their cheek-bones are high, their lips are thick and heavy and their ears are large. They have a dark and coarse complexion, thick straight hair, that of the beard and of the eyebrows being plucked out. Their hands and feet are small and finely shaped, and their limbs are perfectly formed.

The moral character of the Dacotas has lost much of its primitive simplicity; but all without exception are endowed with that instinctive spirit of self-preservation which makes them brave and unrelenting in resistance if attacked by an enemy; and they are particularly noted for their freedom of action and impatience under restraint. The Sioux abhor lying, and look upon the practice as contemptible; they venerate old age, are highly credulous and superstitious, and their feelings of friendship and attachment are so sincere and lasting that they cherish the memory of deceased friends with increased love and affection. Though ordinarily they are of a cheerful disposition and apparently take life easy, yet in council they are grave in

¹ The name of Sioux is said to be an abbreviation of Naudouisioux, the name given to the Dacotas by the Chippeways.

² The number of Dakotas living in Dakota Territory in Nebraska and Montana was estimated in 1877 at 49,537. Smithsonian Report, 1877, p. 427. Mr. Riggs in 1852 estimated their number at 25,000. *Idem* 1852.

demeanour and dignified in manner. The Winebagoes never permit the fatherless and the orphans to suffer for want of food, but they are uniformly supported by their nearest relations or by public contributions; and yet in time of scarcity the aged and infirm are much neglected.

The habitations of the Dacotas have lost nothing of their aboriginal character. They are well adapted to the circumstances and to the seasons. Their winter dwellings are veritable wigwams composed of a framework of young saplings, about fifteen or twenty feet high, with the thick ends planted in the ground, enclosing a circular space from eight to fifteen feet in diameter; while the slender pliant tops are connected in the centre, where they are bound to a hoop, thus forming the conical roof. This light structure is covered with dressed buffalo or elk skins neatly sewn together in the form of a rounded cap, leaving an aperture in the centre for the escape of smoke. An opening at the side serves as door which is closed by a skin curtain, and as the fire is kindled in the interior under the smoke hole, in the middle of the floor, the lodge is quite warm and comfortable. This single room serves at once as kitchen and as sleeping place, their beds being composed of buffalo robes and blankets. The summer huts, which are from twelve to forty feet long, from ten to twenty feet wide, and about fifteen feet high, are of a more permanent construction, for they form regular villages; with fields in close proximity for the cultivation of corn. These houses are constructed of upright poles fastened together by withes or buffalo-sinews, which form the side walls as well as the roof frame, and to render them water proof they are covered with the bark of the elm, the ash or the lime-tree, which is kept in place by means of transverse poles. The only openings are the smoke hole and a door at each end. The wigwams are taken down and pitched by the women, and they are easily transported from place to place while on their migrations during the winter hunts. The largest lodges accommodate three families numbering as many as thirty persons, including women and children. Round the sides are fixed benches or berths which serve as sleeping places.

With the exception of the moccasins and some ornamental trinkets, the costume of the Dacotas has entirely lost its aboriginal character. Formerly they threw a loose buffalo robe over their shoulders embellished with coloured porcupine quills, of which the loose ends made a jingling noise when walking. The dressed side was painted with various devices emblematic of their martial exploits. In the winter season they wore a skin shirt gathered round the waist by a girdle; a strip of skin was passed between the legs, which was attached to the belt before and behind; their leggings of dressed antelope skin were ornamented with little tufts of human hair, and their winter moccasins were made of dressed buffalo hide with the hair turned inwards, worked with beads and brightly tinted porcupine quills, while the soles were of thick elk skin. Young dandies in full dress dragged after them the entire skin of a polecat fixed to the heel of the moccasin. In modern times the most essential article of dress with both sexes is the blanket, which is white in the winter, while red or

green is chosen for the summer costume. They also wear a calico or a deerskin shirt, a breech cloth, leggings or buskins of buckskin or of cloth and moccasins of dressed deerskin. Their articles of dress made of buckskin are generally fringed, and are often beautifully ornamented with beadwork. The dress of the women is similar to that of the men; a petticoat is only worn by the richer classes, which is generally made of broad cloth, and is fastened round the hips and descends below the knee. The chiefs are not distinguished from the common people by peculiarity of attire to indicate their dignity or rank. They let their hair grow long, painting it with vermilion, and wrapping the long ends in mink or marten skins. Ornamental trinkets are much valued both by men and women. They adorn themselves with wampum belts, with necklaces of bears' claws, and even of silver beads, with ear pendants, finger-rings, bracelets and bells. On public occasions the warriors wear head-dresses garnished with the feathers of the war-eagle, which is an ornamental outfit exclusively reserved to the braves. Both sexes paint their faces blue, red and yellow in lines, circles and curves, when appearing in gala suit at dances and public festivities; and some of the men bedaub themselves with a coat of white clay on these festive occasions. Before engaging an enemy the Sioux fit themselves up in all their ornamental tinsel, and paint their faces red and black, either streaked or spotted. If they have the good fortune of killing an enemy, they unbraid their hair, fix a tuft of swan's down to the crown of their head, and cover their body with a coat of black. Their war-bonnet is made of the feathers of the eagle fastened to long strips of red cloth reaching down to the heels. The Assiniboinis wear in the winter a shirt of dressed deerskin ornamented in front with a rosette of brightly coloured porcupine quills, while the sleeves are trimmed with braids made of the hair of their enemies. In summer the upper part of their body is generally exposed, but they make use of the buffalo robe at all seasons. They let their hair grow to a very great length, and sometimes they add skeins of false hair which they fasten by means of glue and rub up with a paste of red clay; and being divided into flat tresses it falls down to the heels. Winebago women divide their hair from the forehead to the back of their head, and roll it up into a knot which is kept in position with ribbons and strings of beads. The men cut their hair short, leaving below the crown a long braided tuft which is tied at the end with ribbons, and falls down over the shoulders.

The Dacotas subsist principally on the game they kill in the chase and on the fish they secure in fishing. They preserve buffalo and deers' meat by cutting it into thin slices, and smoking it over the domestic fire; and they cure fish by a similar method. The beaver's tail is parboiled before it is subjected to the smoking process. On all solemn occasions and public festivals a dog is killed, and the flesh being cooked is eaten by those who assist in the initiatory ceremony. They prepare their meat and fish by boiling, and eat them only after they are well done. They even boil the bones, and the marrow fat thus obtained serves them as seasoning. At some of their dances they eat raw meat by observing certain formalities. They have no

regular meals, but they eat whenever hunger presses them to satisfy their appetite. Before kitchenware of metal had been introduced among them by the traders, they cooked their food in clay pots, or wooden troughs, or the skin of an animal was suspended by the four corners from four upright stakes, or it was spread in a hole dug in the ground, and the boiling process was effected by dipping red-hot stones into the water that covered the meat to be cooked. Salt is but sparingly used; and milk is a rarity, nor is it much relished. Their vegetable diet is restricted to maize and wild rice (*zizania aquatica*) which grows spontaneously in the swamps. When forced by necessity they dig up the ground to gather the wild potato (*psin-chah*), the Jerusalem artichoke, the Dakota turnip (*tipsina*) and other nutritious roots. In the summer they gather a large quantity of whortleberries, blackberries, raspberries, strawberries, cranberries and hazlenuts which are considered delicacies, and are much appreciated. At times they have an opportunity of robbing the wild bees of their stock of honey. They boil the comb with all its contents in a large kettle, and swallow the hot mixture with such gluttonous voracity that they are unable to retain it on their stomach. The women tap the maple tree for its sugar, which is valuable both for its nourishing qualities, and as an article of traffic; and it is said that in favourable seasons the Winebagoes collect no less than fifteen hundred pounds.¹

The chief occupations of the Dacotas are hunting and fishing. In the spring they principally kill wild fowls for food; they hunt the muskrat for its fur; but the furs of the otter, the beaver, the mink and the marten—animals that are rather rare—are much more highly valued. During the summer months they kill deer for the use of their skins. During autumn and winter they pursue in the chase the muskrat, the otter and the beaver for their furs; while the deer and the racoon furnish them a portion of their meat supply. They frequently form large hunting parties who go out on horseback to the prairies, where they meet the buffalo herds that supply them not only with robes but with meat which is preserved for winter use. Sometimes they set up scarecrows within a circumscribed space to frighten the buffalo herds, and induce them to take refuge in the narrow defiles of the neighbouring mountains, where the hunters are concealed, who await their arrival, and they never fail to kill a considerable number of them. Bears and wolves are always hunted with the gun. The antelope is decoyed by sticking up a red flag on a pole, while the hunter lies concealed in the tall grass, and when the animal approaches it is made the inevitable victim of its curiosity. Some species of game are allured by mimicking their cry which is supposed to act as charm that makes them approach; but it more probably mimics the call for a male or female companion. If a deer or buffalo is killed by a party of hunters, he who first reaches the slain animal

¹ At the agencies the Sioux fare more sumptuously; they regale themselves with beef, bread made of wheat flour, and coffee and sugar are ordinary luxuries, and some of the squaws have learned to make excellent coffee. They are remarkably fond of tobacco. Smithsonian Report, 1877, p. 468.

is entitled to the choicest piece of meat ; and the struggle of the hungry woodsmen to get a share of the prey is sometimes so great, that nothing but the skin is left to the hunter who killed the game.

Fish are caught by spearing as well as with the hook and line. In the winter a hole is cut in the ice about six inches in diameter, and to induce the fish to approach the opening, a small decoy fish carved of wood and fastened to a string is made to play in the water, by giving it an occasional jerk ; and whenever the fish darts at this counterfeit bait, the spear is quickly lowered, and the greedy victim is instantly struck with the unerring weapon. Weirs are constructed across the narrow streams, and the progress of the fish being obstructed they are easily speared. Little boys are early practised in the use of weapons, and they shoot the small sun-fish with the arrow which is connected with the bow by a string, so that it can be drawn up after it has been discharged.

The Dacotas cultivate the ground on a very limited scale. They produce a small quantity of maize by the exclusive labour of the women ; for the men are too proud and too indolent to perform any manual work, and even the skins are dressed by the squaws. As soon as the animal is killed it is stripped of its skin, and the adhering flesh and fat are scraped off with a sharp-edged bone. Thongs being passed through holes in the margin of the skin, it is lashed to the poles of the lodge, where it remains stretched over the fire until it is sufficiently dry. It is then repeatedly dipped in water mixed with deer brains, after which it is cleaned with a scraper of bone, horn or iron, and being once more dried, it is softened by being drawn up and down over a stretched cord until it becomes perfectly pliant. It is finally exposed to the action of smoke produced by a slow fire, for which rotten wood is used as fuel. Their dyestuffs are of vegetable or mineral origin. They produce the red colour from sumac tops boiled with a certain root. Black is obtained from maple and butternut bark, and also from black clay taken from the bottom of rivers. Ochre is used for brown, and coloured clays supply blue and yellow. The canoes of the Dacotas, which are dug out of a single tree trunk, are light and capacious ; they are well finished and are capable of carrying from ten to fifteen persons. The Sioux make use of bark canoes, of which the frame is made of pine or cedar. This is covered with birch bark, and the overlapping sheets are neatly sewn together with bark fibre, and are rendered impermeable to water by being coated with gum. The Dacotas have made but little progress in the mechanic arts and in the handling of tools. Though they have been supplied with the saw, the drawing knife, the auger, the gimlet, the adze and the axe, yet they have not learned to use these mechanical instruments to good advantage, nor have they as yet produced articles of passable workmanship. Their trade is exclusively effected by barter. The beaver skin was formerly the standard of exchange, and at a later period, when beavers began to fail, buckskin was substituted in its place. Five musk rats were considered of equal value to one buckskin.

The Dakota language has been reduced to writing by the mission-

aries. It has all the letters of the English alphabet except *f*, *l*, and *v*; *p* is used for *f*, *d* for *l* and *w* for *v* when writing proper names in which these letters occur. *C*, *p* and *t* have a peculiar pronunciation difficult to be expressed in written characters. The language is still in a primitive state, and its organic forms are not well developed. Nouns and verbs have no inflection, and almost all case, tense and mood accidents can only be inferred from the position of the word in the sentence or from the context. The substantives are not marked by specific forms, and adjectives may be used as substantives, or verbs may be transformed into substantives by suffixing the article; as, *te-cin*, "the dead;" from *ta*, "to die;" *waxtedake-cin*, "the love;" from *waxtedaka*, "to love." Derivative nouns are formed from verbs by the prefix *a wo*, or *wico*; as, *adowan*, "song;" from *dowan*, "to sing;" *wotanin*, "announcement;" from *tanin*, "to announce."¹ There exists no grammatical gender in this language, but gender is distinguished by sexual words; as, *wicasta waxte*, "the good man;" *winohinca waxte*, "the good woman." The plural ending of the noun, as well as that of the verb is *pi*; but animals and inanimate objects have no plural; as, *wicasta-pi*, "men;" *honkake-pi*, "fathers" or "elders." Nouns that terminate in *dan* place the plural sign before the end syllable; as *honipidan*, "boys." In ordinary conversation or when plurality is indicated by numerals the plural sign is omitted; as, *wicasta yamni*, "three men." Nouns have no declension; the genitive is designated by placing the governed before the governing noun; as *Wakantauka cihintku*, "God's Son." The dative and accusative are only recognised by position with reference to the verb aided by the context. The suffix or postposition *ta* indicates a local dative; as *maka-ta*, "upon the earth;" *maga-ta*, "in the field." The final letter *n* abbreviated from the postposition *en* and *g* before a postposition are sometimes used in the same sense; as *minin*, "in the water;" *makaskan*, "in the desert;" *cejig-en*, "in the tongue." This language, imperfect as it is, has a definite article *kin*, or *cin* and an indefinite article *wan*, an abbreviation of the numerical *wanji*, one, and both follow the substantive; as *wicasta kin*, "the man." The adjective has neither gender nor case and always follows the noun it qualifies; as *maka waxta*, "good land." It only takes the plural sign *pi* when used in a substantive sense. The degrees of comparison are indicated by the particle *iyotan*, as *iyotan tauka*, "greater;" *iyotan waxte*, "very good." The superlative is also expressed by the reduplication of the adjective. The numerals are expressed by specific words up to ten. The higher digits are designated by placing the multiple unit after *wickemna*, "ten;" and the intermediate numbers are formed by placing *ake*, "another" or "again" before the respective unit as *ake wanji*, again (ten) one, *i.e.*, "eleven;" *ake*

¹ It does not admit of the least doubt that in the formation of all languages, the names of objects preceded every other part of speech which are all more or less of an abstract character. Substantives existed long before verbs, which express abstract action, were formed. It is therefore far more probable that the verbs were derived from the nouns and not the nouns from the verbs as stated in the text. The construction of the sentences confirms this, for the Dacotas say, *Aguyapi maku ye*, "Bread me give."

nom, "twelve;" *ake nonpa*, "thirteen," denoting simply a repetition of the same number after having once counted the ten fingers with the respective unit added. Numerals are given by this method of combination up to five thousand; but they are undoubtedly of recent introduction. The simplest pronominal expressions are prefix, possessive and verbal particles; as, *mi-caje*, "my name;" *ni-nape*, "thy hand;" *to-wata*, "his canoe." The other independent personal pronouns express by the same word the nominative and accusative both in the singular and plural; as, *miye*, "I, me;" *niye*, "thou, thee;" *oukiye*, "we, us." The possessive prefixes have distinctive forms when applied to words of relationship; and some of them have even a verbal meaning; *ate*, "father;" *wa-ya*, "mine," i.e., "I have as father;" *towinortin wica waya*, "my sisters," i.e., "I have them as sisters." The other pronouns are the demonstrative, the relative, the interrogative, the indefinite and the reciprocal. The verbs have no tense forms, the future only is denoted by the suffix *kta*, equal to "will, shall or can." The imperative is indicated by the suffix *wo* in the singular and *po* in the plural. The participle is formed by the suffix *han* and *yan*. Some verbs have a distinct form for the conjunctive mood. The first and second person are denoted in the singular by *wa*, in the plural by *on* before a consonant, and by *onk* before a vowel. The second person is expressed by *ya* with the plural ending *pi*. The third person is not indicated by any distinct word. Thus 1st p. *wakaga*, "I make;" 2d p. *yakaga*; 3d p. *kaga*; plural 1st p. *onkagapi*; 2d p. *yakagapi*; 3d p. *kagapi*. Future: *wakaga kta*, "I shall make." Imperative: *kaga wo*, "make thou;" *onkagapi*, "let us make;" *kagapo*, "make ye." Prohibitive form: *ihnuhan, yacage cin*, "do not make." The verbs *ya*, "to be, to make, to go;" *un*, "to be, to remain;" *eya*, "to speak" and *econ*, "to do" are irregular. Compound verbs have the pronominal prefixes placed after the initial syllable. The infinitive has no particular form, nor has this language properly speaking a form for the passive voice. There are numerous modifications of form in connecting the verbs with their subjective and objective pronominal prefixes, suffixes and intercalations, and indicating the mode and instrument of the action; but they are too complicated to find a place here. The language has numerous conjunctions and postpositions, and some of the last may be used in an adverbial sense.

The intellectual knowledge of the Dacotas is not far advanced beyond the primitive stage of childhood. They divide the year by winters and moons and the days by nights or sleeps. Each moon, which has twenty-eight days, has a distinct name, derived from some natural production, some phenomenon, the peculiar agricultural labour proper to the season, or the state of the weather. Commencing with January the names are: Hard and Severe, Racoon, Sore Eyes, Geese Laying, Planting, Strawberry and Hoeing, Midsummer, Corn-gathering, Wild Rice, Doe-Running represents October and November, and Deerhorn-Shedding represents December. Distances are computed by the number of nights passed in making a journey. They count by the aid of their fingers by holding up the number they wish to indicate. The digits

are indicated by turning down a finger for each ten, and a hundred is expressed by clenching both hands. They are fond of entertaining each other with amusing stories and tales of fiction about giants, hunting and war scenes, the magic power of sorcery, and the haunting excursions of the ghostly dead. They frequently repeat to their children their ancestral traditions, exhorting them to follow in the footsteps of the ancient fathers. Like all the wild forest races they are fluent of speech, their oratorical efforts are interspersed with metaphorical gems, and their figurative language would give to their eloquence an irresistible charm, if its force were not weakened by constant and tedious repetition. They make use, to some slight extent, of picture writing to communicate or perpetuate their thoughts; but these artistic performances are only designed to preserve the record of facts relating to war and the heroic exploits of the warriors. The pictures are painted on the dressed side of the buffalo robes, representing the sun, horses, warriors in full gear, and the warlike achievements of their braves.¹ Their songs are very short and simple, and have no poetical value. Their vocal music is equally inartificial; their scale does not pass beyond four notes. The refrain of their songs is repeated in chorus in accordant but shrill and loud voices. Their instrumental music is somewhat more artistic. Their flute is made of two pieces of cedar wood in a hollow semi-cylindrical form glued together, and the tubular instrument is provided with four finger holes. The mouthpiece is at the upper end, and a leather valve regulates the pitch. The drum is a modern contrivance, for it is nothing more than a keg or barrel or even a hoop procured from the traders over which a skin is tightly drawn. Their rattle is either a hollow gourd or a box of birch bark filled with pebbles, or it is simply a pole from which two or three hundred deer claws are suspended. Their war whistle is six or nine inches long and is made of the bone of the deer, or the leg of the turkey neatly entwined with porcupine quills of various colours. The Winebagoes are well acquainted with the geography of their country. They draw rude maps with considerable accuracy in general outline, though they are entirely ignorant of perspective or just proportion. They believe the sun to be a ball of fire that supplies the earth with light and heat; and they suppose that it starts in the east in the morning, moves round towards the west and then disappears by passing under the earth during the night, and returns to its former position next day. They imagine that an eclipse of the sun portends evil to the human race, on account of its being possessed by some demoniac agency, or because it is about dying. They look upon the moon as exercising a beneficent influence upon men, animals and plants. The aurora borealis is regarded as the precursor of death, and the Milky Way is the "road of the dead."

¹ In the Pictographs of the North American Indians by Garrick Mullery figures are found which show the artistic performance to be of recent origin, and have very little ethnological value. The figure of a horse fitted up with a saddle, and the figure of a man dressed in modern garb with a high hat are convincing proof that these pictures are all of modern origin.

Dancing is one of the chief amusements of the Dacotas, and it forms a part of the exercises on all public occasions. The war dance and the dance of the braves are exclusively performed by the men. The scalp dance is executed by the women, while the men are standing round as spectators, simply joining in the song. The dancers, who have poles in their hand, from which scalps are suspended, arrange themselves in two rows on each side of the fire, and while shouting and shaking the rattles to indicate the measure, they alternately advance and retreat in a shuffling step. During the intervals between the sets recitations are made of a martial, comic or erotic character. Both men and women join in the medicine dance, as well as the round dance which is designed to appease the genius of thunder. Two men, expert in the saltatory exercises, are selected, who dance for two days and nights in honour of the sun; while two other men indicate the measure of the steps by beating a raw hide with a stick. The dance in honour of the moon is exclusively performed by the men; but it is never continued beyond morning dawn, otherwise the nocturnal luminary might become offended. In executing the giant dance men and women move in cadenced step round a large kettle filled with meat, and each of the dancers, in passing, thrusts his arm into the cauldron, and pulls out a piece of meat which is immediately devoured. The fish dance is performed in a similar manner, but the fish used on that occasion are eaten raw. Before starting out on a bear hunt the bear dance is performed. The leader is disguised in a full bearskin, and many of the actors are masked with bear heads, while they are imitating the movements of the animals they represent.

The Dacotas are very fond of the ball play. Villages frequently challenge each other, and bets of considerable value are made on either side on the issue of the game. Horses, guns, kettles, blankets, wampum, calico, beads and other articles are staked without the least hesitation and regardless of all consequences. They have also regular gambling games which enable them to pass their days in idleness, affording at the same time sufficient mental excitement. Besides the bowl and plum stone game, they play the moccasin game with three moccasins and a ball which serve as playing instruments. One of the players from either party passes the ball from one moccasin into the other, and finally leaves it in one of the three hiding places, while the other party is engaged in singing. One of their members being selected to do the guessing, he points out the moccasin in which the ball is to be found, and if the guess corresponds with the fact the game is lost; but if the first guess was a miss, another chance of guessing is given to the same party, and if the guess is successful the game is won. Card-playing has been introduced among them, and this they practise both for amusement and gain. The gambling plays of the Assiniboins are more simple, they are merely the game of odd and even and of heads and tails.

Smoking is a universal luxury most highly appreciated among the Dacotas. The pipe is their constant companion through life, and it even follows them to the grave; it is the calumet of peace, it is the

pledge of friendship, and it is the soother of pain and the consoler in time of sorrow. Much art is displayed in carving the bowl; the stem is from two to four feet long, and is often curiously carved.

The life of the Dakota women is very laborious; they not only attend to the children and to the household drudgeries, but they plant and hoe the corn, carry burdens when they accompany their husbands on a hunting tour, and pitch and take apart the wigwams when they change their hunting grounds. But they nevertheless enjoy much consideration, and are highly respected by the men. They are affectionate towards their children, and are distinguished for chastity and a regular course of conduct during the married state. Polygamy is practised without limitation; but the chiefs and richer classes only have more than one wife. Girls are disposed of at the pleasure of their parents or nearest relations among most of the tribes; and the inclination of the young woman is rarely consulted. Children are frequently given away at the age of twelve or fourteen to be made the domestic slaves of some man of rank.

The Dacotas pay funeral honours to their dead and dispose of them in various ways. The face, neck and hands of the deceased are painted with vermilion or red ochre; the body is wrapped up in his best clothes, is fitted out with his ornamental trinkets, and is finally shrouded in a buffalo robe which is bound with hide thongs. The corpse is then conveyed by the women amidst the wild and weird wailings of the mourning friends to its last resting-place, where it is deposited on a scaffold erected for this purpose; and while lying there in state it is temporarily covered with a white or scarlet blanket or some calico, which is, however, removed whenever the body is abandoned. The medicine-dance is then performed for the repose of the departed, and on this occasion the relatives are shedding floods of tears, and loud lamentations are resounding which are heard at a distance of several miles. The ghostly self of the departed is addressed by the surviving relatives, entreating him to remain quiet in the abode of the dead, not to disturb their repose by nocturnal visits, pledging themselves that in return for this favour they will faithfully perform all the duties due to the dead, and celebrate the usual feast in his honour. As a sign of mourning the nearest relatives cut their hair short, and bedaub their head and forehead and sometimes even their whole body with white clay or with charcoal dust. The lodge and all the movable property of the family are given away. Sometimes the women scarify their legs and march to the scaffold while singing a funeral chant. If the deceased was a chief his favourite horse is killed and the carcass is placed underneath the scaffold, that it may accompany its master to his final home.

Among the tribes, who dispose of their dead by burial, the grave is generally dug on a high elevation, the corpse shrouded in the clothes in which the deceased died, is either wrapped up in skins or blankets, or is inclosed in a bark case. The body is placed in the grave with the limbs extended or drawn up, or if the deceased was a warrior killed in battle, he is buried in a sitting posture. At the special request of the dying person the implements used during his lifetime

are placed by his side. Flags or strips of calico fixed to poles are stuck up over the tomb to mark the spot where the last remains of their friends are reposing. The grave is visited by the relatives for a whole year, and food is deposited near it for the use of the ghostly dead. The bones of the dead, that had been bleached in the open air on the scaffolds, are gathered every year, and the honours paid to them resemble the ceremonial forms observed during the funeral.

The Winebagoes bury their dead in a recumbent or sitting posture with the head facing the west, that "he may look towards the happy land." The pipe of the deceased and some tobacco, and if a warrior his war-club also are placed by his side. The grave is protected by a wooden picket which forms a kind of roof structure over it. After the period of mourning has expired friends are invited to meet, and they sing and dance round the grave, while presents are distributed among those present, and sometimes they are even gambled for in a game of cards. During four nights after the burial fires are kindled in the burying ground to illuminate the path on which the ghostly dead journeys to the land of shades.

The Dacotas have an indistinct idea of a future state of existence. They suppose that somewhere in space they will dwell in populous towns, where they will follow the ordinary pursuits of war and hunting. Their notion about the survival of the ghostly self is original. Every person, they say, is decomposed at death into four ghostly individualities. One takes its flight into the land of shades; another takes up its abode in the air; a third remains in the corpse; and a fourth wanders about in the village.

The Dacotas have no regular form of government; every member of the clan is master of his own actions, and blood revenge is the only law of retributive justice. Each clan is presided over by a chief, but his authority is merely nominal, and he possesses no powers and can enforce no commands. Nor does he exercise much influence in the community, for his dignity and rank are but little respected. The chieftainship is hereditary in the direct line of succession. The real authority is vested in a council, which is composed of the warriors and the chief men of the clans. Questions of general interest only are discussed, and a decision is reached by a majority of voices, which has binding force even if in direct opposition to the opinion of the chief. Young men are members of the council, but they seldom speak before they have attained the age of twenty-five or thirty. Blood revenge is universally recognised in case of murder, and the nearest relations never fail to avenge the death of a member of their family. But the friends of the murderer are frequently induced to make a compromise by presenting articles of value to the relations of the victim. The criminal frequently escapes by flight, but the wrong is sometimes avenged many years after the crime has been committed. Each village community has its distinct hunting ground marked out by definite boundaries; but families of different districts frequently hunt together. All the game and furs secured in a hunting expedition are considered community property, but the hunter is the rightful

owner of the animal he kills. Every member of a hunting party is entitled to his share of the meat, and even those that come up while the deer is dressing may claim a portion of the prey. Slight quarrels and fights, especially if they occur between the wives of the same household, are rarely interfered with, and the pilfering practices so common among the women, as well as the stealing of game from another man's trap, do not meet with public reprobation. The adventurous hero who succeeds in carrying off a number of horses belonging to an enemy is looked upon with feelings of admiration, and is honoured for his bravery.

When a council is convened for the reception of a distinguished stranger, the chief men of the clan form a circle round the chief who is seated by the side of a large fire which is kindled in the centre. The pipe of peace is laid on two forked sticks, raised about six or eight inches from the ground, with swans' down scattered underneath. A dog-feast is prepared, which is served up in honour of the guest. Harangues are then delivered by the most fluent speakers, and at the conclusion of the oratorical display, the chief holds up a portion of the most delicate part of the dog meat which is intended as a sacrificial offering. The pipe of peace is next removed from its forked stand, and being handed to the chief, he points it upwards towards the sky, downwards towards the earth, and sideways towards the four cardinal points. After delivering a short complimentary speech he lights the pipe, and presents it to the visitor who, drawing a few puffs, returns it to the chief. The ceremony is concluded by delivering another harangue, after which the stranger is feasted with savage munificence.

The Dacotas are frequently engaged in warlike expeditions under the pretext of redressing a wrong or avenging an injury. The warriors are volunteers, and they are recruited for the benefit of the party that has some object to accomplish in undertaking the belligerent enterprise. A leader is chosen, who acts as war-chief, and who is generally a *powwow* or a warrior of extraordinary merit. On entering upon the duty of his office he excites the warlike spirit of his band by assembling them every evening for two or three weeks, entertaining them in the most generous manner by feasting and carousing, singing and dancing. As soon as they start out for the campaign rules and regulations are established, by which the warriors are to be governed, and anyone is still at liberty to cancel his engagement; but any wilful violation of the laws of war is punished by breaking the weapons of the offender, and cutting his blanket into shreds. The war-chief directs the order of march, he gives the necessary instruction to his followers about the manner in which the hostilities shall be conducted, and the minor details of the expedition shall be executed. The warriors carry their own stock of provisions, their arms and their medicine-bags; and while on the route they march in single file. Spies or scouts are sent out in advance of the main column who make a halt three or four times a day to await the coming up of the war-party, in order to make a report of all they have seen or heard that may have some bearing upon the success of the enterprise.

They reconnoitre the enemy's camp, and the plan of attack is formed according to the information received. No regular order is observed in fighting; there is no concert of action; all is wild and irregular. When they are near enough to charge an enemy a whistle is blown by the war-chief; and shouting the war-whoop, they fire their guns or discharge their arrows. If the enemy takes to flight the pursuit is followed up by detached and scattered parties. The first four warriors, who can touch a fallen enemy after he has been wounded or killed, are as much entitled to the honourable distinction of wearing the eagle's feathers as the hero who has performed the deed of valour. Prisoners of war are prevented from escaping by having their hands tied behind their back. Children that have been captured are generally adopted by different families, especially those who have lost one of their own members in the war. Their modern arms employed in war are guns, pistols and knives; but lances, bows and arrows as well as tomahawks purchased from the traders, and war clubs also form a part of the equipment of the warrior; and are brought into requisition after the enemy has been shot, or after their ammunition is exhausted. Their arrow points were formerly made of bone or of deer or elk horn or of flint; they are now pointed with sharp iron heads and are feathered at one end.¹ To prepare the shield of a young warrior the skin was stretched over a fire, while the friends danced around it. It was then rubbed with glue, and was often painted and fringed with eagle's quills.

The Dacotas have been divided, from time immemorial, into clans which are organised into regular societies that have their own rules and regulations, of which none but the initiated have a proper knowledge. They make use of some specific roots, whose active properties are kept secret from the outside world, and which are supposed to possess some inherent magical power, besides their real or imaginary medicinal virtues. No person of either sex can become a member of the clan, except by a formal initiation, which can only be effected by performing the medicine-dance. Each clan adopts a *totem* or tribal heraldry, and for this purpose an animal is selected, which henceforth is looked upon as sacred and can no longer be killed or injured, and much less could it be eaten; and the offender who would be guilty of such sacrilegious conduct would be exposed to punishment which would not only be inflicted upon him by the members of the clan, but the ghostly self of the animal would heap trouble and calamity upon the head of the wretch who would thus violate his most sacred obligations. Even stepping over one of these tutelary *manetoos* is supposed to be the cause of misfortune and disease in the family. Every precaution is therefore taken to appease the angry *manetoo*, to avert all fatal consequence with which they are threatened. While this clan system preserves the internal peace between the members of the same community, it brings the different clans in constant collision with each other, for as their medicine is believed to possess inherent super-

¹ They can send these arrows with such force as to drive them through the body of a buffalo.—Smithsonian Report, 1877, p. 469.

natural powers it exercises not only a healing and restorative influence, but it has also a destructive, magical force. When a death occurs in a clan that cannot be reasonably accounted for, it is supposed to have been caused by the mischievous action of a neighbouring clan by means of its secret agency of sorcery. An attempt is made to counteract this malignant spirit by bringing into requisition the magic virtues of their own medicines. If this fails to produce the desired result the death is avenged by organising a warlike expedition, and thus constant feuds are engendered between different village communities, which nothing but blood can appease.

The religion of the Dacotas is based upon pure nature worship disfigured by superstitious practices and childish fictions. Every object in nature whether animate or inanimate is considered by them as being endowed with the spirit of life, possessing active powers for good or evil by which human actions are more or less controlled; and while they do not worship any of these agencies, they attempt to conciliate their favour by some ceremonial act, which they think disarms their wrath and renders them kind and compliant under any given circumstances. Wakantauka or Ookan-tanghe,¹ generally called the "great spirit," representing the spirit of life that animates all natural objects, is the divinity² to whom they ascribe the origin of all things except wild rice, which, they affirm, was produced by chance. They do not worship this deity nor do they attribute to him retributive powers, for he is supposed to be entirely unconcerned about the affairs of men. The genius of thunder is considered an independent supernatural agency, and in violent storms, they imagine that this divine power is manifesting its wrath on account of their misdeeds, and they upbraid the angry god for troubling their repose, and for intimidating them by his roaring voice and his flashing lightning. It is said that they assign to Wakantauka a divine companion in the person of a wife, which is probably a fanciful conception or a suggestion of very recent origin, for this would be the only example of uncivilised Aoneans that had given sexual attributes to any kind of divinity.³ Certain rocks called *tekensha* or grandfathers are revered as symbols of force and stability. The earth (*ochishee*) and the sun receive reverential honours, the one as the productive and the other as the fertilising agency of nature. Before engaging in battle the war-chief addresses an invocation to the *aurora borealis*, if it happens to be visible, which, being wrapped in a coat-of-mail of fire, was probably regarded as the genius of war. Dressed skins, pieces of cotton cloth and new blankets suspended in the open air are dedicated as offerings to the divine agencies of nature, to conciliate their favour, or appease their wrath.

¹ This is the name given to it by the Assimboins, and this word is used by the missionaries for God. It is said that they call the genius of evil Ookan Shidiija (Satan), which is probably a word coined by the missionaries; and their "great spirit" is equally a missionary or the white man's suggestion.

² None of the Aoneo-Maranonians had the least conception of a personal divinity before they were instructed by the white man.

³ The expressions deity, god, divinity employed in the text are simply conventional, adopted from want of better terms; they do not express Indian but European ideas.

The genius of death, which is the only retributive agency they recognise, inspires them with awe, and makes them tremble with fear and trepidation. In one of their mythical legends their supreme god bears the name of Haokah,¹ who is represented as a mighty giant carrying in his hand a bow and an arrow, armed with a point in the form of a frog. In his place of abode there are numerous birds; the deer, the bear, the elk and the buffalo are the inmates of his dwelling. Ornamental devices are traced over the doors of his chambers, and the floor of his courtyard is tapestried with soft red down. With one of his hands he shakes a rattle of deer-hoofs; he holds a long pipe or whistle in his mouth. Meteors serve him as messengers to protect him against the invasion of enemies. Lightnings, which flash forth from his cap that covers his head, are constantly darting around his mansion, and these are the weapons with which he kills all kinds of game at his will and pleasure. Trees are growing around his house that bear a poisonous fungus which he uses as bait to attract the beasts of the forest who, entering his courtyard, partake of it and die.

The Winebagoes have a myth which bears unmistakable, intrinsic evidence that it is a very recent production, and yet it is full of absurdities and contradictions. The "great spirit" (the Indian name is not given and probably does not exist), the legend says, was at first in a state of repose, and all at once waking up as if from a dream he found himself sitting in a *chair*. To occupy himself in his loneliness he tore a piece of flesh from near the region of his heart, and mixing it up with some earth he made four masculine beings represented by the east, west, north and south winds. Entering into conversation with the creatures he had thus called into existence, he deemed it wise to produce a generating agency which, represented by the earth overgrown with roots and herbs, became the grandmother of the red race. The earth being still unsteady rocked to and fro, and to place it on a more solid foundation the "great spirit" placed four beasts under it to support it, and four snakes served as columns so as to effectually prop it up. But notwithstanding these precautionary measures, when a great wind began to blow, all the supports were swept away, but their place was immediately supplied by the "great buffalo," which consolidated the land and imparted to the earth the required equilibrium. As the terrestrial globe had now become a fit abode for living, intellectual beings, it was peopled with a single pair of the human race. The man, who was endowed with wisdom and experience, was formed of a piece of the heart of the "great spirit," while the woman, who was ignorant and stupid, was made from the flesh of his body. The man received as gift from nature's bounty tobacco and its seed to be presented as a sacrificial offering to the elements, and to the other divine agencies of the universe. He was instructed that if he threw some of this precious material into the fire, whenever he wished to communicate with the divine powers, his prayers would be heard, and would be unfailingly answered. The woman received every

¹ This word is said to mean anti-natural, but as far as the Indians are concerned this is nonsense.

kind of grain ; and the roots and herbs that were useful as food were pointed out to her. After the first human pair had thus been providentially provided with the necessities of life, and had been endowed with a religious sentiment, they were told to look down, and to their astonishment they saw a child standing between them, and as it was weak and helpless it became apparent to them that it was their duty to bestow upon it all their care for its preservation. A man and a woman of every nation, tribe and tongue was then called into existence, and to the Winebagoes was assigned the centre of the earth as their permanent dwelling-place. To complete the whole series of living creatures the "great spirit" made the birds of the air and the beasts of the forest for the use of man. The *creator* then looked upon the world he had made, and he found that his children were contented and happy. The Winebagoes, who were the favourite tribe, received tobacco and fire as special gifts ; and the other tribes called them brothers because it was only through their agency that they could become the beneficiaries of these *heavenly blessings*.

The "great spirit" then retired and did not look down upon his work for a hundred and eighteen years. At the end of this period, however, he graciously condescended again to cast his eyes upon the earth which he had made and peopled, and he saw men and women coming out of their wigwams grey-headed, bowed down by old age, and so weak that they fell to pieces. The "great master of life" was struck with the idea that his red children became too aged, and that on this account their numbers increased beyond measure. To counteract this pernicious fecundity he despatched down to the earth four genii of thunder, who introduced war and contention among the tribes, and as they thus killed each other their disproportionate increase was stopped. The brave warriors that were killed in battle were taken home by the "great spirit," while the bad and cowardly were sent to the far west. After the lapse of a certain time the "demon of evil" also woke up from his long slumber, and seeing what the "great spirit" had accomplished he attempted to rival him in deed and action. But when he tried to make an Indian he could produce nothing better than a *Negro* ; instead of a black bear he called into being the gristly bear. His snakes were all venomous ; his trees were all worthless, his plants were nothing but thistles and useless weeds. He was the original cause of every moral delinquency, he tempted the Indian to murder, to steal and lie ; and the victims of his malignant influence were gathered into the *realms of darkness where the "demon of evil" dwells*.¹

The Dacotas are not only very attentive to their sick, but they try every possible means to cure them. They give to the patient large quantities of meat to swallow, and make him take a strong soup. They employ a number of plants and roots which they administer in various ways, while they are almost entirely ignorant of their medicinal properties. The bones of some fossil animals and certain

¹ The words in italics show that the myth, if original, is a late missionary suggestion ; or the production of a converted and partly civilised Indian who had some knowledge of the Bible legend of creation.

stones are also esteemed to be effective remedial agents. Blood-letting is practised; a flint chip is used in place of a lancet, and cupping is effected by applying to the diseased part the tip of a buffalo horn. When they find that their natural remedies remain without effect they invoke the supernatural aid of magic. Their *pow-wows* are very numerous; for all those that are initiated into the higher mysteries of the medicine-dance have a right to exercise the profession. These charlatans are generally influential men; they sit in the council, act as spokesmen, and are frequently chosen as war-leaders. In their capacity as medicine-men they do not differ from the other conjurers of their race. When their services are needed a messenger is sent by the family who makes known his wishes by approaching the great man with a pipe in his hand, at the same time holding out some object of value which is intended as payment for his services. The pipe being presented the medicine-man lights it and commences smoking. In the meantime the messenger explains the nature of the disease with which the sick person is affected, and requests his attendance at the house. The compensation offered being accepted the conjurer at once makes a professional visit to the patient. On his arrival at the wigwam he shakes his rattle with all his might to charm away the disease, while he is singing in an uncouth tone of voice some mystic jargon.¹ He then sucks the affected part and pretends to draw out the virus of the malady, after which he washes his mouth to purify it from the contracted pollution. If after this charlatan practices the patient does not recover an attempt is made to remove the demon of the disease, which is represented by some animal form, and to effect its expulsion its image carved of wood is shot at, and is shattered into fragments. The medicine-man performs some other mummeries which are too stupid and almost incredible to be repeated. Thus ends the conjuration; but as it frequently happens that the condition of the patient still remains unchanged, this obstinate resistance to the influence of the counteracting charm is ascribed to the powerful magic drug of the hostile clan.

The Winebagoes treat diseases upon a rational method; they make use of blood-letting, emetics and cathartics as well as the cold and sweating bath. They assert that the bark of the white elder acts as an emetic when scraped from the root upwards, and that if scraped from the summit downwards it operates as a cathartic. The bark of the sumac is employed for its styptic properties. When they have recourse to conjuration for the cure of diseases they beat the drum, shake the rattle, sing and dance hoping to drive away the demon of the malady by their confusion of noises; and they attempt to frighten him away by surrounding the patient with snakes, toads, lizards and other vile animals.

¹ They make use of a language which is not intelligible to the common people for the purpose of impressing upon them the idea of their superiority. . . . This sacred language is not very extensive.—Riggs' Grammar, Smithsonian Contributions.

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MANDANS.

THE Mandans, who called themselves Namahkakee (pheasants), are a branch of the great Dakota family, but they have in recent time been reduced to such insignificant numbers by the small-pox and the frequent encounters with more powerful enemies that they may be considered extinct as independent tribes; and the small remnant that survives have preserved but few of their ancestral customs and practices, and do no longer represent the aboriginal stock. They inhabit two villages in the neighbourhood of Fort Clarke on the banks of the Upper Missouri, in the northern part of the territory of Dakota, and their total population does not exceed a thousand souls.

The physical characteristics of the Mandans are well developed. They are of medium stature, and there are men among them who are nearly six feet high; they have a vigorous frame of body, a robust and strong constitution, are well made and are very muscular. They have a brown complexion more or less dark, shading off into a reddish tint, and some individuals of the tribe are even of a much lighter colour. Their hair is black, long, strong and more or less smooth. Their eyes, which are dark brown, are elongated and straight; sometimes, however, a little depressed and contracted at the inner angle. They have broad shoulders; a large prominent mouth; slightly projecting cheek-bones; a rather straight nose, with an angular lower jaw, and remarkably well-ranged, white teeth. The women are stout, and as they are mostly low and chunky their external appearance is not very attractive, though some few pretty faces are occasionally met with.

The Mandans formerly dwelled together in villages permanently located, well fortified with pickets of large timbers, and surrounded

with a broad ditch within the palisadoed inclosure. The lodges were closely grouped in circular form ; they were large and capacious, with a foundation dug in the ground, lined with small beams standing on end, and supported outside by earth embankments. Other beams were placed on these in a slanting position inclining towards the centre and supported by posts, leaving an opening at the top, which answered the purpose of a chimney and a window. The roof was covered with hurdles woven of willow boughs, overlaid with hard and tough clay which rendered it impermeable to water. The utmost cleanliness prevailed in the interior. A fire was kindled in the centre of the floor over which pots of buffalo meat hung suspended. The family with all the relations were seated around it in a reclining posture. Bedsteads, constructed of round poles lashed together with thongs and covered with a fresh buffalo hide, with the hair turned upwards, were fixed to the sides of the walls. Buffalo skins served as pillows, coverings and curtains. On the upright poles hung, in picturesque array, shields painted with pictures of the guardian *manetoos* ; bows and quivers, war-clubs, battleaxes and javelins ; tobacco pouches, pipes, magic bags, and head-dresses of the eagle or raven set off with ermine. Each pole was crowned with a buffalo head with its projecting horns, which was used as mask during the buffalo-dance.

The two villages, which the Mandans now occupy, form a collection of clay huts irregularly scattered over a certain space of ground. At the four angles, at equal distances from each other, mud bastions are erected provided with portholes and covered inside and outside with wickerwork. The huts are built in close proximity to each other, encircling a central space about sixty feet in diameter. The frame of the dwelling is composed of eleven or fifteen stout posts, about four or five feet high, arranged in a circle ; and between these smaller posts are planted in the ground at regular intervals. The highest posts support the long rafters which form the roof frame, terminating in an opening that serves as smoke-hole, which is protected from the wind and rain by a kind of cap made of sticks and branches. The outside is covered with hurdles of willow branches connected together with bark-fibre, to which thatch of dry grass is applied ; the whole surface being finally plastered over with clay. The front entry is protected by a kind of porch, and the doorway is closed by a dried skin tightly stretched on sticks. The interior is sufficiently capacious and is tolerably well lighted. Scaffolds are erected between the huts, from which ears of maize are suspended for the purpose of drying them. In the centre of the public place of the village stands a wooden cylinder about five feet high, entwined by creeping plants and pliable twigs, which represents the boat of the first man in which he saved himself when all the country round was under water. At its northern side is the public council-house or the magic lodge, where the festivals are celebrated, and certain solemn ceremonies were performed there in former times. A manikin figure made of skin, with a wooden head and a black face covered with a black cap surmounted with feathers, is fixed to the top of a pole, which is supposed to represent the genius of evil.

The chief article of dress of the Mandans of the present day is the blanket of a white or red colour, but in ancient time the *mahitoo* or buffalo robe was universally worn. It was carefully dressed; and at a later period it was ornamented with blue and white glass beads, to which several rosettes of different sizes were attached. Some of these robes were either brown or white, and they were painted with various figures representing animals, and the exploits and hunting adventures of the wearer. Their embroidered leggings of deerskin were fixed by straps to the leather belt. The breech-cloth, which was formerly made of deerskin, is now composed of a piece of black and white striped worsted which is passed between the legs, is tucked into the belt with the long ends hanging loosely down before and behind. The moccasins (*humpe*) of deer or buffalo hide, are ordinarily very scantily ornamented, and it is only on great occasions that they are of elegant patterns profusely embroidered with rosettes of glass beads and porcupine quills of different colours. The women were once dressed in a long gown of deer and antelope's skin, with the lower edge scalloped and fringed; it was provided with open sleeves and was gathered round the waist by a girdle. Their hair in front is braided into flat tresses which hang down on both sides of the temples; while that of the men is gathered into queues which fall down to the waist, and are sometimes rubbed over with red clay. The men pierce their ear-lobes, and suspend from the perforations strings of glass beads, copper or iron rings of various sizes, or strings of shells. Some of the young men carry about small looking-glasses fixed to their wrists. The ornaments of the women are iron bracelets, necklaces of glass beads and ear pendants. Tattooing is universally practised; ordinarily the right breast and the muscular part of the right arm are marked with parallel, black lines; but the devices differ according to individual fancy.

The Mandans formerly subsisted almost exclusively on animal food. Buffalo meat was their staple article of diet. The young calf cut out of the recently killed buffalo cow was considered the greatest delicacy. The flesh of the beaver, and more especially the fat tail was very highly esteemed. But they ate the flesh of the bear, the wolf, the fox, and even that of the ermine, as well as all kinds of birds except vultures and ravens. They still use as food the flesh of the game they kill in the forest, but maize is now one of the most important productions, which is used as food in various ways, and is served up at every meal. They have also an abundance of beans and water-melons, when in season. They produce a kind of soup by filling the cleaned stomach of an animal with water, and suspending it over the fire until it is thoroughly cooked. Meat mixed with blood is often cooked in a similar manner. For seasoning their meat-dishes they make use of salt which they either purchase from the traders or procure from the salt lakes. Their ordinary drink is water, for they prepare no fermented beverages. The pot is always hanging over the fire, and any one that is hungry can order it to be taken down to satisfy his appetite. In times of scarcity, every man, woman or child is allowed to enter any lodge, even that of the chief, and take a part

of the best the pot contains. The men sit at their meals on a mat spread on the ground with their legs crossed; while the women assume a squatting posture. Perfect silence prevails, not a word is spoken; the orders are given by signals by the master of the lodge, and they are promptly executed by his attendant wives who are not allowed to eat in company with their betters. Their food is served up in wooden dishes, and they help themselves with large spoons made of buffalo horn.

The chief occupations of the Mandans are agriculture and hunting. The agricultural labours are exclusively performed by the women; the men only lend a helping hand in gathering the harvest. The products cultivated are maize, beans, squashes, watermelons, Jerusalem artichokes, pumpkins and tobacco. Formerly their only agricultural implement was the hoe made of the shoulder-blade of the elk. Hunting is the favourite pursuit of the men. Among the numerous animals that roam in the neighbouring plains and forests, the buffalo is the most important, for its flesh is not only a staple article of food, but the skin is equally useful for clothing and as bed covering; and the fat, bones and sinews are employed for various domestic purposes. They generally form large parties mounted on horseback when they start out on a buffalo hunt. During the summer months the buffaloes are scattered in the prairies, and it requires much time and labour to kill them. But in the winter they seek shelter in the forests, and a great number are frequently secured at a time. The animals were formerly killed with arrows at a distance of ten or twelve steps. In extraordinary cold winters, if the herds do not visit the regions of the Missouri river, many of the drowned buffaloes are floated down on the ice in the spring, and the Mandans swim between, or jump upon, the ice-blocks to seize the carcasses and bring them to the shore. Though the flesh may be partially tainted, yet it is considered acceptable food and is never rejected. Beavers, sables and ermines, which are rather rare at the present day, are highly valued for their furs. They have not made much progress in industrial pursuits notwithstanding their frequent contact with the white race. Their women make a rough kind of pottery of slate-coloured, tempered clay, mixed with powdered granite. The vessels are moulded round a stone, are smoothed externally with a piece of bark, and are hardened by filling the interior with wood shavings; while a quantity of wood is piled all around and over them, which is set on fire. After they are sufficiently burnt in this rude kiln they assume a yellowish red colour, and are used for cooking purposes without being glazed.

The Mandan language has many guttural and a few nasal sounds, and is rather difficult to pronounce. Accentuation is of great importance in the enunciation of the words. The language is very concise, and a single noun with its accessories often represents a whole sentence.

Dancing is the favourite amusement of the Mandans, especially on festival occasions. The buffalo-dance, which is often continued for three weeks, is executed about the season when the arrival of the buffalo herds is expected. The time for the beginning of the fes-

tivities is announced by the chief. Every dancer is disguised in a buffalo mask with the horns attached, and a piece of skin is running down the back, to which the tail is fixed. The leader imitates the jumps and bellowing roar of the animal, and whenever his strength is exhausted he bends forward as if in the act of falling, and another dancer immediately despatches him with a blunted arrow. Giving himself the appearance as if he were dead, he is seized by some of the bystanders who drag him out of the ring, and go through the motion of skinning him and cutting him up; while another mask takes his place in the dance. The young men perform the "hot dance" by kindling a large fire and scattering the burning coals all over the ground, and on this floor, dotted with glowing embers, they move about to the measure of the music in a perfect state of nudity, with their hands and feet painted red. During the progress of this dance they pick out pieces of meat from the boiling kettle, which requires much agility to prevent them from being burnt. As a pleasant exercise they try to throw a stick through a rolling hoop, or they throw towards each other a leather ball which can only be touched by the foot or knee, being thus kept in constant motion without falling to the ground. They form among themselves social bands who have their festivals, their songs and their dances. One of these bands is made up of the most distinguished warriors who, when preparing for the dance, paint the upper half of their face red and the lower half black. They carry as ensign two long, straight sticks covered with otterskin, and ornamented with the feathers of the owl. In a warlike expedition they are planted in front of the enemy, and they are so highly valued as badges of honour that it would be disgraceful to leave them in the possession of an adversary. The members of these bands mutually buy and sell each other, and when the bargain is struck the buyer abandons his wife to the seller for forty days or for the whole time the festival continues. If the buyer is a young man he tries to borrow the wife of a friend of the neighbouring village to deliver her up to the seller.

The Mandan women are generally well-treated, but the hardest labour of the house and the field falls to their lot. They collect the wood for fuel, fetch the water for household use, do the cooking, dress the skins, make the pottery, plant and weed the corn and the other vegetables. On the other hand they enjoy many liberties, and modesty and reserve are none of their virtues. Married women even have two or three lovers with the connivance of their husbands. Infidelity is rarely punished, and if a woman is carried off by her seducer, her husband never takes the trouble of recovering her; but he nevertheless revenges or compensates himself for the injury received by taking possession of the horses and other property of the gay deceiver. The young men start out every evening on a tour of licentious roving dressed up in their finest gala suits, and they publicly boast of the victories they have won on the field of voluptuous pleasure, where lives are rather gained than lost. As evidence of their exploits they carry about peeled willow twigs of different lengths, painted with white and red bands which vary in number according to

the triumphs they have been able to secure. A piece of cloth of the colour of the gown worn by the fair one, by whom they have been favoured, is attached to the top of the twig which serves as badge of distinction, and is always carried along on their nocturnal visits.

Polygamy is universally practised, though many are satisfied with one partner for life. Rich men, however, who are able to support a large domestic establishment, generally marry four wives. If a young man fancies a girl and desires to marry her, he first obtains her consent, and if the father raises no objection against the projected marriage alliance, the parties are considered as betrothed, and the bridegroom has not only a right to claim his affianced bride, but all her younger sisters as his wives. After all the preliminary arrangements have been made the young man hitches from two to ten horses round the hut of the young maiden who immediately turns them over to her father; but this is simply a complimentary formality, for the young man soon finds himself again in possession of the same number of horses, which, as an act of reciprocity, are tied around his hut. The bridegroom shows his devotion to the bride by presenting her each day with a dish of cooked maize; and after he has given sufficient proof of his attachment he is permitted to install himself in the hut of his mistress, and as he sleeps with her the marriage is considered as consummated. The married couple either build for themselves a separate domestic household, or the young man prefers to live, for a time at least, in the hut of his father-in-law; but then he is bound to hunt and deliver over all the game he kills for the use of the family; and he is somewhat subject to the orders of the master of the house.

The Mandan women are delivered without any outside assistance by the mere efforts of nature. After the birth of the child the mother immediately proceeds to the river, even in the winter, to wash herself. A name is given to the child by a friend of the family, who takes the infant in his arms, turns it in every direction, and pronounces the name selected in a loud voice. Mothers are very affectionate to their children, and they never fail to suckle them for several years. The moral education of the young is entirely neglected, children are never corrected, they have their own way, and parents simply endeavour to develop in their boys a spirit of independence and a stubborn, persistent self-will. On this account young men have but little respect for their parents, and they would not hesitate, in return for a severe reprimand, to inflict a blow upon their censorious elders. Girls are the privileged members of the family, they are entitled to all the horses their brothers bring home from their plundering expeditions; but if they demand an article of clothing or any object of value in return, it is delivered over to them without the least hesitation.

In former times the barbarous practice prevailed among the Mandans to subject young men to a cruel test of endurance before they were admitted to the rights of manhood. They were exposed to privations and the most atrocious torture to harden their muscles and to accustom them to stoic and uncomplaining sufferings. During the celebration of the annual festival called *okeepa*, which took place at

the time of the first unfolding of the willow leaf, to commemorate the *meene-roka-hasha* or the subsidence of the waters, the *powwow*, representing the good genius, hurried down from the mountains across the prairies calling at every cabin or wigwam, where he announced that he was the only person that escaped in the "birch canoe" from the destructive ravages of the flood; that he had been landed on a high mountain in the west, where he now resided, and that he came to open the magic lodge, where every householder of the village was required to deposit some edged tool which was to be offered up to the water, in order to prevent another flood from desolating the country, in which event no one would be saved. The lodge was decorated with willow boughs, and was strewn with aromatic herbs; a scaffold was erected ornamented with buffalo heads and human skulls; and on the floor were lying skin bags filled with water, which were used as drums, and rattles made of undressed skins were scattered here and there. During the first four days the buffalo-dance was executed by eight men grotesquely painted, who were masked in the usual manner. Four naked men, who held a rattle in the right hand and a staff in the left, also joined the dance. There were men disguised as gristly bears, as swans, bald eagles, antelopes, rattlesnakes, beavers, vultures and wolves all fitted out in characteristic style, and imitating the habits of the animals they represented. The candidates who entered the list of self-torture were entirely naked, their body was simply covered with a coat of white, red or yellow clay, while they carried their magic bag in their right hand and a bow and arrow in their left, with a quiver slung around their shoulders. They were cut off from all communication with the outside world; and were not allowed to eat, drink or sleep for four days and nights in succession. They were addressed by the representative of the genius of the water, who smoked a pipe to their success, and commended them to the good genius. He then called another *powwow*, whom he appointed as master of ceremonies, and then disappeared. On the fourth day of the festival while dancing, laughter and merriment afforded pleasure and enjoyment to the assembled villagers, a demon apparition entirely naked and painted black called Okeheedé, represented by the owl, was seen running in the distance in various directions, describing zigzag lines as he advanced, and then returning upon his path, he darted through the prairies in full speed, and finally approached the picket that surrounded the village uttering the most frightful shrieks and yelling out the most unearthly screams. He held a magic wand in his hand and rapidly approaching he suddenly rushed into the village and fell, without previous warning, upon the group of terrified women. The monster fiend was then met by the master of ceremonies with the magic pipe held before him, which, acting as charm, kept him still and motionless; at the same time, however, he cast a contemptuous look at his victorious adversary who sternly gazed upon him with a feeling of exultation mingled with undisguised aversion. At last one of the women emboldened by the helplessness of the genius of evil, threw yellow clay at him, and being joined by her companions, he was thus

deprived of his power to do mischief. They changed his sombre hue by bedaubing him with yellow clay; they kicked and beat him with sticks, and finally drove him from the village, which enabled him to make his escape through the prairies. The woman, who first lifted her hand to disenchant the demon, harangued the multitude from the door of the magic lodge, affirming that she possessed the power of life and death, that she was the generative agency that produced the buffaloes, and that she could make them come or stay away at pleasure. She gave the necessary direction about the manner in which the magic lodge should be decorated; and she ordered the chief to enter that he might witness the stoic endurance of the candidates for manly honours. In return for the services rendered by this sybilline virago a beautiful dress was presented to her by the master of ceremonies who addressed her in these words: "Young woman you have gained great fame this day, and the honour of leading this night the festival dance of the buffalo belongs to you." The young men, who were awaiting their turn in the magic lodge, were then subjected to their disciplinary trial. They were suspended by ropes thrown over a scaffolding, which were fastened to wooden splints that had been previously thrust through the muscles of the shoulders, arms and knees of these victims of an inhuman superstition; and there they hung dangling in the air, screaming forth their invocations to their patron god, usually called the "great spirit,"¹ to sustain them in their trial, and this torture was continued until the fainting fit put an end to their sufferings. When they were found to be quite inanimate they were lowered, and as soon as they recovered their senses they crawled to another part of the lodge, where they held up the little finger of their left hand, which they offered as a sacrifice to their patron divinity, and it was consequently hacked off. They were then left without bandages and without the least assistance to the care of the good genius to whom they had devoted themselves, hoping by this meritorious act to enter as conquerors the elysian hunting grounds, whenever they had finished their earthly career.

The Mandans do not dispose of their dead by burial. When a death occurs in the family the corpse is dressed in the best attire of the deceased after it has been painted and oiled. It is then wrapped up in a fresh buffalo skin which is bound with thongs to render it air-tight, and is deposited on a narrow platform raised above the ground so as to be secure against the intrusion of ravenous beasts. A stock of provisions and other necessities of life are placed by the side of the deceased, so as to support him on his long journey which he is about to undertake. Here fathers, mothers, wives and children prostrate themselves in the dust, shrieking and uttering the most heart-rending lamentations intermingled with dismal cries of woe and sorrow. Here they bewail the misfortune of their kindred, and give proof of their sincere regret by tearing out their hair, cutting their

¹ It seems to have been agreed by all writers on the religion of the American Indians, who spoke as many different languages as there were tribes, that the god they recognised was called the "great spirit," as if the name of this god had been revealed to them in English.

flesh, that they might thus appease the angry ghost of the dead, for they suppose that he had been cut off from the land of the living on account of their own wrong-doing, or some offence they had committed. As a sign of mourning they cut their hair short, and bedaub their body with white clay. Whenever the scaffolding falls from decay, the scattered bones are buried by the nearest relations, and the skull is conveyed to a sacred spot in the prairies, where a number of skulls are arranged in a circle with their faces turned towards the magic pole in the centre. Here they are protected and are kept in position as objects of religious veneration. To this spot the women resort in the evening, and deposit a dish of the best cooked food which is set before the skull that once belonged to a dear husband or to a lovely child.

The Mandans believe in the survival of the ghostly self. Their elysian home is a delightful country warmed by perpetual sunshine, clad in the greenest verdure, and abounding in buffalo herds and other necessities of life. Here the good enjoy the pleasure of a careless existence, and all the sensual gratifications that can render men happy and contented. But the demon of evil, who resides in this abode of bliss, is still permitted to tempt the righteous ghosts, though during their terrestrial life they had escaped his pernicious influence. Their purgatorial exile, to which the wicked are temporarily banished, is a barren and desolate country far away to the north, covered with eternal snow and ice, where the suffering wretches are shivering from the excruciating torture of freezing winds and icy blasts, and where they are met by the good genius who dwells in those regions to laugh at their calamity and mock at their fear, and he thus increases their agony by his presence, while at the same time he inflicts the penalties they justly deserve.¹

The government of the Mandans is as loose as that of the Dacotas in general, they recognise the dignity of chiefs whose authority in time of peace is only nominal, and questions of importance are always decided by a council. They have been, and are to some extent still, a brave and warlike race, and yet they never expose themselves to the open attack of their enemies, for their tactics are confined to stratagem and surprise. It is very rarely that they make any prisoners, for they consider the scalps of their enemies as the most glorious trophies of war. If in some exceptional cases some of their adversaries fall into their hands, and they determine to conduct them to their village, they are perfectly safe as soon as they have partaken of the cooked maize that is offered to them, for from that moment they are looked upon as members of the tribe. If a young man desires to make himself famous as a warrior, he organises a plundering expedition, and to prepare himself for a successful campaign he submits to penitential fasting until his strength is exhausted; then addressing himself to the good genius he invokes his aid, and expects that a protecting talisman be revealed to him in a dream. This patron genius may be represented

¹ It must never be forgotten that the ideas of a good and an evil genius or of a god and a devil, and of a place of bliss and suffering, or a heaven and a hell are all white men's suggestions.

by a piece of wood of the cherry-tree, or by some animal; and if his companions and friends have sufficient confidence in this tutelary divinity they will start out on the projected expedition. If success crowns their efforts their return is hailed by the villagers with shouts of triumph, and the heroes of the foray are henceforth recognised as full-fledged warriors.

Nothing very precise is known about the religion of the Mandans. They seem to have been, in former times, pure nature worshippers personifying the beneficent agencies of nature by what is now called the good genius; and it is only in later times, after they had come in contact with the white race, that they have invented the genius of evil, whom they supposed to be much more powerful than the beneficent agencies. Like the rest of Aoneans they believed all nature to be animated by a self-acting, self-conscious, inherent essence, and they had numerous tutelary patrons called *manetoo*s which were objects of devotion. Every individual selected his own patron *manetoo*, and to secure its favour every attention was lavished upon it, and all consideration of personal interests were disregarded to render it propitious.¹ Every spring and summer they consulted the "medicine stone," a powerful *manetoo*, which was a thick porous rock about twenty feet in circumference, to ascertain the prospects of the coming year. Those who were deputed to visit the consecrated spot alternately took a whiff from a pipe which they then presented to the stone. They finally retired to the neighbouring woods, where they passed the night, and in the morning they read the destiny of the nation in the white marks traced upon the oracular shrine.²

The Mandans are both credulous and superstitious. They have great faith in dreams. To secure the success of some important enterprise they lop off one of the phalanges of their fingers, and preserve the cut part by wrapping it up in a bundle of absinthium. They imagine that a person living at a distance may be injured, tortured or even killed by introducing a needle or porcupine quill in the region of the heart of a human figure made of clay or carved of wood, representing the person to be bewitched. Many believe that their body harbours a certain living animal, such as an embryo buffalo, a young turtle, a bird, a frog or a lizard.

The Mandans have some mythical legends which are probably not of a very ancient composition. According to this mythical tradition Omahauk-numakshi was the first and most powerful of existing beings, through whose agency the earth, the human race, and all surrounding nature was produced. He was sometimes represented under the figure of an old man, and at other times under that of a young man, and like Darwin's Simian progenitor he was fitted out with the appendage

¹ "I was lately owner of seventeen horses," said a Mandan to us one day, "but I have offered them all up to my 'medicine' (*manetoo*) and am now poor." He had, in reality, taken all his wealth—his horses—into the plain, and turning them loose committed them to the care of his "medicine," and abandoned them for ever. The horses less religious took care of themselves and the pious votary travelled home on foot.—Lewis and Clarke's Expedition, vol. i. p. 138.

² It may be safely assumed that all the embassy do not sleep, and those that make the marks are at no loss to decipher them.—*Ibid.*, vol. i. p. 164.

of a tail. He brought into existence the first man called Numauk-mashana who was endowed with divine attributes, and was possessed of great power; and on this account it was said that he was honoured as a mediator, was worshipped, and that sacrifices were offered to him. Omahauk-shike was the genius of evil, who, though very powerful, nevertheless held only a secondary position in the Mandan pantheon. The tutelary patron of the human race, who had long since rescued mankind from destruction, had his dwelling-place in the planet Venus or the morning star. The "lying wolf of the prairie" was a supernatural being disguised in human form that wandered up and down in all the roads and by-ways of this sublunar world. Another mysterious goblin was supposed to have neither form nor name; but it was believed that if he appeared to any mortal man in a dream the hapless dreamer was certain to die. Once only he had visited a Mandan village and taught the villagers many useful things; but he suddenly disappeared and had never been heard of since. He was represented under a hideous demon form, and sacrifices were once offered to him to propitiate his favour. The sun was an object of adoration, for it was regarded as the abode of Omahauk-numakshi, and it was to this luminary that most of their offerings were presented. The moon was thought to be the abode of an old woman, of whose nature they were entirely ignorant; they knew only that she was very powerful, that she had three sons and three daughters who had their dwelling-place in certain stars. The eldest son represented the day, the second the sun, and the third the night. The eldest daughter was symbolised by a star that rises in the east and was called "the woman with a tuft of feathers;" the second daughter, who bore the name of "striped melon," was represented by a distant star that turns round the cynosure, and the third was known as the evening star. In their figurative language all nature is poetically transformed. Thunder is produced by the rapid flight of a gigantic bird that inhabits the mountains, and feeds on deer and other large game which are heaped in great profusion around its colossal nest. The flashes of lightning proceed from his sparkling eyes, and when he scuds through the clouds the sluices of heaven are opened to water the earth. By another figure of speech they ascribe single thunder-claps to a huge tortoise that dwells in the clouds; they see in the stars their departed dead; and the birth of a child is a descending star that assumes the human form, which again ascends on high when death ends its earthly career.

They account for the origin of their race by the following legend. The whole nation, the legend affirms, resided in a large subterranean village near a lake. A supermundane grape-vine extended its roots downwards and continued to grow until it reached their place of abode, which caused bright sunlight to penetrate this region of darkness. The most adventurous of the imprisoned Mandans, taking hold of the root, climbed upwards until they reached the surface of the earth. Here the most astonishing sight was presented to their eyes, for here they saw not only immense herds of buffaloes, but they found that the forests were planted with trees that bore the most luscious fruits. They gathered an abundance of grapes, and returning to their

companions they gave an account of all they had seen. Having tasted the grapes they found them so sweet and delicate that they all resolved to leave their dark and dreary home and select as their future abode the brighter regions of the upper world. About half of the nation had succeeded in passing through the strait gate and the narrow way, but an old woman, remarkable for her obesity, broke the continuity of the vine by her weight, and falling back into the dark abyss the rest of the nation were doomed to remain denizens of their nether home. When a Mandan dies he expects to return to the ancient ancestral residence, but if he is weighed down by the wrong and injustice he has committed in this world, in passing over the subterranean lake he is swallowed up and disappears.¹

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OSAGES.

THE Osages formerly occupied the country west of the Mississippi on the banks of the Osage river, about two hundred miles above its mouth, where it empties into the Missouri; and some of their tribes held possession of the Verdigris river sixty miles above its confluence with the Arkansas. In 1808 they ceded to the United States all the territory they possessed between the Missouri and the Arkansas, east of a line drawn from Fort Clarke and all the country north of the Missouri. In 1819 the aggregate number of the Great and Little Osages was estimated at eight thousand souls.

The Osages, though entirely independent, are a branch of the Dacotas. Their physical characteristics are typical of the race from which they sprang. They are of tall stature, and are endowed with great physical strength which makes them such indefatigable walkers that they can travel on foot sixty miles a day. Their complexion graduates between an olive and a copper colour; they have dark brown eyes, and a nose which is more or less aquiline. They have the reputation of being exceedingly brave; they are very hospitable to strangers, and live together in harmony and peace. They are frank, open and unsuspicious in their demeanour, and the mutual

¹ This legend is attributed under various modified forms to many other Aonean tribes, and if it is not altogether apocryphal it is certainly not original. The other mythical legends of the Mandans are as stupid as they are puerile, and do not bear repetition.

affection between parent and child and between husband and wife is profound and sincere.

The villages of the Osages are quite populous, but they are not built up with regularity, for their houses are scattered in every direction. The framework of their cabins, which varies in length from thirty-six to a hundred feet, is composed of posts twenty feet high, which are forked on the top, and are solidly fixed into the ground about twenty feet apart. The forks support horizontal joists upon which the roof frame rests, consisting of curved poles supported by stakes and strengthened by transverse bars. The side walls and the roof are covered with bark or matting made of bulrushes closely joined so as to render it watertight. Every cabin has generally two doors which are always facing each other. The fireplace is a shallow excavation in the centre of the lodge which corresponds to the smoke-hole directly above it in the roof. At one end of the apartment a platform is erected, about three feet high, covered with bear's skin, which holds all the valuables of the family, and here is the place of honour where distinguished strangers and visitors are received.

The ordinary outer dress of the Osages is the blanket; but at times they wear the buffalo robe in place of it. A strip of red broad-cloth is passed between the legs, of which the ends are attached to the leggings. They cut their hair short, leaving only a long tuft at the crown of the head, with a silver tube or feather fixed to the end. The women are dressed in gowns which extend from the neck to the knees. They part their hair in the middle, painting the crease with a streak of red. Both sexes encircle their arms with bracelets; they hang strings of shells and glass beads round their neck; circular metallic plates fall down their breast, and wampum and tinsel ornaments are suspended from their widely-slit ear-lobes. On festival occasions the men wear a duck's bill diadem painted green or vermilion; silver bands enclose their wrists, and their fingers are often loaded with numerous rings. When dressed up in gala suit their bodies are painted green, red, white and black.

The Osages subsist principally on the flesh of the buffalo which is generally boiled with pumpkins. Maize, in the milky state fried in buffalo fat, is a favourite dish, and beans form a part of their daily fare. They gather, in due season, a great quantity of wild plums in the forest, which they eat as a relish. Wooden bowls, and spoons cut of deer-horn constitute their table service. They are very hospitable to strangers, and when a traveller arrives in one of their villages he is first conducted to the cabin of the chief who welcomes him as his guest, and regales him with the best food he can procure. He is next invited, in due rotation, by every man of importance in the community, and it would be considered an insult, if he were to refuse to respond to the generous invitation. The professional cooks announce in a loud voice: "The feast is ready, come and eat and avail yourself of the liberality of the host." To render their old men, who are unfit for war and hunting, useful members of the community, the Osages assign to them the particular duty of acting as cooks on public occasions, and their installation into office is attended with consider-

able solemnity. They dress the meat, boil the maize, cook the pumpkins, and make a kind of soup of a species of red ants. They also hand round the viands and wait on the people at public festivals, and act in other capacities as public servants.

The Osages gain their means of subsistence by the tillage of the soil and hunting. They have adopted improved farming implements, and handle with skill some few improved mechanical tools. All the agricultural labour is performed by the women; they prepare the ground for planting, weed the growing crop, and gather the harvest. Maize is the only cereal they cultivate; but pumpkins, pease, potatoes and beans are also grown in considerable quantities. They rear a fine breed of horses and some mules of excellent stock; and cattle, sheep and hogs thrive well under their management. They are the most expert hunters, and they pursue not only the buffalo and deer in the chase, but they follow the wild horse to his haunts, and catch him with the lariat which they throw with the utmost dexterity. They are not far advanced in industrial pursuits. The women weave mats of rushes, which they dye in various colours; they braid rush baskets, make mantles of the feathers of the swan, the duck and the turkey, and manufacture cloth with the bark fibre of the elm and the mulberry tree.

The intellectual knowledge of the Osages is extremely limited. They have observed the heavens; they have marked the planet Venus as the morning star; they point out the polar star as stationary around which they suppose all the other stars revolve, and the Pleiades and three brilliant stars in the band of Orion are also known to them by specific names. They have observed the Milky Way, and the various phases of the moon are their almanac to mark the division of time, for they divide the year into moons which they distinguish by the periodical return of the seasons.

Among the Osages the contract of marriage resembles, though it is not so in fact, an act of barter and sale. A young man who desires to marry the young girl of his choice must first obtain the consent of his elder brother, or in default of one, of his uncle whose authority is necessary before he can change his condition; for the parents are considered as indifferent parties, and their consent is not required. If the projected match is approved the rest of the family are informed of his intention, and he immediately takes the preliminary steps to communicate his design to the young maiden. To accomplish this object he selects a number of horses proportioned to the state of his fortune, and has them tied in front of the cabin or wigwam where the damsel resides, informing her of the name of the donor. If the proposal of the suitor meets with favour, the fact is communicated to the eldest brother or uncle who, if he approves of the alliance, accepts the present and distributes the horses among the members of the family. In case the proposal of marriage is rejected the horses are returned to the suitor. On the other hand, if the marriage has been agreed upon by the respective parties, return presents are sent to the bridegroom on the evening preceding the day appointed for the marriage, which consist of horses, broadcloth, a gun, jewels and household utensils.

In the evening of the wedding-day the young girl, arrayed in her bridal suit, is mounted on horseback, and being accompanied by her relations, she proceeds to the lodge of the bridegroom, preceded by an escort of young men who announce her arrival. When she reaches the house of the bridegroom's father she is received by the mother and sisters of her husband, who aid her in dismounting, and welcome her as a member of the family, begging her to enter and feel herself at home. She is then conducted to the bridal chamber, and while seated on a mat she is stripped of all her clothes and ornaments which become the property of the bridegroom's mother; but she receives in exchange a new suit equally rich and valuable. Congratulations are then offered, and the ceremony is concluded by a family feast. Next morning the young wife returns on horseback to the paternal home, and a messenger is despatched to the husband to invite him to visit the family, and to accept the offer of kinship and hospitality. The young man immediately starts out on foot to join his wife at her father's house, where, on his arrival, he is welcomed by the relations who give him assurances of friendship and attachment. His father-in-law then harangues him in these words: "Your family and mine have agreed to an alliance, because by your valour and good conduct in war, and by your skill and dexterity in the chase you have pleased my daughter, and you have made her proud of bearing the name of a husband such as you are. Come live with us; all we shall kill in hunting, all the booty we shall capture in war will become your property." The young husband being thus installed as the chief of the household is peremptorily obeyed by the whole family, of which he is henceforth considered to be the head, and in whose behalf he is bound to use his best exertions for their support and protection. The game he kills and the plunder he brings home from a warlike expedition are all divided out among his wife's relations without his assent, and even without consulting him. While he is absolute master within the circle of the family, he is obliged to provide for the wants of all its members. If he is the husband of the eldest daughter he can claim all the younger sisters as wives, and he has also the privilege of marrying as many concubines as he can support. At the end of two years after his first marriage he may make a formal demand for the next youngest sister; but the parents are at liberty to refuse to give up to him the other sisters, if they deem it unwise to increase the burden of the family. If he fails in the performance of his duty or if he proves deficient in administrative capacity, he may be divested of the headship, and another master of the household may be chosen in his place.

The Osages dispose of their dead by burial. The corpse is either wrapped in a buffalo robe, or if the deceased was a warrior or a man of rank, he is dressed up in his finest apparel, and is laid out on a plank in the middle of a funeral hut with his arms and a quantity of provisions deposited by his side; and as a protection a mound of earth is heaped up over the remains. The friends and relations visit the grave for six weeks or two months, where they give expression to their grief by uttering dolesome lamentations, beseeching the "father

of life" to look down upon them with pity, to dry their tears and console them in their abandonment and desolation.

The Osages have a distinct idea of a future state of existence. They believe that the good, who performed their part well in this world as hunters and warriors, are able to reach, after a long journey, a rich and fertile land lying on the other side of a broad river, where perpetual spring prevails, and game is most abundant; the bad, on the other hand, who had been disgraced for their laziness and cowardice, are driven back by the tempest as they attempt to cross the river, and their canoe being shattered on the banks, they are doomed to drag along a miserable existence of pain and suffering.

The Osages have no regularly organised government, though they recognise the dignity of a chief whose office is hereditary in the family; but it is not necessarily transferred to the eldest son. No distinction or exclusive privileges are claimed by the chief, and yet he exercises great influence among his people, and if he is a man of sagacity his counsel is always followed in all cases of emergency.

The Osages were in former times brave and warlike tribes; but they only engage in hostile conflicts with an enemy to avenge the death of a near relative who has been killed by a member of another tribe. The avenger abides his time to perform the duty incumbent upon him by virtue of his relationship. When he considers the occasion propitious for a warlike enterprise he subjects himself to a discipline of fasting that he might be favoured with a dream that would disclose to him the probable result of his projected excursion. If the desired revelation is vouchsafed to him, he invites his friends to a feast, relates his dream and asks their assistance in carrying out his purpose by joining the war party which he intends to organise. The war-chief generally takes the command, and all who propose to join the expedition do so of their own free will and accord. The horses are furnished by the avenger, but the warriors have to supply their own commissary stores and their equipments. A rendezvous is appointed, where the members of the band assemble, and here they feast and dance and offer sacrifices of dog's and deer skins. After the conclusion of the ceremonies, they commence their march under the leadership of the war-chief; vedettes are sent out when they are approaching the enemy's country, and sentinels are stationed round the camp at night. The war-chief exercises absolute authority during the continuance of the campaign, he directs the movements of the war party, plans the mode of attack, issues the necessary orders, and leads the warriors on the field of battle. Before engaging in the fight each warrior chews a certain root which he carries in his magic bag, of which he swallows the juice in part, but reserves the rest to rub over his body that he might be made invulnerable. When they come up to an enemy unawares during the day they place themselves in battle array and discharge their firearms as soon as they come within range, for each party attempts to drive the other from the field. If the defeated enemy seeks safety in retreat the pursuit is followed up by the victors, and the knife and the war-club being brought into requisition, a hand to hand fight ensues. No quarter is asked or

given, and if a prisoner happens to be taken, unless he is adopted by the captor, he is delivered over to the war-chief who, if he permits him to enter his lodge, kills him on the spot; but if he shuts the door against him he is set at liberty, and he can no longer be harmed. Wounded enemies are uniformly killed and scalped; but the dead are neither stripped nor robbed of their ornaments. Prisoners are never reduced to slavery, and whenever they are adopted they are kindly treated and are regarded as members of the family. If one of their own men has been killed in a hostile encounter deafening shouts and yells are raised, and the women and children mingle their shrieks and cries with the revengeful clamour of the warriors. The dead bodies of their enemies that fall into their hands are delivered over to the nearest female relatives of those of their band that had been killed. The women approach with a calm and placid countenance, as if performing a labour of love; and seizing the scalping-knife they cut open the breast of the dead enemy, tear out the heart, which they cut into small slices that are presented to the sturdy warriors who eat the morsel in gloomy silence with the thought of vengeance in their heart. The warrior who has the good fortune of taking the first scalp receives all the booty captured by the avenger; and the brave that secures the second scalp is entitled to all the objects of value captured by the war-chief.¹

The religious notions of the Osages do not differ materially from those of the rest of the Dacotas. They are said to believe in the existence of an invisible being whom they call Huockanda, which has been translated "master of life,"² who is recognised as the guardian and protector of the Indian race, and to whom they address their prayers. The sun is the representative image of this beneficent divinity, but the only act of worship they perform in its honour, is to smoke a pipe at its rising, and to puff the tobacco fumes in the direction of the luminary.

They are fully as credulous and superstitious as the other Aoneans. They give full credit to the supposed prediction of dreams; they believe that their *pouvows* can foretell coming events; they wear amulets as a protection against sorcery; and they submit to rigorous fasts before undertaking an important enterprise, hoping that by this austere practice they would secure the favour of Huockanda.

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¹ The Osages, having been in recent times more or less civilised, have abandoned most of their ancient war practices; and it is very doubtful whether there are any tribes existing at the present day who engage in war except for purposes of defence.

² The "master of life," like the "great spirit," is a missionary suggestion and is of recent origin.

HIDATSAS.

THE Hidatsas, who are also known as Minatarees or Grosventre Indians, occupy with the Mandans and Riccaras the permanent village at Fort Berthold situated in the territory of Dakota. Fort Berthold is in the north-east of the Dakota Reservation which lies along the Missouri and Yellowstone rivers, partly in Dakota and partly in Montana. It is situated on the left bank of the Missouri, in latitude $47^{\circ} 34'$ and in longitude $101^{\circ} 48' W$. The Indian village stands on the southern extremity of an arid prairie terrace some four miles wide, which stretches southward to the Missouri from the base of bluffs that form the edge of the higher plain, and becoming gradually narrower, it terminates in a steep bluff of soft rock and lignite which overhangs the river.

The Hidatsas are a part of a great nation called Fall Indians who occupy the intermediate country between the Upper Missouri and the Sasktchawan, and they are known as Minatarees of Missouri and Minatarees of Fort de Prairie. They formerly inhabited a tract of land along the western affluent of the Missouri, that enters the river below Fort Berthold. But the remnant of the present tribe consists of the survivors of three villages formerly situated on Knife river and inhabited by branch tribes of the Hidatsas intermixed with some wandering bands of allied nations. They once formed a single tribal community with the Crows who separated from them on account of a dispute that arose between them.

The physical constitution of the Hidatsas is well developed. They are generally of good stature, and even some very tall men are sometimes met with; they are very muscular, have broad shoulders, and are ordinarily well-formed. Though their complexion is not uniform, yet it is rather of a dusky hue; their nose is frequently straight, but generally it is more or less arched. Some of their women are of good height and are rather stout, but the greatest number of them are short and corpulent. A few of them have pretty faces, and some may be called handsome according to the standard of Indian beauty.¹

The moral character of the Hidatsas, if correctly reported, is rather prepossessing. They are well-disposed towards strangers; are peaceable in the ordinary relations of life, are industrious, provident and thrifty. They are strictly honest, are proud in bearing and are possessed of a high sense of honour. Formerly they were very warlike and made frequent belligerent excursions which were as injurious to themselves as to their enemies.

The lodges of the Hidatsas are large and commodious. They are from thirty to forty feet in diameter, and from ten to fifteen feet in height in the centre. They are constructed of stout posts from ten to fifteen in number, rising about five feet above the ground, which are ranged in a circle about ten feet apart, and these serve as supports to

¹ Besides chiefs and warriors to be admired of this little tribe there are many beautiful (?) and voluptuous-looking women who are continually crowding in throngs and gazing upon a stranger.—Catlin's Illustrations, vol. i. p. 187.

horizontal beams. In the interior a space of about fifteen feet square is marked out by four strong corner posts which are connected by four horizontal timbers. Rafters are then extended from the outer lower and the inner higher posts at an angle of thirty degrees, and the roof structure is prolonged by obliquely inclined poles so as to reach the ground. The central space of the roof is covered, leaving only an opening for the admission of light and the escape of smoke. The frame is interwoven with willow twigs and grass, and is still further protected against rain and cold by a thick layer of clay. A short passage on one side serves as entry that is closed by a wooden frame over which a raw hide is stretched. The floor is sometimes dug down a foot or more, with a small excavation in the centre, where the fire is kindled corresponding to the smoke-hole that can be closed when the inclemency of the weather requires it. Wooden frames, twelve or fifteen feet high, are erected in the village, for drying vegetables, corn, meat and clothing; and pits are dug in which corn, squashes and other provisions are stowed away for winter use.

The costume of the Hidatsas resembles that of the Mandans. Their breech-cloth is a piece of blue-striped worsted, and their legs are swathed in leggings of elk skin. Their moccasins are generally ornamented with a longitudinal stripe and a rosette of coloured porcupine quills. Ordinarily the upper part of their body is exposed, for they rarely wear a skin shirt; but when going abroad they throw an elaborately painted buffalo robe over their shoulders. Their head-dress is richly decorated; it is garnished at the lower edge with small, red feathers, and is trimmed with bands of white ermine fur. Their hair, which is arranged in flat braids and hangs loosely down behind, is often lengthened by the addition of false hair, and is frequently rubbed over with red clay. Their principal ornaments are necklaces of bear's claws, and bracelets of bright steel encircle the wrists of some of the richer classes, which are procured from the traders. An article of ornamentation attached to the back of the head is often decorated with porcupine quills of neat patterns. Tattooing is not ordinarily practised; only a few old men are marked with parallel lines on one side or over the whole of the chest and throat; and sometimes one or both arms are equally punctured.

The Hidatsas subsist principally on buffalo meat either in the fresh state, or cut into long strips which are smoked over the fire or are dried in the sun. Fat bear, porcupine and beaver meat is much esteemed. The tail of the beaver as well as the marrow and fat are considered delicacies. Birds of prey, foxes and wolves are only eaten in time of scarcity. When an animal with young is killed the liver, kidneys and hoofs of the foetus are often eaten raw. Turtles and fish are favourite articles of consumption. Dog's flesh is eaten on certain occasions, and under pressing necessities they have recently learned to make use of horseflesh as a part of their daily fare. When game is abundant they only consume the choicest part of the carcass; but when provisions are scarce every part of the animal is devoured, and they crush even the bones and transform them into a soup by boiling. Formerly maize was a staple article of diet, but the flour now issued

by the Indian agency of the government has mostly taken its place. Rosen-ears, or maize in its milky state, are very much relished after having been prepared by boiling. As soon as the corn gets hard it is pounded in a mortar with a small quantity of water, and the moistened meal is made into mush or is baked into cakes. To preserve the maize for winter use it is previously boiled and then thoroughly dried, and on its second boiling it tastes like green corn. When the season is favourable they have plenty of beans, sliced and dried squashes, while parched sunflower seeds, pounded into meal and mixed with grease, are made into cakes. Wild roots and berries are gathered to a very limited extent. They cook their meat by roasting before an open fire, or by broiling it over burning coals, or by boiling it in water. Before iron and brass pans were introduced, they used earthenware pots as cooking vessels, and hunters contrived to boil their meat in skins by means of hot stones.

Formerly on festival occasions all the invited guests brought their own eating-bowls which were filled to repletion, and had to be emptied of their contents without leaving any residue. If they were unable to eat the share allotted to them they passed their dish to one of their neighbours, offering him a small piece of tobacco to induce him to finish their task as proxy.

Hunting is the chief occupation of the Hidatsas. Formerly they constructed parks, into which the antelopes were driven, by being surrounded by a circle of huntsmen, stationed at regular intervals, so as to prevent the escape of the game. They pursued the buffalo herds and stampeded them over the bluffs. The game was carefully approached by the hunters until they arrived within bowshot, or the animals were decoyed by imitative sounds, or by the display of attractive objects. After they came in possession of horses they were enabled to hunt the buffalo with much success; and when firearms were introduced among them hunting became a regular artistic pursuit. The bow and arrow are still frequently employed in their hunting excursions, and traps are set to catch foxes and other small animals. While the greatest number of the members of the tribe start out for the winter hunt, a few families stay behind, and form an encampment in the woods with a view of catching eagles (*Aquila chrysaetus*). After they have pitched their tents they build the magic lodge in the style of the ordinary dwelling, erecting a platform in the interior, on which charms and relics are placed, and hay is spread along the side walls upon which the visitors are seated. No women can gain admittance into this sanctuary, and they are only allowed to come to the door to hand in cooked food or water. After the preliminary ceremonies have been performed the traps are set on the high places in the neighbouring hills. The eagle trap (*amasi*) is a deep excavation sufficiently capacious to hold and conceal the hunter, by covering the upper surface with sticks and sods, leaving only a small opening in the centre. A dead rabbit, grouse or other animal intended as bait, is tied to the top covering. When the eagle sweeps down and fixes his claws into the bait, the trapper protrudes his hand through the opening, and seizing the bird by both legs, he draws him into the pit, where he securely

ties him. The eagle is brought alive into the camp, and after his tail feathers have been plucked out, he is set at liberty to direct his flight towards the sun. After a preliminary fast the trapper proceeds to the magic lodge, where he remains without eating until midnight, and at that late hour he partakes of a small quantity of food and goes to sleep. Rising a little before morning-dawn he goes to his trap, where he remains seated all day without food or drink watching for his prey, and returning only at sunset. On his arrival at the camp each one rushes into his tent, so as not to cast a stray look upon the returned trapper, who enters the magic lodge, where he remains during the whole night, and if he has been successful during the day he eats and drinks at midnight and lies down to sleep. If on the other hand he has caught nothing he must keep awake and spend his time in loud lamentations and prayer. Each trapper follows this ceremonial routine for four days and four nights, after which he returns to his own tent. It is believed that if these formalities are not observed the captured eagle would get one of his claws loose and tear the hand of the hunter.

The agricultural labours are exclusively attended to by the women. Formerly they cultivated little patches cleared out among the willows, which were lightly broken up with the hoe, and they cultivated maize, squashes, beans and tobacco. Sunflowers were also grown, and efforts were made to improve the quality of the seeds by careful tillage. When a piece of ground was exhausted they abandoned it and cleared a fresh field. In late years farming operations have been conducted with considerable judgment, and potatoes, turnips and other vegetables are now produced for domestic consumption.

The Hidatsas of former times were not entirely ignorant of industrial pursuits. They manufactured their own pottery, built boats of buffalo hide stretched on a frame; braided mats and baskets, cut bowls of blocks of wood, and made spoons and ladles of buffalo horns. Their hair-brushes were composed of porcupine quills or of the tough awns of the *Stipa juncea*. Their whistles were fashioned of birds' bones, and hollow cylinders of wood or hollow reeds were converted into fifes and other wind instruments. They imparted a brilliant colour to porcupine quills, with which they embroidered their leather garments. Their arrow-heads were of flint or horn, and horn wedges were used for splitting wood. They moulded beads and rude pendants out of glass,¹ and they traced symbolic pictures with pigments of their own preparation. Before iron was known to them their hoes were made of the shoulder-blade of the buffalo and elk attached to a wooden handle. They now make not only saddle-trees, partly of wood and partly of horn, covered with raw hide, but they produce padded saddles of tanned elk-skin stuffed with antelopes' hair, which are often handsomely embroidered. They had no other but intertribal trade, they exchanged their agricultural produce for horses and more

¹ They did not understand the art of making glass, though they might have known something about glazing, before they came in contact with the white man; but as far as now known their beads and pendants are formed of melted glass previously reduced to powder and obtained from the whites. The ornament consists of a core of baked earth covered with a shell of glass.—See Lewis and Clarke's Expedition, vol. i. p. 170.

recently for buffalo robes. They purchase the poles used for house-building from the Dacotas ; and they sell the feathers of a single tail of the eagle for a buffalo or a horse ; the last being their principal standard of value.

The Hidatsa language belongs to the Dakota group with which it has much affinity, and many words are the same in both languages. It bears a still greater resemblance, however, to the Crow language. In the Hidatsa *m*, *b* and *w* are interchangeable, and so are *d*, *l*, *n* and *r*. They make no effort in conversation to distinguish these sounds, of which they do not appreciate the difference, for they pronounce their words with every possible change without being once misunderstood. The language is sonorous and pleasing to the ear, but less so than the Dakota. It is still quite primitive in its expressions. Thus *uahe* means "to make a wife," *i.e.*, "to marry ;" *kitsakiki*, "to make good, *i.e.*, "to compensate ;" *adahu*, "to spill with the foot," *i.e.*, "to upset by kicking." Though the language has never been reduced to writing, yet its grammatical organism has been critically investigated. All the words are expressed by five vowels and fifteen consonants. The language has no article. The nouns are either primitive, which are generally monosyllabic, or they are derivative, which may be formed from words of any class, but chiefly from adjectives, verbs and other nouns by the addition of certain suffixes or prefixes. Thus from *ta*, "to kill," is formed *ita*, "an arrow ;" and from *kikapisi*, "to rub backwards and forwards," is derived *ikipakisi*, "a towel." But nouns formed in this way have commonly other nouns or *ma* prefixed ; as, *kikahito*, "to sew ;" *maikikak*, "thread." *Adu* prefixed before verbs forms nouns designating the place where the action is performed ; as, *kidusa*, "to put away carefully ;" *adukidusa*, "a place of deposit." *O* prefixed to a verb may mark out the name of the action ; as, *odidi*, "gait," from *didi*, "to walk." *Ma* is prefixed to adjectives to convert them into names of objects possessing the quality of the adjective ; as, *matsikoa*, "sugar," from *tsikoa*, "sweet." There are other particles used for the formation of derivative nouns. Sometimes verbs, adjectives and adverbs are used as nouns without undergoing any change of form ; as *oze*, "to pour," means also a "drink ;" *patsatikoa*, "at the west," and "the west." Specific sexual words are used to denote gender ; such as *matse*, "man ;" *mia*, "woman ;" *kedapi*, "bull ;" *mika*, "mare." The nouns have no plural sign, and the plural is indicated by the context or by words of plurality. Case accidents are distinguished by position, the context and the meaning of the word. When two nouns come together the first is the possessor and the second the thing possessed. The personal pronouns are either simple or compound ; the first may stand alone as separate words ; the second are formed from the first by suffixes, and with the exception of the possessive case they are used as separate words.¹ If *adsi* is suffixed to an adjective it denotes an approach to the standard quality ; as, *hisadsi*, "dull red," from

¹ Simple personal pronouns : 1st p. *ma* ; 2d p. *da* ; 3d p. wanting. Pl. 1st p. *midoki* ; 2d. p. *didoki* ; 3d. p. *hidoki*.

hisi, "red scarlet." *Isa* or *ise* signifies "like, resembling;" as, *tohisa*, "bluish," from *tohi*, "blue;" *tsaki*, "good," takes as intensified form *tsakicti*, by adding the suffix *di*; as, *tsakictidi*, "a very high degree of excellence;" *ksa* denotes that the quality exists excessively, habitually, &c.; as, *isia*, "bad;" *isiaksa*, "persistently bad." As a standard of comparison are used *ita dotadu*, "at the near side of it," i.e., "in a less degree;" and *itaokadu*, "at the far side or beyond it," i.e., "in a greater degree." Numeration is strictly decimal. The units including ten are expressed by specific words. The digits are formed by placing the multiple unit before *pitika*, "ten." *Pitikictia* or great ten means a hundred, and *pitikictia akakodi* means a thousand. The intervening numbers are expressed by the units following the digits with the word *alipi* between them; as, *dopa pitika alipi duetsa* = 21. Almost any word in the language may be used and conjugated as an intransitive verb, and by certain suffixes it may be changed into a transitive verb. Some of the verbs are primitive root-words, as, *ki*, "to bear;" *hu*, "to come;" *de*, "to depart." Verbs proper are derivatives and are formed by prefixes and suffixes. If *ada* precedes the radical it signifies that the action has been performed by the foot, or by means of heat or fire; as, *adaliohi*, "to break across with the foot," from *lio*, "to break across;" *adakite*, "to clear off by fire," from *kite*, "to clear off." *Da* denotes that the action is done, or may be done with the mouth, as *datsa*, "to bite off," from *tsa*, "to separate;" *dabiese*, "to tear with the teeth," from *liese*, "to tear." *Mak* is prefixed to denote opposition or reciprocity; thus from *pataki*, "to close," is formed *makipataki*, "to close at both ends," like a book; from *ikupa*, "to hate," is formed *maki ikupa*, "to hate mutually." The suffix *adsi* denotes resemblance or approach; as, *mitapa*, "to lie, to deceive;" *mitapadsi*, "to equivocate." *He* generally signifying "to make or cause," changes some intransitive verbs into transitive. *Ksa* denotes that an action is performed habitually, as, *ide*, "to speak," *ideksa*, "to be garrulous." There are other prefixes and suffixes which act as modifying particles, and change the meaning of the verb.

The simple form of the verb is always in the third person; the first and second persons are denoted by incorporated pronouns. Number is only indicated in the future indicative. The moods are the indicative, the imperative and the infinitive. The subjunctive and potential moods are designated by auxiliary verbs. There are only two distinctions of time expressed by the infinite and future tense. Other varieties of time are expressed by adverbs suffixed or independent, or by other words used independently. The third person of the indicative present is always the infinitive mood, which is, however, rarely used, for it is more common to say *mahua mamahets*, "I cough, I try," than *hua mamahets*, "to cough I try," which might also be rendered "to cough he tries." The second person indicative present is one of the forms of the imperative; but there are four other forms, of which two indicate the desire of the immediate compliance with the order. The indefinite tense is used both for present and past time, and is denoted by the simple form of the verb without the incor-

porated pronouns. For the future indicative *mi* and *miha* are added to the indefinite for the first person, and *di* and *diha* for the second person. There are different conjugations comprised in three principal and seven secondary forms. In the first form the incorporated pronouns are simply prefixed to the third person or simple form which remains unchanged. Thus 3d person: *kidesi*, (to love) "he, she or it loves, loved, they love or loved;" 2d person: *dakidesi*, "thou lovest, you love or loved;" 1st person: *makidesi*, "I or we love or loved." Future, 3d person: *kidesi*, "he or she will love;" 2d person: *dakidesidi*, "thou wilt love;" 1st person: *makidesimi*, "I shall love." Plural, 3d person: *kidesi*, "they will love;" 2d person: *dakidesidiha*, "you will love;" 1st person: *makidesimiha*, "we will love." In the second form the first letter of the verb is changed into *me* in the first person; but in the other persons it remains unchanged, and the pronouns are not prefixed; as, *duti*, "he eats," &c.; *duti*, "you eat," &c.; *muti*, "I eat," &c. In the third form pronouns are prefixed to the verb, but they drop the final vowel and prefix the letter *a*; as, *okipapi*, "he finds," &c.; *adokipapi*, "you find," &c.; *amokipapi*, "I find," &c. The future in the last two forms is altogether irregular. In the fourth form the pronouns are inserted between the initial vowel and the end syllable without any other change; as, *eke*, "he knows;" *edaka*, "you know;" *emake*, "I know." The fifth form applies only to verbs in *ma* which drop the second syllable or vowel sound, for which the pronoun is substituted; as, *maiha*, "he trades;" *madaha*, "you trade;" *mamaha*, "I trade." There are five other forms which are all indicated by a change or the dropping of a letter, and the manner in which the pronouns are inserted. Adjectives, adverbs and nouns used as predicates are regarded as intransitive verbs, there being no substantive verb to serve as copula; but they admit of no change to denote the different moods and tenses. They may, however, take the incorporated pronouns as their nominative; as, *lüe*, "old," or "he is old;" *dilüe*, "thou art or you are old;" *milüe*, "I am, was, we are and were old." A simple word may express a compound idea; as, *aduike*, "to change from sweet to bitter;" *aduoktsi*, "I will make a shadow," i.e., "erect a screen to keep off the sunlight."

The intellectual knowledge of the Hidatsas, notwithstanding their frequent contact with the white man, is still of a primitive order. They divide time by days, lunar periods, and years, but they have no specific names for the moons, nor do they count the year by any specified number of moons. They recognise the return of certain seasons by the recurrence of certain natural phenomena; such as the first formation of ice at the beginning of winter; the breaking up of the ice of the Missouri in the spring; the melting of snowdrifts; the coming of the wild geese from the south; the ripening of various fruits, &c. Formerly the development of the buffalo calf *in utero* served in a manner as a measure of time, and the period that marked such a natural occurrence was called *kadu*, "season" or "time." Thus there is a *kadu* of strawberries, of service berries, all occurring within the season of warm weather; there is a season of cold weather or of

snow ; but none of these seasons is indicated by a regular number of lunations.¹ They have considerable inventive capacities as story-tellers, for which some of their old men acquire considerable reputation, and on this account they are invited to the houses and are feasted by those who desire to listen to their quaint tales of fiction, which are full of incidents of the marvellous and the supernatural. Frequently men simply give an account of their own deeds of valour, of their exploits in the chase, or of some striking incidents that occurred while travelling ; others amuse their friends with narrations of the wonderful adventures of departed heroes.

The Hidatsas of both sexes form, like the Mandans, social bands for pleasure and recreation, who have each a peculiar name, and are distinguished from each other by certain badges, or by some characteristic costume. Each social club has its own dances and its own songs ; and the women have a ball-play distinct from that of the men.

The Hidatsas formerly celebrated annually the green corn festival. When the maize about approached maturity, some matrons were sent out about sunrise for several mornings to pluck a number of ears of corn in the fields, and bring them to the council-house. As soon as a sufficient quantity of maize had been gathered, criers were despatched who announced that Mahopa had graciously favoured them, and that they were invited to assemble next day to return thanks for the bounty thus conferred. On the day appointed by the *powwows* all the villagers collected at the spot set apart for this purpose, and here a kettle filled with green corn boiled over the fire, which was designed as a sacrificial offering. The *powwows* bedaubed with white clay, and holding a corn-stalk in one hand and a rattle in the other, danced round the mystic kettle, while the warriors, who formed a circle around them, marched round in a dancing step, keeping time to the measure of the song. The ears were then taken out of the boiling cauldron, and were placed on a light frame erected over the fire, where they were reduced to ashes ; after which the fire was extinguished and the ashes were buried. A new fire having been kindled by friction, the kettle was again suspended over the hearth filled with new corn which, as soon as it was sufficiently cooked, was distributed to those present until the whole store of "rosen-ears" was consumed, and the maize having hardened had reached full maturity.²

Marriage among the Hidatsas is generally contracted with the consent of the young woman who is to be given away, and though advised by her parents in making her choice no coercive means are used, and no parental authority compels a girl to marry a young man she dislikes or does not fancy. But if, in exceptional cases, the con-

¹ Prince Neuwied erroneously calls these seasons moons and gives twelve different names stating that his informer did not know the name of the thirteenth moon ; but Mathews, who understood the Hidatsa language, positively affirms that they did not divide the year into twelve or thirteen moons.

² Mr. Mathews discredits Mr. Catlin's statement as regards this festival, adding that the Hidatsas of the Berthold settlement knew nothing about it ; but it is not probable that Mr. Catlin had described and made a picture of what he had not seen, but it is more than probable that the Knife River Hidatsas celebrated in 1835 the festival described in the text, though the Berthold people may not remember that such a custom had existed among them.

sent of the parents is refused, because they urge objections against the proposed marriage, the young couple have no other remedy but elopement; and after remaining absent for a week they return to their native village, where they are recognised as man and wife; though such marriages are considered undignified, and are called by a specific name. It is customary, however, for a suitor to make a liberal distribution of presents among the bride's relations, not only to recommend himself by his generosity, but as evidence of his worldly condition, and as a pledge to the parents that their daughter would be well treated. The gifts thus bestowed by the bridegroom are generally returned by the bride's relations, if the husband shows himself kind and considerate to his wife. But the reputation a young man has acquired as a warrior or as a successful hunter, and his influence and social position in the tribe, are far higher considerations than the amount of presents bestowed with the object of securing a wife. Formerly children were often betrothed during infancy, and to give binding force to the contract a glazed pendant was tied to the forehead of the child, which was removed by the husband after marriage. Polygamy is legally practised, and a man who marries the eldest daughter has a right to claim the hand of the younger sisters as they grow up; but they may form other attachments and may refuse to become his wives. Certain female cousins are also regarded as younger sisters, and may be selected as additional partners for life. It is the common practice for a man to marry his brother's widow, provided she agrees to the arrangement, and he may adopt the orphans as his own children. It is very rare that two wives, though they may have separate establishments, agree, unless they are related to each other; and it frequently happens that the first wife leaves her husband and returns to her own family.

Divorce, though not common among the better classes, can be easily obtained, especially if separation is desirable on account of incompatibility of temper; and to take back a discarded or faithless wife is considered disgraceful. The Hidatsa women are as a rule virtuous and chaste; but it nevertheless happens sometimes that a married woman will elope with her lover, and the injured husband will seek satisfaction by seizing such property of the seducer and his friends as may be of easy appropriation. Frequently no resistance is made, and even voluntary presents are often tendered as a peace offering. Though the husband is at liberty to slay his adulterous wife at the first moments of excitement, yet after the seizure or the acceptance of property from the adulterer the guilty woman has a perfect right to return to the village, and she can no longer be made the victim of private resentment. It is considered most honourable for the husband to invite the guilty parties to his lodge, and formally present his wife as a gift to the seducer, bestowing upon him in addition some article of value to show that "his heart is strong." Formerly it was deemed to be improper for a son-in-law to enter into direct conversation with his mother-in-law; but this custom has fallen into disuse.

The Hidatsa women generally give birth to their children without

any outside assistance ; but if the labour pains are not sufficiently strong to expel the fœtus the *powvow* is called in who receives one or two horses for his trouble. In company with the husband he smokes the pipe and diffuses the tobacco fumes throughout the room, at the same time he strikes the back and other parts of the suffering woman with a cap of fox or wolf skin, singing and violently shaking his rattle. Sometimes he rubs the body with a tortoise-shell, or only tickles the skin with a feather. Children are named a few days after birth, and boys have sometimes one principal name, to which four qualifying names are added. A new name is often given to a young man when killing the first enemy in battle. In ancient times the father carried the infant, placed on a quantity of buffalo meat, to the house of the *powvow* who selected the name to be given to the child, and received the meat for his pains.

Formerly when an Hidatsa died the corpse was deposited on an elevated scaffold erected at a short distance from the village ; but in recent times the burial of the dead is far more common than their exposure, unless a death occurs while on a hunting expedition, when the body is fastened to the branches of a neighbouring tree. Their idea of a future state of existence is similar to that of the other Dacotas. They suppose that the ghostly self of the dead hovers four nights around the village or the encampment,¹ it then takes its flight to the shadowy land of its departed kindred. Here the ghosts are engaged in hunting ghostly buffaloes, whose ethereal flesh serves for their support, and in strict accordance with their valour and their self-denial they receive here the same consideration they enjoyed while living in their earthly habitation.

The Hidatsas have no regularly organised government. In serious breaches of the camp regulations the soldier bands administer the customary law, and inflict such punishment as the offence may require ; but ordinarily the most repressive measures are purely of a moral nature and are equally efficacious ; the offender is exposed to the taunts and sneers of the members of the tribe, or he forfeits the respect and favour of his friends.

The Hidatsas were once a very warlike tribe, and their enmity and hostile attacks were principally directed against the Shoshones. Mounted war parties passed through the Dakota territory, and carried the war into Minnesota, where they crossed lances with the Chippeways. Their belligerent enterprises of the present day are directed against the Dacotas ; but their hostile movements are principally confined to raids undertaken by small parties to inflict some injury upon their enemies without any risk or loss to themselves. Occasionally, however, they engage in pitched battles, and then they fight with much daring and bravery without the least regard to life. They kill their enemies, but never take prisoners unless they can capture young children who are kindly treated, and are often adopted by those who

¹ Those who are afraid that the ghost of the dead may visit them during his four days' wandering in the neighbourhood, burn the leather of their moccasins which they place before the door of their lodge, supposing that the villainous smell would keep the ghost out.—Mathew's Ethnography, p. 49.

are childless. They horribly mutilate the slain ; they either burn the bodies on piles of wood or hack them in pieces which are reduced to ashes, and are presented as an offering to the sun. In former times their villages were fortified by means of a wooden stockade which was rendered less accessible by being encompassed by a ditch ; at the present day, however, they consider these precautionary measures useless and unnecessary.

The Hidatsas do not differ in their religious notions from the rest of the Aoneans. They have an indefinite conception of an all-per-vading influence or power called the "great mystery," or the "great spirit,"¹ to which they have given the name of Mahopa or Mahopactias (Great Mahopa), but they do not worship it as a personal divinity. They regard all objects of nature as animated beings which, each in their order and rank, possess spiritual attributes for good or evil, and by certain acts of worship their favour must be propitiated, or their evil propensities must be counteracted. Not only man is invested with these spiritual powers, but the sun, the moon, the stars, every species of animals, all trees and plants, and even isolated boulders and lonely hills are independent, individualised, spiritual agencies. The cotton-wood tree (*Populus angulata*) occupies an important rank in this pantheon of nature worship, and it is approached with reverential condescension to secure its assistance for the success of certain enterprises, while shrubs and grasses are supposed to be endowed with much inferior force of action.² The sun is held in great veneration as an active beneficent power, and many sacrificial offerings are made to it. The religious ideas of the Hidatsas have, however, already reached the second stage of development, for they have created for themselves personal divinities under the form of hero worship. The object of their greatest reverence is supposed to be Itsikamahidis, the "first man," or "the first in existence." It is asserted by them that this hero-god made all things, the sun, the stars, the earth, and the first parental pair of every species of animals and plants,³ but that no one made him. He is also considered as the first instructor who taught their ancestors all the ceremonies and mysteries now known to them. Another hero-god is called Itakattetas, "old man immortal," of whose attributes nothing definite is known.⁴

The Hidatsas have a semi-religious ceremony called *dahpiké* or *nahpiké* which was formerly an annual festival, but is now only

¹ The ideas of all our tribes within our borders have undoubtedly been greatly modified by the intercourse with the whites, and recognising this fact, we may claim that the Great Spirit or more properly the Great Mystery is a Deity of the modern Indian only.—Mathews, p. 48.

² When the Missouri in its spring-time freshets cuts down its banks and sweeps some tall tree into its current it is said that the spirit of the tree cries while the roots yet cling to the land, and until the tree falls into the water. Formerly it was considered wrong to cut down one of these great trees, and when large logs were needed only such as were found fallen were used ; and to-day some of the more credulous old men declare that many of the misfortunes of the people are the result of their modern disregard of the rights of the living cotton-wood.—*Ibid.*

³ These are simply suggestions of the white man or the missionary.

⁴ It is impossible to determine how much of this hero worship is based upon missionary teachings.

celebrated every second or third year. On the day appointed for this purpose the mounted warriors ride to the woods, where they cut a forked cotton tree which is stripped of its bark, and the branches being lopped off, the log is dragged, with the aid of horses, to the village, where it is set up as a symbol of a conquered enemy and as a monument of triumph. A magic lodge of willow branches is then constructed around it, in which the ceremony is performed. Those who volunteer as martyrs of the most cruel and inhuman torture are required to fast four days and nights, while food is placed in sight. These horrible exhibitions of butchery differ according to the caprice of the candidate for manly honours or the advice of the *pouvows*. Some have strips of skin detached from different parts of the body; others are partially flayed alive with the bleeding muscles exposed. Others again have raw hide strings inserted in incisions made in the flesh, to which buffalo skulls are attached, while the victims are running round until the strings are torn out by the weight of the skulls. Some have wooden skewers inserted in their breast, and by cords attached to them they are secured to a central pole; and the victims are only released from their bonds by throwing themselves backwards with all their force, so as to tear out the wooden splint and leave a ghastly wound exposed. During the continuance of the festival the spectators are feasting, and are enjoying themselves regardless of the penitential sufferings of their friends.¹

The Hidatsas have no permanent magic lodge, nor any other consecrated place where religious ceremonies or any other religious acts are performed. Most of their ceremonial festivals take place in the ordinary lodges, in temporary huts, or in the open air.

The Hidatsas, like the rest of mankind, are very superstitious. They believe in ghostly apparitions, and yet they exhibit no fears in the presence of the dead. They regard dreams as prophetic premonitions, if they are preceded by fasting, prayer and sacrifices. A pregnant woman will not eat any part of a shrew or a mole, lest her child might have small eyes; nor will she partake of the flesh of the porcupine, lest her babe might become sleepy-headed after growing up. If a mother were to indulge in feasting on the meat of the turtle it is supposed that her yet unborn offspring would become slow and lazy. Sorcery or witchcraft is much dreaded as a mischievous power exercised by certain professional men who are imagined to be able to injure their enemies even at a great distance.

The Hidatsas ascribe talismanic virtues to the *manetoos* which they call *choopah*. Every man selects as tutelary protector some animal, of which he carries about him the head, claws or stuffed skin, or any other representative part when starting out on the war-path or on a hunting expedition. They tie a piece of the horn of the deer or the antelope around a colt's neck to insure its fleetness. Both the wolf and fox are considered as general protecting patrons, and when going to war they entwine their head with a band of wolfskin with the tail attached that hangs loosely down behind. The bones of the fore-legs of the buffalo are believed to possess the intrinsic virtue of keeping the

¹ This is only a modified form of a similar festival celebrated by the Mandans.

buffalo herds within a convenient distance. While they still occupied the region of country on Knife river they resorted to a kind of shrine called Mahopa or "mystery rock," and there they presented as sacrificial offerings red cloth and other objects of value; and while they were weeping and sighing they addressed Mahopa to give them success in their enterprises, and secure to them the object of their desires. Another oracular shrine was a cavern near the banks of the river called Makadistati or "house of the infants," which was supposed to be of considerable extent though its entrance was only a span wide. They believed that this cavern was the subterranean abode of mysterious infants who, following a wise and watchful leader, came out at night, but immediately retreated if they snuffed the scent of man in the air. A childless father, after having submitted to the required penitential discipline of a long fast, would secrete himself at night behind a rock in the vicinity of the sacred shrine, and if in his dream he saw the infants he returned home elated by the fond hope that a child would be born to him within a year. The barren wife resorted hither at sunset and laid at the mouth of the cave a tiny play-ball and miniature bows and arrows. If the ball was missing in the morning she was sure that within a year she would be the mother of a girl; but if the toy weapons were taken away it was a certain indication that within the next twelve months she should give birth to a boy. If none of the toys were removed all hope of progeny for the current year was at an end, and the oracle could only be consulted again after the expiration of that time.

The Hidatsas, according to tradition, assert to have once inhabited a subaqueous abode before they had the good fortune of being transferred to the surface of the earth. The whole story resembles a similar legend ascribed to the Mandans and other Aonean tribes.¹

As the Hidatsas are ingenious story-tellers it is of some interest to give a specimen of these fabulous compositions. The eastern bank of the Missouri was inhabited by mysterious beings who acquired great reputation as powerful sorcerers. In one of the lodges lived two demi-gods whose names were Long Tail and Spotted Body, with whom their sister-wife lived in closest intimacy. Big Mouth who, though headless, had a big mouth, and as he lived in close proximity and bore great hatred to the demi-gods, he determined to kill the offspring of their wife who was about to become a mother. While the male inmates of the lodge were absent on a hunting tour he entered the dwelling, and finding the woman alone, he begged her to provide some food for him, as he was very hungry. As she did not wish to refuse the hospitality of the house to her visitor she broiled some meat on the coal and offered it to him in a wooden dish. But affirming that his mouth was shaped in such a manner that it was impossible for him to eat food out of a dish, he requested her to lie down and place the food on the side of her body. She complied with his demand, and while the monster was eating the meat he tore his hostess in pieces; and though she seemed to be in a dying condi-

¹ See *supra*, p. 304.

tion, yet she gave birth to children that were immortal. He seized one of them and throwing him on the floor of the lodge he said: "Stay there for ever among the rubbish, and your name shall be Astutish." The other he carried out of doors, and throwing him into a neighbouring spring he said to him: "Your name shall be Mahash, stay there for ever, where you will love the mud and learn to eat nothing but the worms and reptiles of the water." When Long Tail and Spotted Body returned they were horrified at the sight, but they performed the funeral ceremonies in due form. Discovering their infant son Astutish on the ground, they expressed the wish that the child "would grow so high," and instantly it attained that stature. They made a toy for him to play to convince him that he had friends and protectors. They also found their second son Mahash in the spring, and it was necessary to make use of stratagem before they succeeded in bringing him home to the lodge. The twins being placed side by side, Long Tail expressed the wish that "they would both be so high," and all at once they grew to the size of boys fourteen years of age. They made hunting arrows for the boys and gave them the magic arrow for their protection; at the same time telling them: "You are now big enough to protect yourselves; go out on the prairie and hunt, and we will find out which one of you will prove to be the best hunter." They were so skilled in their art that they brought their mother to life again by the aid of their magic arrow. They took vengeance on Big Mouth, whom they found lying on his back drawing with his breath into his open mouth some of the herds of deer that passed. The boys perceiving this threw hot stones into his open jaws which swelled him up and finally burst him so that he died.¹

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KLAMATHS.

THE Klamaths, who call themselves Lutuami, occupy in North California the region of country extending from the Rogue river in the north to Red river in the south; it borders on the Pacific Ocean in the west, and it includes Klamath river and that part of South Oregon that is watered by Klamath lake. The principal tribes of this family

¹ This is an abridged version of the story, and many marvellous incidents are omitted.

are the Klamaths Proper, the Modocs, the Shastas, the Palaiks, the Totunes, the Talewaks and the Weitspeks. The country is covered by extensive ranges of woodland, and its rivers, although of no great importance for navigation, are streams of considerable water-power.

In physical characteristics the Klamaths may be considered the type race of the north-western Aoneans. They are generally of tall stature, are very muscular and well-formed. Some of the more southern tribes, however, are rather chunky in appearance; they have a stout frame of body, but their countenance is somewhat repulsive. Their complexion varies from light brown to a much darker hue nearly approaching to black. Their face is oval, large and heavy featured, their cheekbones are slightly prominent, their nose, which is well-set, is frequently straight, and their eyes are mostly keen and bright. Their hair is long and straight, and they are generally beardless. The women are comparatively short, but some few of them are good-looking; and though they ordinarily fade away prematurely, yet they never have that wrinkled witch-like appearance which renders old women so hideous.

The moral character of the Klamaths has undoubtedly been noted down by their enemies, for not a single good quality is attributed to them. Such utter want of moral worth can hardly be predicated of single individuals, and much less of whole communities, however savage and uncivilised they may be. As their standard of morality necessarily differs from that of Christian nations their faults must be more leniently judged. Their paramount passion seems to be their love of worldly possessions, and their eagerness for gain, which is not the besetting sin of savages, and must have been acquired through their close contact with white traders and Indian agents. They are said to be treacherous and cunning, if the end to be accomplished promises to be profitable, but these motives of action are suggested by their ignorance; and as savages they consider these as indispensable weapons of defence to counteract the real or imaginary evil designs of strangers of a superior race, whom they have no reason to trust. They are thievish, for they have not a proper idea of property rights in the sense in which it is understood by civilised men. But still they have learned that theft is a punishable crime, and they refrain from stealing when there is much danger that they might be caught in the act. They are superstitious; and in this they only differ in degree from the rest of mankind. They are filthy, which is a condition almost inseparable from savage life. They are pronounced to be dilatory, for they never do to-day what they can put off for to-morrow. One good quality must be, however, conceded to them in a qualified sense at least; they are said to be brave, which as regards the Modocs cannot be doubted; but they are at the same time cruel, and they have no idea of justice or of keeping faith with an enemy.

The winter dwelling of the Klamaths consists of a subterranean excavation, from two to five feet in depth, of a circular form and of various diameters, surmounted by a roof-like structure of poles ranged round the margin and converging at the top, with an opening at the side that serves as entry. As a protection against wind and weather

the sloping superstructure is covered with a layer of earth to the depth of several inches, and ladders are fixed to the outside and inside walls to obtain access to the interior. Some of these winter houses are of square form and are built of heavy timbers; or the inside walls are lined with stones, and a stone wall is constructed around the excavation, which supports the split timber or heavy logs that form the conical roof. The door, which is always circular and is only large enough for a man to creep in, is either on the top of the building, when it is reached by ascending a notched log, or it is at the side at the gable end, or it is on a level with the ground. Some of these cabins are not subterranean. The summer huts are either constructed of poles arranged in a square form; or they are conical with the obliquely inclined poles meeting at the top; or they are in beehive form with the curved rods bent inside meeting in the centre and forming the arched roof. All these various frames are covered with rush matting, with bushes or fern leaves. Every village has a *temescal*, or sweating-house, which is also used as community building. It does not differ in construction from the winter dwelling; it is nearly air-tight, and the small hole that serves as entry is always closed unless some one wishes to get in or out. A fire is here maintained from the beginning of autumn till late in the spring; here friends and neighbours meet, and in some communities the men make it their ordinary sleeping-place, though no woman is ever admitted unless she belongs to the medical profession.

The Klamaths are rather scantily clad; the men wear nothing but a belt or a breech-clout, and the women confine their dress to an apron, or to a short petticoat of deerskin or braided grass. Occasionally they throw over their shoulders a mantle or robe of martin, rabbit, deer, otter or seal-skin. The Modocs ornament their skin garments with ducks' scalps brilliantly coloured and arranged in various devices. Other tribes interweave their aprons with coloured grasses, the lower edge being bordered with a heavy bead or shell fringe. The women wear as head-dress a bowl-shaped hat of basket-work of their own manufacture, sometimes neatly painted or interwoven with gay feathers of the blue quail or the woodpecker. Moccasins of braided straw or grass are worn by the lake tribes, which, in some localities, are provided with leather soles. Strips of skin wrapped round the legs sometimes take the place of leggings. Their hair is generally arranged in one or several queues which hang loosely down the back or over the shoulders; or it is twisted into a knot and is fixed to the back of the head; or it is worn loose, and occasionally it is even cut short. The women clip their locks over their forehead; their hair, on the back of the head, is frequently entwined with a wreath of the oak or laurel leaf, or the tail of the grey squirrel. Tattooing is universally practised; but the women are particularly partial to this kind of ornamentation. They mark their face with blue lines which extend from the corner of the mouth to the chin, and these tracings are enlarged and are rendered more distinct as they grow older, for they are indications of age and respectability. The men prick their arms and breast, and sometimes even the back

of their hands in various coloured devices. Painting in a variety of colours laid on in fantastic style is very common among some of the tribes ; and the Modoc women follow the fashion of their husbands by spotting their faces with various colours. Both sexes wear as nose ornaments goose quills and strings of beads or shells. Some of the northern tribes introduce wooden or metal cylinders into the perforations of the ear-lobes, and strings of berries are used sometimes as necklaces.

The Klamaths subsist principally on fish, and in great part also on the flesh of the game they kill in the forest. Their fish are eaten either in the fresh or the dried state. Their vegetable food is confined to the *cama* and *kice* roots and various kinds of berries which they gather in the woods and in the plains. Acorns are reduced in a stone mortar into a coarse meal which, being mixed with berries, is baked in the ashes, or it is boiled to form a kind of pudding. The farinaceous seeds of the *nelumbia* (*wocus*) are also eaten. Their manner of cooking is very simple ; they broil their meat and fish on hot stones, or they boil them in water-tight baskets, into which hot stones are introduced. The fish preserved for winter use are dried and smoked after the backbone has been taken out. Great quantities of *cama* root are also dried, and are stored away to be reserved for a time of scarcity.

Hunting is the chief occupation of the mountain tribes, and they are very expert huntsmen. But the majority of the Klamath tribes follow fishing as their chief pursuit. Salmon are secured by constructing across narrow rivers a dam composed of moderately sloping poles, which are driven into the bottom and are interwoven with willow branches. The fish are driven forward from behind, and being collected in receptacles four or five feet square, they are easily speared or netted. Salmon are also taken in drag-nets, and in Rogue river spearing by torchlight is much resorted to by dexterous spearsmen. The canoes, which are often twenty in number, are each manned by a torch-holder, a rower and a fisherman armed with a barbed spear. As the salmon are attracted by the glare of the light they swim on the surface, and are unfailingly struck by the unerring weapon. Sometimes they are hemmed in between two dams, and being attracted at night by a large fire kindled on the banks, they approach the light and are conveniently speared. The coast fisherman, holding in his hand a triangular dip-net with a narrow neck, wades into the water up to his waist, and opposing his net to the outgoing wave he frequently captures a smelt which can enter but cannot escape. Eels and other fish are caught in funnel-shaped traps fastened to stakes, and sunk to the bottom by weights.

The hunting tribes have invented various devices either to bring the game within shooting distance, or render its escape impossible. As it is very difficult to approach the antelope the hunter shods his heels with some furred skin, and creeping along stealthily through the tall grass, at the first appearance of the herd he throws himself on his back, or he makes some uncouth motions to attract the attention of the troop, and if they do not suspect the presence of an enemy

he hardly ever fails to bring one of the animals down with his weapons. Elk and deer are secured in pitfalls, traps and nooses. Some tribes construct a blind alley by attaching poles from tree to tree, into which the game is driven by the hunters, and arriving at the obstructed end the animal, in attempting to escape, is caught in a noose suspended from a pole. Bears are hardly ever killed, and it is only very rarely that a young bear may be caught in a strong elk-trap.

The industrial pursuits of the Klamaths are all of a primitive order. They display some mechanical skill in the manufacture of weapons. Their bow is mostly made of cedar or yew, and it is strengthened by being entwined with elk sinews. The feathered arrow-shaft, which is either of reed or light wood, is armed with a detachable point of flint, obsidian, bone, iron or copper. The inflated skin of the fox or wild cat is converted into a quiver. The arrow-maker is a professional artisan; he first roughly hammers out the point upon a stone anvil, breaks off tiny flakes with buckhorn nippers, splits it to the required size with an agate-chisel, and finishes it off by repeated slight blows applied to it with much judgment, skill and perseverance. In navigating the rivers they make use both of rafts and canoes. The first are simply bundles of rushes firmly lashed together, on which the fisherman sits astride, and depressing his craft below the surface of the water by his weight he moves noiselessly forward, while steering it with his feet. Their canoes are hollowed out of a single trunk of redwood, pine, fir, sycamore or cotton-wood; they are blunt at both ends, and sometimes they are flat-bottomed. The part to be burnt out is covered with a coat of pitch, and fire being applied to it the carbonised portion, which reaches some depth, is scraped off, and the same process is repeated until the required capacity has been obtained. Both the outside and inside are smoothed by careful scraping and polishing. Some of the coast canoes are quite capacious, they are frequently forty-two feet long and over eight feet wide, they are capable of carrying twenty-four men and five tons burden. The women braid baskets of various sizes, which, if used as cooking vessels, are flat, are made of rushes, and are perfectly water-tight. The conical baskets which are woven of grass or fine willow rootlets, are carried by the women on their back when they go out into the woods to gather roots and berries. They also weave mats, head-dresses and variously coloured bands for binding up the hair. They have acquired considerable experience in the dressing of skins. After the hides have been soaked in water to loosen the hair they are scraped on both sides until they are perfectly clean and smooth. They are then beaten with sticks and are rubbed with heated brain, and after they have been buried for a few months in moist ground they become perfectly smooth and pliable.

The traffic of the Klamaths is principally carried on by barter and exchange, but they have nevertheless a kind of currency in the form of a univalve sea-shell about two inches long, whose value is proportioned to its length. The proprietor of a deerskin is considered quite wealthy among the fishing tribes, and the scalp of a red-headed woodpecker is an object of real money value.

Singing and dancing are the favourite recreations of the Klamaths ; but smoking is their most common pastime. They mix the tobacco with the bark of a plant called *kinnick-kinnick* to improve its flavour, and their home-made pipes are cut of wood in trumpet form. They are passionately addicted to gambling ; they stake at the hazard of the game their most valuable articles with perfect indifference. Their games of chance are simply a kind of dicing, and the pieces are only black or white coloured sticks, or clay balls thrown round in a circle. The rival players of different tribes frequently meet to show their dexterity in the ball-play.

The Klamath women, though not ill-treated, are nevertheless looked upon as mere property, and they are not only bought and sold, but the possession of their person is also an object of barter, and their husbands have a right to prostitute their wives at pleasure. They ordinarily perform all the menial labour, though their husbands sometimes assist them in pitching the wigwams, and in gathering roots and berries. Chastity is not much esteemed, and unmarried women abandon themselves to the grossest licentiousness without interference on the part of their parents, and without losing caste among their class. Adultery is of rare occurrence, but an act of infidelity on the part of the wife as a matter of favour, without having received adequate compensation, would subject her to the cruel punishment of being publicly disembowelled. If the guilty man is unable to satisfy the injured husband by a present of beads or other property, he must submit to the loss of one of his eyes, or suffer himself to be expelled from the tribal community. Among some tribes the man alone is held responsible ; and the woman, as the seduced party, goes scot free. Illegitimate children become the slaves of the nearest male relation of the mother, and they are only allowed to marry among their own class ; but they may buy their freedom if they are able, by their industry, to accumulate a sufficient amount of shell money to pay to their master the estimated value of their services. Polygamy is almost universally practised, and the number of wives a man may marry depends only on the wealth of the party, and it frequently happens that rich old men monopolise most of the good-looking young women ; while the poorer young men must be content with the ugly and the old, if they wish to change single for married life.

As marriage is a contract of sale, a price is demanded by the parents of the girl, and the amount stipulated must be immediately paid among most of the tribes. In some localities, however, if the bridegroom cannot furnish at once the property value demanded, he is required to live with his father-in-law, and continue in his service until the whole amount due him is discharged. As the amount of compensation received determines the respectability and rank of the parties, the highest price is always demanded and paid. If the young husband has a substantial reason to be dissatisfied with his young wife he may send her back to her parents, and the property value paid for her must be returned. As long as the amount agreed upon has not been paid the children are regarded in the light of bastards, they are excluded from all respectable society, and are treated with

perfect contempt. Generally the marriage is complete after the price of purchase has been delivered, and no other formalities are required to give it validity. Among the Modocs the bride's father invites the relations and friends to a feast, and in the evening the husband and wife are escorted by torchlight to the lodge constructed by public contributions, and they are left in their new home to enjoy alone and unobserved the pleasures of married life.

The Klamaths usually dispose of their dead by burial. When a death occurs in a family the relatives give expression to their grief by loud howlings and lamentations which are heard far and wide. Among the Modocs it was formerly the prevalent custom to engage hired mourners who went from place to place to elicit the sympathy of neighbouring communities by their dolesome cries and plaintive chantings. The corpse is consigned to the grave in a recumbent position, and the articles of value belonging to the deceased are laid by his side, or are hung up above the grave. His dwelling is burnt and the ashes are strewn over the spot where the body lies buried. On the Klamath river the grave is covered with a wooden plank; it is frequently marked by a head and foot-board, and a fire is kept burning for several nights to keep away wild beasts. The widow gives vent to her disconsolate grief by dismal wailings; she refuses every kind of food, takes her seat upon the grave, and sometimes she even buries herself partially in the ground. In some localities she cuts her hair short as a sign of mourning, and she will keep it cropped until she finds a man that will console her in her desolation and loneliness. After the burial has taken place their fear of the ghostly dead is so great that their name is never mentioned.

Most of the Klamath tribes have a distinct belief in a future state of existence. They place the land of shades in some unknown region in the far west, where the ghosts enjoy all the earthly blessings in greatest abundance.

The Klamaths have no regular government, nor do they recognise any fixed laws, by which their internal relations are controlled. Every father of a family is absolute master in his own household, and self-revenge is the only retributive justice known or practised. They recognise the dignity and rank of a chief who possesses no real authority, he has no means of enforcing obedience to his orders, though he may be highly respected, and his counsel and advice are generally accepted in the regulation of matters of public interest. Among some few tribes the chieftainship is hereditary, but generally it is a dignity to which any man may aspire that is sufficiently endowed with the good things of this world according to their standard of wealth; for even among these savages riches only can support the claim to aristocratic superiority. During the hunting and fishing season a salmon and an elk chief are appointed, who are invested with a certain authority restricted within the limits of the object for which they receive their appointment. Murder is revenged by the friends of the victim; but the murderer may redeem his forfeited life by offering a sufficient amount of shell money which is never refused.

The Klamaths were not even in ancient times a warlike people.

They preferred to destroy their enemies by catching them in men-traps, which were simply pits from ten to fifteen feet deep, with pointed stakes and elk horns planted at the bottom, so as to impale the unsuspecting victim. The opening was carefully covered with light sticks, and fine dust and leaves were spread over the surface, so as not to distinguish it from the surrounding ground. Friends were warned of the danger by certain landmarks, for which stones and branches were used. They were, however, sometimes, though rarely, involved in war. The principal causes of hostility were the abduction of women; a malicious act of suspected sorcery; or the obstruction of a river to prevent the ascent of the salmon at the proper season. Their wars were by no means bloody, except when two powerful nations came in conflict with each other, when they fought for predominancy to reduce to submission a rival power. No scalps were taken, but the heads, hands and feet of the slain enemy were sometimes cut off, and were preserved as trophies of war. On Rogue river all prisoners were killed, and women and children alone were spared.

The religious notions of the Klamaths are but imperfectly known. It is said that they believe in a "good spirit," but the native name of this god, if such he is, is unknown. Some of the tribes are reported to have given the name of Omaha to a demoniac agency of nature, but as this being has no other office but that of snatching away the ghosts of the dead, he is probably only a mythological divinity, or perhaps a late invention suggested by the white man. They have numerous superstitions, they imagine that evil pervades the universe. They fancy to hear the mysterious warning of some goblin or spectre in the rattling of an acorn on the roof, or the rustling of the leaves in the forest. This demon monster is, by its nature, fiendishly cruel; it pursues the lonely traveller and surprises him unawares in retired and solitary places, and tortures him and tears him to pieces. It has in its service gnomes and ogres which do its bidding; and they even disinter the dead to devour the decaying body. They imagine that men are occasionally afflicted with disorders caused by the wicked machinations of wizards and witches; and their credulity renders them the dupes of the most childish fancies, for they suppose that snakes and other reptiles take up their abode in the human body to torment it and gnaw its vitals.

The Klamaths celebrate several festivals of a quasi-religious character by executing peculiar dances. On the thanksgiving festival, which takes place once a year, the men and a small number of women, who are dressed in their finest attire, move slowly round a central fire, regulating the movements of their steps by a monotonous chant. At the close of the dance one of the old men delivers a discourse in which he recounts all the favours that had been bestowed upon them during the past year, exhorting his hearers to act in a manner so as to continue to deserve all the good things which they had hitherto enjoyed. Among some tribes the thanksgiving exhortation is delivered by the *powwow* who retires to the mountains accompanied by an attendant, and during his absence, which continues for ten days, he abstains from food as far as this is possible without dying of hunger. While

the people are assembled dancing, singing and enjoying the pleasure of social intercourse, the *powwow* returns from his mountain retreat, and men are sent out blindfolded—for no one is allowed to behold the face of the holy man and live—in order to conduct him into the camp. At his arrival all scatter in every direction, for they fear the dreaded object; but as soon as he is brought to the sweating-house, where he tarries for some time, the dispersed crowd reassemble, and they execute the propitiation dance with the utmost solemnity. This propitiatory ceremonial, being deemed sufficient to conciliate the demon of evil, is followed by carousals and debauchery.

The Klamaths treat slight cases of illness by employing a few useful plants and roots that are supposed to possess efficient medicinal properties. But in dangerous diseases they apply to the medicine-men and medicine-women who, following the charlatan practice of their professional brethren, pretend to draw out of the body the original cause of the malady by sucking, and they always produce some trifling object as conclusive proof of their success. It is said that on Rogue river the medicine-man sometimes pays with his life his failure of restoring the patient to health, whose death is attributed to his malpractice.

One of the Klamath tribes originated a poetical myth about the first origin of things, which is both inconsistent and irrational, and seems to be a recent production. The Big Man, the legend says, made the naked earth which was bleak and silent; for it was not inhabited by living creatures to vary its monotonous uniformity, except a solitary Indian who was wandering about in this wild and desolate land suffering, hungry and depressed. A whirlwind, which suddenly arose, darkened the air with clouds of dust and drifting sand, and spread such gloom and frightful havoc all around that the solitary wanderer was seized with fear, and being immeasurably terrified he fell down on his face. Soon afterwards the storm was followed by a genial calm, and the lonely mortal man having recovered from his fright rose to his feet, when to his astonishment he perceived that the plains and hills were carpeted in green, trees were unfolding their leaves, all nature became animated, and the earth was peopled with men; beasts were roaming in the forests, numerous birds were flying through the air, a multitude of fishes were swimming in the waters, and creeping things moved everywhere in all directions. Thus the world was made perfect; but the number of animals was counted; their essence of life is imperishable and immortal, and at the death of any living thing the animating, vivifying ghostly self is immediately transferred to another body to continue its never-ceasing transformation in an endless circle of eternity.¹

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¹ It is not probable that this philosophical thought has ever originated in the mind of any Klamath.

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HAIDAHS.

THE Queen Charlotte Islands form a group in the Pacific Ocean lying off the north-west coast of North America, about seventy-five miles north-west of Vancouver island, between $51^{\circ} 30'$ and $54^{\circ} 20'$ N. latitude. They were first discovered by Captain Cook in 1776. The principal islands of the group are North, Graham, Moresby and Prevost. The islands are separated by three channels; Parry Passage separates North from Graham island; Skidegate Channel divides Graham from Moresby island, and Stewart Channel separates Moresby from Prevost island. The Haidahs occupy these islands and the adjacent coast for about a hundred miles inward as far as the Chikoten Plains, extending from 52° to 55° N. latitude. Their territory touching on the north and east that of the Thlinkets and Tacullis, and that of the Nootkas on the south, stretches along a coast-line of three hundred miles in length, where it is traversed by the northern extension of the Cascade Range. The country, though very hilly, is sufficiently productive, and is overgrown with pine and cedar forests of vast extent, which are abounding in a variety of game. The Frazer river is the most important stream on the mainland, and fish are abundant not only in the inland rivers but on the sea-coast.

The Haidahs are divided into different tribes, of which the Skittegeets, the Chimmesyans, the Massetes and Cumshavas are the most numerous. They are physically well developed; the southern tribes are, however, inferior in bodily constitution to those who live farther north. They are of tall stature, of a comely appearance, and are well formed. Their complexion is rather fair, and even albinos have been observed among them. Their legs are thick and swollen; their face is broad; their cheekbones are high and prominent, and their eyes are small and black, though brown and grey eyes are occasionally met with. Their hair is mostly black and coarse, and with the exception of moustaches, their face is entirely beardless. Their teeth are naturally strong, but they are frequently much worn on account of the gritty salmon they are in the habit of eating. Some of the southern

tribes have their heads flattened in infancy. The women are of a compact, athletic form and are nearly as tall as the men.

The moral character of the Haidahs, if not corrupted by their contact with the white man, is sufficiently commendable. They possess a considerable share of natural intelligence; are honest in their dealings; civil in their intercourse with strangers; are good-humoured and are of a friendly disposition. On the other hand, whenever an effort has been made to civilise them they have become addicted to excessive drinking, are desperate gamblers and inveterate thieves.

The dwellings of the Haidahs are either summer huts composed of a frame of poles covered with mats of cedar bark or skins; or they are substantial buildings collected in villages which are situated, for defence, on high elevations guarded by precipices, or on lofty isolated rocks connected with the mainland by a platform. Their community houses are constructed of light logs or thick split planks, and they are sufficiently capacious to accommodate a considerable number of families. The interior is sometimes very filthy, for all are confined to a single apartment; and men, women and children and even dogs, all sleep together on mats round a central fire. On Queen Charlotte Islands the dwellings are subterranean, from five to ten feet deep below the ground; their length varies from forty-five to fifty feet, and their width is no less than thirty-five feet. The upper storey on the top of the ground is in the form of a parallelogram of the same capacity as the subterranean space. The frame is constructed of six, eight or ten posts planted in the ground, and to these planks are fastened which form the side walls from six to eight feet high. The slightly sloping roof is also faced with planks, leaving an opening at the top for the admission of light and the escape of smoke. There are a few small holes on both sides of the house, that serve as windows. The entrance, which is about two and a half feet above the ground, is elliptical, about three feet high, and two feet wide. In some of the southern islands the houses were raised on posts neatly carved or painted, which were from twenty-five to thirty feet high, and the interior could only be reached by ascending an inclined notched log that answered the purpose of a ladder.

During warm weather the Haidahs dispense with every kind of clothing, they simply hide their nakedness by bedaubing their body with a coat of paint. In cold weather they throw a blanket loosely over their shoulders, an article which they now purchase from the traders, though in former times it was manufactured by themselves of dog's hair, and was ornamented with coloured devices. For festival occasions their skin painting is rather elaborate; figures of beasts and birds are traced on the black ground, and a coat of grease gives gloss and consistence to the work of art, serving at the same time as an adhesive surface for the soft plumage of birds' down. When dressed up in gala suit the chiefs wear robes of furred skins in place of blankets. On Queen Charlotte Islands the women wear large lip ornaments of bone, wood or metal, and ornamental trinkets are introduced in the perforations of the cartilage of their nose and of their

ear-lobes. In recent times, however, these savage fashions have been abandoned, and the disfiguration has nearly fallen into disuse. Their bracelets, finger rings and ear pendants are of recent introduction. They practise tattooing, but only as a tribal distinction; their haunches, hands and forearms are marked with various designs generally representing animals, birds and fishes.

In former times the Haidahs wore fringed robes of bark fibre trimmed with fur and coloured twine. A round piece of matting, with a hole in the centre, was thrown over the head in rainy weather; and when engaged in fighting they protected their bodies with a coat-of-mail made of hide, and strengthened inside by thin strips of wood.

The chief subsistence of the Haidahs consists of fish; and if they kill deer and other game it is more for the sake of their skin than their flesh. Some tribes on Bentink Channel have a superstitious aversion to flesh diet, except such as is derived from the sea. Seal's flesh is esteemed a great delicacy. Dried caviar is reduced to a kind of jelly by being pounded between two stones and beaten up with water into a creamy mass; or it is boiled with sorrel and different berries, and is preserved in the form of cakes about twelve inches square. Fish oil is consumed in great quantities, for it serves as seasoning, into which everything is dipped that is eaten. Most of the tribes are very fond of birds which are broiled on the coals without first plucking them; and even the entrails are not removed, so as to retain all the juices and give to the meat an improved flavour. Besides many varieties of fish several species of shellfish are also eaten. Their vegetable food is confined to berries, bulbous roots and the tender tops of wild parsnips which grow in great quantities on the banks of rivers and lakes, furnishing a palatable dish when roasted. As a substitute for bread they make use of the inner bark of a species of pine and hemlock, which is dried and is eaten with salmon oil. In recent times they have been plentifully supplied with potatoes and carrots of their own production.

The chief occupation of the Haidahs is fishing, and though game is abundant in the forests, yet they are indifferent huntsmen, and they only occasionally engage in the pursuit to secure a quantity of skins and furs which are valuable objects of barter. Fish are taken in the coast water in greatest abundance at all seasons of the year. Salmon, which are most highly valued, are caught by various contrivances. They are not only speared, but where they are in the habit of congregating in large numbers, they are even dipped up with the scoop-net. They are secured in large masses by means of drag-nets which are spread between two canoes and are held down to the bottom with the aid of poles. They are intercepted, when in pursuit of smaller fish, by gill-nets stretched across the entrance of narrow inlets; and they are entrapped in large wicker-baskets which connect with the central opening of weirs that extend from bank to bank, and obstruct the further progress of the fish. A rakelike instrument, with a handle six or eight feet long, and provided with sharp-pointed teeth, is thrust out by the fisherman from his canoe to impale the *eulachon* or candle-

fish¹ which, being attracted by the moonlight, swims on the surface of the water. Immense shoals of herrings visit the coast in the spring, which are either caught with the rake or with dip-nets. Clams,² cockles³ and other shellfish are picked off the rocks by the squaws during ebb-time. Seals are either secured by harpooning, or they are shot while sunning on the rocks. All the fish that are not consumed in the fresh state are delivered over to the women to be preserved for future use. Salmon are either dried in the sun, or they are exposed to the smoke of the hearth-fire by being hung up in the smoke-hole of the hut, after the head, backbone and entrails have been removed; and while the drying process is going on sand is blown over the fish at certain intervals of time. When perfectly cured they are wrapped up in bark, and are stored away in baskets or chests which are placed on high scaffolds for protection. Salmon and herring spawn is collected on pine branches which are stuck in the slimy mud near the river banks, to which the female fish resort to lay and hatch their eggs. The caviar thus procured in considerable quantity is dried, and is preserved for winter use. The remainder of the fish that can be spared from the winter provisions are boiled, and the oil that swims on the surface is skimmed off; while the fleshy part is subjected to pressure so as to extract all the fatty substance it may contain.

The Haidahs cultivate the soil on a very small scale. They probably produce maize; and potatoes and carrots, which were introduced by the white settlers, are grown in considerable quantities. They make various kinds of fishing-nets of wild hemp and cedar bark fibre. Their fish-hooks are formed of two pieces of wood or bone bent in an obtuse angle, which are fastened together by twine. Formerly they prepared cedar bark fibre and wild hemp for textile purposes by beating; and the fibres thus separated were spun with a spindle, and were woven on a rude frame into blankets, robes and mats; or they were twisted into cords by rolling the single threads with the hand on the thigh. Some of the blankets were quite elegant, for they were interwoven with strips of otter-skins, bird's feathers and other materials. They made a kind of dress stuff of the white hair of a particular species of dog, which was mixed with the fibre of hemp or cedar bark. Each tribe adopted a different coloured pattern, by which its matting was distinguished from that of all others. Neat baskets were made by interweaving the rootlets of the cedar tree. They still make their household vessels, their boxes and troughs of wood; carve ladles and spoons of wood, horn or bone; and they transform the candle-fish into a lamp by introducing into its mouth a piece of pith or bark. Stones are cut into pipes and into drinking vessels; and their bone and ivory carving is not altogether devoid of artistic merit. The carved pillars, raised in front of the house of the chiefs, are cut of a single cedar-tree, and are sometimes from fifty to sixty feet high. The figures marked on these posts are family *totems* or heraldic designs. Their canoes are hollowed out of cedar trunks,

¹ *Taleichthys Pacificus*.

² *Tridacna gigas*.

³ *Cardium edule*.

some of the largest being sometimes sixty feet long, six and a half feet wide, and four and a half feet deep. Their ordinary boats are capable of carrying from twenty to thirty persons. These canoes are generally well finished; the raised bow and stern are gracefully carved in the form of a swan's neck, surmounted by a monster head in front. The outside is frequently painted, ornamented with carving, and inlaid with otters' teeth. They are propelled by shovel-shaped paddles, are a safe and substantial craft, and sail rapidly over the rough waters of the coast inlets. Some of these boats now carry sail, and are navigated with considerable skill. They manufacture their own weapons, though firearms have been introduced among them. Their spears, which are from four to six feet long, are armed with a detachable point of bone or iron. Their bows, which are of cedar wood, are strengthened by having sinews glued to the sides. Their other weapons are arrows and clubs, as well as hatchets of bone, horn or iron.

The Haidah language is harsh in pronunciation, and some letters are entirely wanting. It has no grammatical gender, and sexual distinction is only indicated by qualifying words, as *ha*, "dog;" *ha dshetta*, "female dog" or "bitch." The plural can only be inferred from the context. Nouns have no inflection and the case accidents are expressed by characteristic particles. Pronouns are either distinct words, or they are simply pronominal particles prefixed to substantives and verbs. The radical of the verb seems to be the first person of the present indicative.¹

The Haidahs love to amuse themselves in dancing and feasting; and drinking to excess is their besetting passion. On certain public occasions they interchange visits with their friends, and entertain them with ceremonious politeness, offering and receiving presents. At their regular festivals, while the women are dancing, the men sit round in a circle to indicate the measure of the steps by beating time with a stick, or by performing on a kind of tambourine. The head, body and arms are thrown into various attitudes; but the feet are kept almost entirely motionless. During the long winter evenings the chiefs give festal entertainments, when they make their appearance on a raised platform with their faces masked, personating some spectres or goblins, for the amusement of their guests. They pass much of their idle time in gambling; their favourite game of hazard being odd and even. In one of their games each player has a bunch of sticks marked with red rings, and the successful player must guess the parcel in which the winning stick is to be found; or he must guess the number as well as the marks of the sticks which are wrapped up in bark fibre to conceal them from view, and are thus rapidly passed from hand to hand under the mass of cedar bark, by which they are covered.

Polygamy prevails among the Haidahs without legal restriction.

¹ The conjugation of the present indicative is reported to be as follows: 1st person: *tekutke*, "I am hungry:" 2d pers.: *tong khuttus*; 3d pers.: *law khuttung*. Plural 1st pers.: *ill khuttung*; 2d pers.: *töloüg khuttus*; 3d. pers.: *unnas khuttung*.

The number of wives a man may marry depends only on his ability of procuring them. Parents sell their daughters to the best advantage; and the buyer has the privilege of returning the woman to her family if, after a longer or shorter probationary term, she does not come up to his expectations; and if he thus annuls the bargain he is entitled to the return of the price paid for her. Among most of the tribes no ceremonies are performed to give validity to the marriage. Chastity is not very highly esteemed; the women sell their favours to every respectable wooer who can make a suitable return by presenting to them a number of blankets. The property thus accumulated, with the connivance of their husbands, is considered the most convincing proof of their irresistible charms; and all the members of the family acquire a higher standing and a more prominent social position among their friends and neighbours. Although mothers have much natural affection for their children, and frequently nurse them till they are two or three years old, yet abortion and infanticide are not uncommon.

The Haidahs dispose of their dead either by burial or cremation. If the body is burnt the ashes and unconsumed bones are collected and are preserved, sometimes with some articles of value, in a box, basket or canoe; or they are wrapped up in matting or pieces of bark, and the relics are either fastened to a tree, or they are deposited on a platform, or are suspended from a pole. Slaves are neither burnt nor buried; but their bodies are simply thrown into the river or into the sea. As a sign of mourning the relatives of the deceased cut their hair short, and for a space of two months they continue to blacken their face and neck.

The Haidahs believe in a future state of existence. The *keewuk* or the happy land of the dead, which leads to *wukhow* or "the abode of perennial youth," is the home of the ghosts of the brave warriors that fell in battle. Ordinary men, whose life remained undistinguished and who died a natural death, have their lot cast with the bad Indians, and they are doomed to wander about in the forest-wilds until purified from the dross of their earthly existence, before they are permitted to enter the more congenial *keewuk*.

The Haidahs are divided into classes; and rank, though not altogether an hereditary privilege, for it depends measurably on wealth and on an extensive household establishment, descends in the female line, and the children follow the family of their mother. The *pow-vows*, who also act as chiefs, belong to the first rank of social respectability, and intermarriage with their families can only be effected by delivering over a considerable amount of property, as a compensation for the high privilege conferred. Slavery is universally prevalent among all the tribes. The slaves, who are chiefly recruited by kidnapping, or from prisoners of war, or by purchase from more southern tribes, are rather inhumanly treated.

The government of the different Haidah tribes is vested in a chief, whose office is hereditary both in the male and female line. Formerly the chief exercised absolute authority, he conducted all commercial transactions with foreigners and neighbouring tribes; the weirs, which

were constructed by the common labour of the tribal community, were placed under his supervision, and no one was allowed to engage in fishing without his express permission. Blood-revenge is the only positive law universally recognised. The nearest relative of the victim has the right either to put the guilty party to death, or to accept an adequate ransom as an equivalent compensation.

Very little is known about the religious ideas of the Haidahs. They seem to have no distinct conception of a divine agency; they have neither gods nor idols nor any kind of religious worship. Some tribes are said to typify the "great spirit," for which no native name is given, in the sun and the moon, but as it is asserted of them that they consider their typical divinity as the creator and supreme ruler it may be legitimately inferred that these religious notions, if they really entertain them, are simply suggestions of the white man.

On the mainland the chiefs also act as *powwows* or medicine-men. They exercise much influence among their people, for they are believed to be the masters of all the secrets of nature, which enables them to bring about some marvellous results. As *tzeet-zaiaks* or conjurers they impose upon their credulous dupes by retiring to some solitary spot in the forest, far away from the rest of their people, where it is supposed they prepare themselves for their sacred calling by abstaining from ordinary food, subsisting exclusively on grass; and while engaged in these pious exercises they bear the distinguished title of *taamish*. On their return to the village they are clad in a robe of bearskin and their neck is encircled with chaplets and a collar of bark tinged red. As they bite the arms of those that approach, all studiously avoid their contact, and only a few brave fellows voluntarily submit to be made the victims of a frantic superstition, and they offer mouthfuls of their flesh to the simulated rage of these crazy impostors. These people entertain many vulgar superstitions. Salmon are never cut across the grain, fearing that if they were to do so the living fish might become so much offended as to leave the river. Fogs are dissipated by conjuration, and a piece of writing is supposed to possess some inherent mystical value.

In the cure of slight ailments the Haidahs employ herbs, barks and decoctions. Eagle's down is applied to stop bleeding, and if necessary a plaster of resin is placed upon the bleeding surface. On Queen Charlotte Islands internal derangements are treated by administering a sufficient quantity of sea-water so as to induce vomiting, with the object of "washing out the inside." If the medicines fail to produce the desired effect, conjuration is resorted to, and the *powwow* pretends to be so skilful in his art as to be able "to hear, to see, and to extract the disease."

The Haidahs give full credit to the efficacy of the machinations of sorcery and witchcraft; and the death of a man of distinction is frequently attributed to the malicious sorcery of an enemy. A person suspected of such a horrible deed is doomed to suffer the most cruel death.

The current myth among the Haidahs is somewhat wild but

nevertheless savagely poetical. The *tshing* or beaver is represented as devouring the moon, and as soon as he has obliterated the luminary *Itl-tads-tak*, the mother of the Haidahs, holding in her arms *keet-kie* or the young crow, sends out *kooyeh*, the old crow, to hunt for *koong* or a new moon which he brings home in his bill, and while the metamorphic process of the moon is effected, *hoorts* or the bear stands sentinel to see to it that nothing is neglected to bring about the result.

Another myth, which is common to all the north-western tribes, refers to the thunder bird, who is represented in human form and of gigantic stature, having his place of abode in the mountains. When he starts out in search of food he covers himself with feathers, provides himself with wings, and sails about pursuing his prey with the swiftness of the whirlwind, so that the motions of his wings produce thunder, and his enormous body darkens the heavens. Lightning is produced by a little fish, like the hippocampus, who draws it out from the ocean and hides it under his scales. On seeing a whale he darts upon the monster with great velocity, and the vibration of his tongue, which resembles that of the serpent, emits the lightning flash.

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NOOTKAS.

VANCOUVER or Quadra Island, which forms a part of British Columbia, is situated between $48^{\circ} 24'$ and $50^{\circ} 3'$ N. latitude and between 123° and 128° W. longitude. It is about 240 miles in length and from 20 to 70 miles in breadth, embracing a superficial area of 14,000

square miles. The Olympian range of mountains, rising a short distance from the sea, form a rugged, rocky mass with their summits covered with perpetual snow. The most prominent elevation in the southern part of the island is Mount Arrowsmith which has an altitude of 5000 feet above the sea. The coast line is broken in every direction by numerous bays and harbours, of which Vancouver is the most important. The general aspect of the country, from the sea inward, is uninviting; dark frowning cliffs repel the foaming waves, and beyond these, with scarcely any interval of level land, rounded hills, densely covered with fir, rise one above the other in uninteresting monotony. Above these appear bare mountains of trap rock with jagged peaks, forming a culminating ridge. The whole centre of the island is a mass of rocky mountains, and most of the arable land is found in tracts along the sea-shore, but they are generally covered with heavy timber trees.

British Columbia, which is a provincial dependency of the Dominion of Canada since 1871, embraces a large extent of territory on the Pacific coast lying between 49° and 55° N. latitude, and between 115° and 133° W. longitude. It is bounded on the east by the Rocky Mountains, on the west by the North Pacific, on the north by Alaska and on the south by Washington territory. Its area, including Vancouver and Queen Charlotte Islands, is estimated at 220,000 square miles. The population is in great part migratory, being principally composed of gold-seekers; and in 1872 it was calculated that the number of permanent settlers was from 10,000 to 16,000 souls. The highest elevations are Mount Hooker and Mount Brown rising to an altitude of from 15,000 to 16,000 feet. Its most important mountains are the Cascade Range, the Peak Mountain and the Gold Range. The Fraser river, which has its source near Mount Brown, traverses about two-thirds of the whole length of the country, and empties into the Gulf of Georgia. The climate is generally temperate, but east of the Rocky Mountains at some seasons it is cold and variable; winter lasts from September to May; the temperature varying from the freezing-point to 20° or 30° below zero. The wild animals comprise bears, buffaloes, moose and red deer, pumas, wolves, minxes, martens, sables, silver foxes, beavers and sea and river otters. Ducks, geese and pigeons are numerous. The principal forest trees are cypress, pine, fir, hemlock, yew, oak, birch, poplar, maple, &c. Besides gold, here are found silver, copper, iron, platinum, cinnabar, plumbago and coal.

The Nootkas, who are also known as Atnaks, are by no means a homogeneous people; they are divided into numerous tribes, which differ, however, but little in physical peculiarities, manners and customs. The Kawiches, which form the most numerous tribes on the east coast of Vancouver Island, also inhabit the mainland along the Fraser river. The most numerous and most powerful tribes on the west coast are, besides the Nootkas Proper, the Niteenats and the Clayoquots.

The physical constitution of the Nootkas is not uniform. On the southern coast of the island they are robust, well-proportioned, and have a stout frame of body marked by muscular fulness, but they

are generally below medium stature ; have short, thin legs, prominent ankles and large feet which are mostly turned inwards. On the other hand, the western and northern tribes are comparatively a fine and a much taller race of men. But all the Nootkas have their abdomen compressed in the middle, and protuberant on the sides. Their face is round and broad, and they have a stupid, uninteresting, but not unpleasant look. Their cheekbones are prominent ; their nose is large and flattish ; their nostrils are expanded ; their forehead is low ; their eyes are small and black ; their lips are rather thick, and their teeth, which are tolerably even and well set, are brilliantly white. As their complexion is of a light copper colour they cannot be considered as being very dark ; their hair is, with few exceptions, black or dark brown, coarse and straight. Their beard, which is rather thin, is generally plucked out, though a few old men with moustaches are occasionally met with.

The moral character of the Nootkas is as fair as their degraded condition will permit. In the ordinary conditions of life they are a quiet, inoffensive people ; they are naturally of a gentle and docile disposition ; and the better classes conduct themselves with the utmost propriety, and often exhibit traits of generosity and goodness of heart. They are strictly honest among themselves and never betray a trust ; but they steal from strangers without the least compunction, and a clever feat of cunning is much admired. They are gifted with moderate intelligence, have a lively imagination ; but they are wanting in foresight, and are deficient in power of observation. Although they are not remarkable for extraordinary activity, and are incapable of making persevering efforts to accomplish their object, yet they are easily roused up to anger, and their revengeful spirit seeks satisfaction in bloodshed and war. They are fickle in disposition, ungrateful to their benefactors, strangers to pity, habitually suspicious, and lost to all sense of shame. When their passions are excited they lose all self-control and demean themselves like wild beasts.

The Nootkas live in community houses of large dimensions occupied by numerous families. They are large, substantial buildings constructed in symmetric form. To a central row of posts, from ten to fifteen feet high, carved in grotesque figures, a large ridge pole is fixed which is sometimes a hundred feet long. At a distance of fifteen, twenty or twenty-five feet from each side two exterior rows of smaller poles are driven into the ground. This rude frame is covered with split cedar planks which are fastened together with cords of bark fibre. These dwellings are from forty to a hundred feet long, and the interior is partitioned off into stalls with a fire-place in the form of a circle of stones in the centre ; each of which is assigned to a separate family. During the summer, when mosquitoes infest the country in swarms, they frequently construct a platform projecting out to sea, which serves as sleeping-place to those who prefer a quiet night's rest to the provoking torments of these restless bloodsuckers.

Formerly the site of their towns and encampments was selected with a view of defence and protection against the sudden attack of an enemy. For this purpose detached rocks with perpendicular sides

were chosen, which were only accessible from the land side by a plank stage connected at one end with the branches of a tree ; while a platform supported by timbers, firmly fixed in the crevices of a precipice, warded off every attack from the sea-side. Frequently a promontory reaching out into the sea was selected, which could only be reached by ascending a vertical cliff by means of a rope-ladder.

The costume of the Nootkas has lost its aboriginal character. European blankets, and sometimes even a shirt and pantaloons are the modern garments of these primitive children of the forest. Formerly they wore robes of otter and bearskin, or they wrapped themselves up in a blanket manufactured of cypress bark fibre mixed with dog's hair, which had the appearance of matting and was trimmed with otter fur. The women tied a breech-cloth round their loins, and their blanket, which was much longer than that of the men, was fastened round the neck, so that it covered their whole body. But at the present day they wear a chemisette and gown made of blue cotton. On public occasions the men wore as gala dress skin-robes of various kinds, and a furred skin garment served them as a kind of coat-of-mail to protect them against the arrows of their enemies. They generally went bare-headed, and it was only exceptionally that they covered their head with a conical cap plaited of rushes or of bark fibre. They wear their hair long, which either hangs loosely down behind, or it is tied into a knot at the crown of the head. On festive occasions it is ornamented with a leafy twig, is greased with train oil, and is sprinkled over with bird's down. The women braid their hair into tresses, and they attach some article of weight to the ends, so as to keep them hanging down straight. They wear head-dresses of bark fibre, which are tastefully trimmed with shells and beads. The men tinge their bodies red with ochre mixed with grease, or they merely cover themselves with a coat of grease, blowing over it some shining sand or mica glitter. On festival days the chiefs are elaborately painted in the most fantastic style. The women are much less addicted to painting than the men, but they are very fond of ornamental finery. Trinkets of shell or bone, or metal rings, or strings of beads are suspended from the perforations of their nose and ears ; lip ornaments are but rarely worn ; but their wrists and ankles are encircled with bracelets and anklets of various kinds ; and shell necklaces are hung in profusion round their neck. Tattooing is only practised among some of the northern tribes.

Most of the Nootkas practise head-flattening, which is the mark of distinction or a badge of rank of every freeman ; and he is thus recognised at sight even amidst a crowd of slaves. Among some tribes the skull is elongated as well as flattened so as to give it a sugar-loaf appearance. Immediately after the birth of the child it is fastened to a board cradle, and the head is subjected to gradual compression by first using a soft pad which is exchanged in due succession for a bundle of soft bark, a block of wood and a flat stone, each of which is firmly tied to it by means of bandages.

The Nootkas obtain their chief means of subsistence from the sea. Fish either fresh, dried or smoked are universally used as food.

Half-putrid whale's blubber and fish oil are considered delicate dishes. Dried clams and other shellfish are much eaten during the winter season. They are very fond of the spawn of salmon and herring, and the flesh of the bear and the deer supplied them with their principal meat diet. Their vegetable food is confined to wild berries, certain seaweeds and several species of lichens. The *cama* (*Camassia esculenta*) constitutes a favourite article of food, of which they lay up large quantities for winter consumption, by burying it in holes dug in the ground. The root which resembles an onion has a strong astringent taste, but it is prepared for eating by baking it in a subterranean oven. In former times they boiled their meat and fish in wooden vessels filled with water, which was heated by the immersion of hot stones. Smaller fish and clams were sometimes broiled over the coals, and fish-spawn was eaten raw. They eat in company, sitting on their haunches with their legs doubled up, around a wooden tray, from which each one helps himself with his fingers, or with clam-shells. Chiefs and slaves eat from a separate tray, and are either too high or too low to mix with the vulgar crowd. They only take one principal meal a day, which is their dinner. When their stores are well filled with provisions it affords them great pleasure to entertain their friends, and politeness requires that a guest should eat the portion allotted to him, or if he is unable to do so he is expected to take the remainder home to his family. Before the precious gift of the white man's "fire water" was bestowed upon them, they had no intoxicating beverages, and pure spring water was the only drink that allayed their thirst. There is some reason to believe that in former times their warriors were cannibals, and it is said that slaves, which were selected by the chief blindfolded, were immolated to be served up at the cannibal feast.

The Nootkas have acquired considerable expertness in fishing, which is their principal occupation. August and September is the most favourable time for salmon fishing; and for this purpose dip-nets are sunk between two canoes, and are suddenly lifted up as the fish are passing. They are also caught with a pronged fish-spear of bone or iron during the night with the aid of torchlight. They frequently make use of the hook which is a sharply barbed bone or flint tied with twine at a proper angle to a hard piece of wood. The line, which is short, is twined of bark fibre or whale's sinews, and is generally tied to the paddle. At the foot of a waterfall, or at the opening of an embankment a number of baskets are placed from fifteen to twenty feet long, and from three to five feet in diameter, into which the salmon are driven by the fishermen armed with poles. The onward course of the salmon is sometimes obstructed in their passage upwards by fences and stakes, where they are intercepted by a basket enclosing one of smaller dimensions with tapering ends, in which the fish become entrapped without possibility of escape. Herrings arrive in immense shoals in April and May, and are taken in inlets and streams with dip-nets, or fish-rakes with pointed teeth. Early in the season they are easily caught at night with the aid of torchlight. From March to June halibuts are secured with the hook

fastened to a long line. Whaling is a monopoly exclusively reserved to the chiefs, and a few privileged men selected from each tribe. The harpoon is a double barbed bone pointed with mussel-shell, connected with a line of whale sinews a few feet long, and attached to a shaft from ten to twenty-five feet in length, from which it is easily detached after it has once struck. It is kept under the harpooner's control by means of a long bark fibre rope, to which a number of floats of inflated sealskins are fastened. The capture of a whale is an event of great importance, for it furnishes a whole village community with a large quantity of highly esteemed flesh and fat. Sea-otters are either speared in the water, or they are shot with arrows while asleep on the rocks. Seals are killed with the spear, or they are approached disguised in a seal's head mask, and are shot with arrows. Clams are collected by the women in immense quantities. The salmon are preserved for winter use by drying, after the backbone has been taken out, and the head and tail have been cut off, which are immediately eaten. Halibuts are exposed to the heat of the sun to be kept in store for winter provisions. Salmon and herring spawn is stored away in baskets, and is allowed to ferment.

The Nootka boats are hollowed out of a single pine trunk, and are from ten to fifty feet long. Formerly trees were felled with chisels of flint or elk horn worked by means of stone mallets. The interior is hollowed out either with a chisel or a shell-adze aided by the destructive agency of fire. The stern and bow, which are higher than the body of the canoe, are formed of separate pieces; the first is ordinarily square or slightly rounded, and the last, which is long and pointed, is ornamented with carved figures of animals and birds. These canoes are often soaked in water to strengthen them by shrinkage by means of transverse pieces that extend from side to side. They are painted red on the inside, while the outside is smoothed and blackened. The gunwale of the whaling boat is inlaid with shells and seal's teeth, and the war-canoe is ornamented with figures painted in white. These boats are propelled by sharp-edged, leaf-shaped paddles, with a cross-piece attached to the upper end of the handle. Their woodwork is confined to chests, boxes, buckets, cups and eating-trays. They make baskets of willow twigs and bags of rush matting. Some of their manufactured articles are elaborately carved, neatly painted, or tastefully ornamented with shell-work. Formerly they separated the fibre from pine and cedar bark by soaking it in water and beating it on a grooved block. By rolling the fibres between the hand and the thigh they were twined into cords which were woven into mats by suspending them from a horizontal beam in close juxtaposition, and this perpendicular warp was inter-knotted with finer threads, leaving almost imperceptible interstitial spaces. In modern times many European improvements and European fabrics have been introduced; and on Vancouver Island they have learned to make elegant rings and bracelets of silver and gold. There existed formerly considerable inter-tribal traffic, and they were sufficiently shrewd not to be easily imposed upon in effecting their exchanges. Small shells were used as a circulating medium or standard of value; but in more recent

times blankets answer the purpose of a currency, and are everywhere received as the equivalent of money.

Though the Nootkas have a proper idea of the rights of property, yet in time of scarcity or in case of need the sufferer may supply himself from the abundance of his neighbour's stores with or without his consent. In fact the accumulation of valuables, of which the wealth of individuals is made up, is only desired by them, that they may be enabled to exercise the glorious privilege of distributing all their superfluities among neighbours and friends; and for the purpose of acquiring a wide-spread reputation for liberality, canoes and blankets, instead of being given away, are recklessly destroyed. The sacrifice of a certain amount of property is indispensably necessary to be raised to a higher rank, or to be admitted as member of the fraternity of *powvows*. An honourable position can only be maintained in time of affliction and suffering by tearing up a number of shirts and blankets.

The Nootka language has a sufficiently soft pronunciation, but one of its articulate sounds is expressed by a peculiar kind of lisping, of which the proper enunciation can only be acquired by long practice. The language belongs to the terminational class and has no proper inflections. Substantives have neither case nor gender. The plural is indicated by duplication; as, *mahs*, "house;" *mahtmahs*, "all the houses." The radical of the verb remains invariable in all the tenses. Frequently the terminal particles are attached to the adverb which modifies the verb. Thus, *wik*, "not;" *kumotop*, "understand," forms *wikahkumotop*, "I do not understand." It is a peculiar feature of this language that a certain class of words, designating the same category of objects, are all marked by the same ending. Thus all words of colour, with the exception of red, end in *ook*; as, *kistokook*, "blue;" *kleesook*, "white." Trees and plants terminate in *pt*. Their system of numeration is decimal, but they have only distinct words for the units up to ten which is expressed by *ayo*. To express a number composed of several tens and units, the word *ayo* is repeated according to the number of "tens" intended to be expressed; and the units are indicated by raising an equivalent number of fingers. The Nootka year commences in July, and is divided into fourteen months of twenty days each. The number of supplementary days to be added to each of the months is determined each year by accidental occurrences, such as the duration of the passage of certain kinds of fish, the advanced or retarded period of fruit-ripening, &c. The names given to the months are derived from natural events and the change of seasons.

The most common social amusement of the Nootkas is the dance accompanied by singing to indicate the measure of the steps. They love to pass their time in chatting together about the affairs of everyday life while sitting round the domestic fire; and on such occasions the pipe, cut of cedar wood and filled with a stimulant plant mixed with tobacco, is handed round the company, and each one takes a whiff in turn. They find recreation in swimming matches, in wrestling and in trials of strength by hooking their little fingers

together. The boys practise target-shooting with the arrow and the spear. Both young and old are passionately addicted to gambling. They play a game of chance with bits of wood which answer the purpose of dice, and the loss or gain is decided by the face that is turned up, or by pointing out the spot where the chip lies concealed.¹ Entertainments are given, during the long winter evenings and at the commencement of the salmon season, by the chiefs and the richer men of the community. The guests are invited by male and female messengers, and all readily accept the honour, and are eager to take part in the festivities. On their arrival at the house of the host the common people take their seat near the door, while the aristocratic classes, whose arrival is announced by name, have a place assigned to them according to their rank. The wives of the chiefs, who act as cooks, and also wait on the guests, distribute the fish and the whale's blubber in various proportions according to rank and station. When distant tribes are invited a distribution of presents takes place, speeches are delivered, and some of their wisest men will recount the heroic deeds of their ancestors ; or the memorable words of some renowned warrior are pronounced with an air of solemnity, to which the company responds by a refrain sung in chorus. The festivities are closed up by dancing. The dancers, with their faces painted black and vermilion, form a circle, and either march round in a bounding step, or they simply bend forward, brandish their weapons, and agitate a bunch of feathers which they hold in their hand. One of their dances is executed in honour of the host ; their movements are brisk, and they give expression to their admiration for the generous hospitality of the master of the feast, the neatness of the dwelling that serves as his residence, and the luxuriant outfit of the interior. In their character dances the actors are dressed in fantastic style, and they mimic the movements and cries of the animals they personate, or their performances are imitations of hunting scenes.

The musical performances of the Nootkas are still of a primitive order. Their songs are very monotonous, for the range of their notes is restricted to a few sounds, and the humming intonations are only varied by a whoop or a howl. Their drum is simply a box, or a concave piece of wood which is struck with a stick. A dried seal-skin, containing pebbles, is shaped into a rattle ; a deer bone about an inch long is converted into a whistle, and bunches of mussel-shells are shaken like castanets.

The Nootka women stand on a footing of perfect equality with the men. They are treated with respect and consideration, and are not only consulted in all domestic affairs but on matters of business. They are, however, prohibited from being present at certain ceremonies, or taking part in certain festivities. They are required to perform their share of labour in the household ; they preserve the fish and game for winter use ; they weave the cloth ; collect berries and roots in the forest, and pick up shellfish on the sea-shore. If a hostile

¹ They will stake their blankets, their canoes and even their wives on the hazard of turning up of one side or other of a piece of cut wood which is their die. --Journal London Geogr. Society, vol. xxvii. p. 299.

incursion is apprehended they stand watch at night to give the alarm to their sleeping husbands at the approach of the enemy. Polygamy prevails among the Nootkas; but the chiefs and rich men only possess the means of purchasing and supporting more than one wife. Men of rank, but more especially chiefs, only marry women equal to them in dignity and station.

Marriage is a contract of sale, the disposal of a living commodity for a stipulated price. Betrothals are sometimes agreed upon by parents while the parties most interested in the affair are still children, and to give validity to the bargain an earnest of blankets and other property is delivered over into the hands of a third person, so that it rarely happens that the conditions of the betrothal are not strictly complied with. Negotiations are entered into by the father of the young man with the father of the girl; presents are offered;¹ speeches are made by both parties, praising the natural attractions, the good qualities and the industrious habits of the young maiden on the one side; and the high social standing, the skill and bravery of the young man on the other. The Nootka bride has a winning way of showing her affection to her lover, for she frees him from certain parasitic inconveniences and feasts him with these delicacies. No particular ceremonies are performed in the celebration of the marriage; a feast is prepared, to which the relations and friends of both parties are invited.

Among some tribes the suitor sends a mutual friend to the house of the father of the girl to obtain his consent to the proposed match, while he himself sits down outside of the door to await the final result of the negotiations. If the efforts of the confidential friend prove successful he bids the young man to rise from his squatting position and introduces him to the master of the house, who regales him with various kinds of refreshments, as an unequivocal indication that he consents to accept the suitor as the husband of his daughter. The brother or other male relation conducts the bride to the cabin of the bridegroom, which renders the matrimonial union complete.

Separation takes place at the pleasure of either party; but the dissolution of the marriage relations carries with it the return of the presents, and an equal division of the property. The wife is entitled to retain, in her own right, all the objects of value she brought into the marriage, as well as the articles produced by her own industry during the period of wedlock. The chiefs frequently exchange wives, and they thus confirm their friendly alliance by mutually yielding up to each other their fairest women.

The Nootka women bear but few children; they marry at the age of sixteen, and are said to cease to be fruitful at twenty-five, which is extremely doubtful. They are delivered without the least difficulty, and they are so little weakened by the effort, that they are able

¹ In negotiating marriages articles often to the value of from twenty to forty pounds sterling are given by the suitor to her parents for the purchase of the intended bride, years before she arrives at the marriageable age. The ordinary price of a wife is ten blankets and a musket.—Macfie's *Vancouver Island*, p. 446. Grant's *Description of Vancouver Island*. Lond. Geogr. Society, vol. xxvii. p. 299.

immediately after the birth has been effected, to take a swimming-bath in the sea. If the father of the child is a head-chief he remains secluded for some time in his cabin, and dares not look either at the sun or at the sea, lest he might excite the anger of Konautzl, which might endanger his own life as well as that of the child. When the infant is a month old it receives a name, and the occasion is celebrated by a feast, while among the richer classes presents are also distributed. Though mothers suckle their children up to the age of two or three years, and they are treated with much affection, yet abortion is not uncommon if their number increases beyond measure. Girls at the age of puberty receive a new name, and are subjected to a probationary discipline to test their power of endurance. They are kept for several days in close confinement, shut off from light and fire, and during the period of their seclusion they are not allowed to taste any kind of food, though they are furnished with a small supply of water. The daughters of chiefs are admonished to abandon their childish amusements, and to devote their time and labour to the duties of womanhood. To announce to the world the marriageable condition of the young girl a feast is given, to which all friends and acquaintances are invited. Young men before they are admitted to enjoy the rights of manhood are required to retire fasting to the low hills near the sea-coast, where they arrange small pebbles into circles. After having remained in their retreat for three or four days they return to the village, and running about they brandish a knife, and attempt to wound those whom they meet, and working themselves up into a state of frenzy they become so agitated that they fall down utterly exhausted. They are then joined by the *powwow*, and after having uttered a series of howls accompanied by the rattle produced by striking sticks together the young men are declared to be full-fledged men and warriors.

When a death occurs among the Nootkas the body is immediately made to assume a crouching posture, and is thus placed in a box or canoe, with the bows and arrows and other valuables of the deceased, which is conveyed to the tribal burial-place, where it remains unburied on the surface of the ground, covered with sticks or stones for protection. For several days after the death occurs the surviving relations burn salmon or venison before the tomb, to serve as food for the departed; for they suppose that he would otherwise suffer from hunger. Among some tribes the body is carried to the summit of a mountain, and being enveloped in skins it is placed in a box-coffin and buried. The great chief and the members of his family are consigned to a grave eight feet deep and a *tcheha* or funeral hut is erected over the tomb. After the corpse is sufficiently decomposed it is disinterred, and the skull being severed from the rest of the skeleton, is placed upon the image of a whale carved of wood to commemorate the great skill of the deceased as a whaler; and a wooden image is erected upon the site where the remaining bones are reinterred. The *tcheha* is considered a consecrated place which the chief alone is allowed to visit, who frequently enters the sanctuary at morning dawn to salute the manes of his ancestors, or to address his

invocations to the sun for a happy life in the world of shades. In some localities the body is suspended from the branches of a tree, and the height of this aerial resting-place of the dead varies according to the rank of the deceased. When a *tyhee* or great chief dies much of his property is hung about the grave, or it is consigned to the flames. The family and friends of the deceased cut their hair short and blacken their faces as a sign of mourning, and the women give expression to their grief by howls and shrieks which are repeated from time to time for several days. The ceremony is concluded with a funeral feast, of which all partake who formed a part of the funeral escort. No formalities are observed at the death of a slave, the body is simply thrown into the water.

The Nootkas have a distinct notion of the survival of the ghostly self. But those tribes that are divided into social classes believe that the *tyhees* or great chiefs alone pass to an elysian abode expressly reserved for them, where they join their deceased ancestors, assuming the character of the genii of thunder and rain; and by the first they give vent to their feelings of indignation, and by the last they manifest their satisfaction and pleasure. The common people, on the other hand, occupy a much less favoured portion of this Nootka paradise, to which they have given the name of *pin-paula*. This place which is presided over by Ismitz—probably a demon genius—also serves as purgatory, where the wicked *tyhees*, who have been wanting in their civil and religious duties, are bound to pass their future life with the vulgar rabble.

Class division of an odious character is recognised among the Nootkas. The *tyhees* or chiefs and the members of their family, as well as the *tyhee-kalati* (brothers of the *tyhee*) or rich men are the privileged class to whom all the other classes are subordinate. The *mitchimis*¹ or common people are looked upon in the light of inferiors. The real slaves, however, who are bought and sold, are recruited from prisoners of war or by kidnapping. Though masters exercise unlimited power over the lives and property of their slaves, yet they are generally well treated; they are compelled to perform all the hard labour of the family establishment, but they are sheltered under the same roof and eat the same food as the rest of the household. As a badge of their servile condition they are required to cut their hair short, and their very name is a byword and a reproach. Children of female slaves follow the condition of their mother, and many of the slave women are prostituted for hire.

The Nootkas form exclusive clans whose members are united together by ties of kindred, so as to enable them to assist each other in time of need, and avoid intermarriage between persons allied to each other by ties of consanguinity. As distinguishing marks they have assumed heraldic names which are generally derived from some animal. There exists a clan of the *yole* or crow, another of the *segetee* or beaver, and still another of the *ronge* or wolf. Children

¹ This name is given by some authors to the slaves, but this is probably a confusion of terms, as the distinction between the common people and the slaves is not well marked.

always follow the clan of their mother. When a Nootka exhibits the badge of his family clan, all who obtain a view of it are in honour bound to show their respect to the family emblem, by throwing down some property value before it, which must be commensurate with the rank and means of the donor.

The government of the Nootkas is not a regularly organised institution. The dignity of the *tyhee* or head-chief is hereditary in the male line; but he exercises no real authority over the individuals of the tribe. The fixed laws by which they are governed are confined to a few immemorial customs which prescribe the manner of executing retributive justice by self-revenge, and assign to the various classes the dignity and rank to which they are entitled by virtue of hereditary privileges, or acquired by a meritorious act of public interest. The *sitkum tyhees* or sub-chiefs are either appointed by the grand chief, or they are selected and confirmed by the tribe. The war-chief not only leads the warriors in battle, but he has absolute control over all matters relating to a projected, warlike expedition. The head-chief is the first in rank and dignity; he presides over the council, and on all public occasions he occupies the seat of honour decked in his official robes, and enjoys the respect and consideration of his people. Personal injuries are punished by personal revenge, unless condoned for by a compensatory equivalent. Stealing is a rare offence, and it is connived at if a white man is the victim of the spoliation. The law of inheritance is very peculiar. All the property which the father of a family has not distributed during his lifetime, or which has not been destroyed as an act of prodigality, is exclusively inherited by the eldest son.

In ancient times the Nootka tribes constantly waged war against each other. The duty of avenging the warriors that had fallen in battle was an imperative obligation, and the surviving warriors transmitted to their children from generation to generation the memory of the wrongs perpetrated by their hereditary enemies. They prepared themselves for action by abstaining from carnal intercourse with their wives; by frequent bathing; by lacerating their skin with briars to produce bleeding, and by painting their bodies black. They hardly ever engaged in an open fight; they avoided as much as possible to expose their precious lives to the deadly missiles of their adversaries, but concealed themselves by lying in ambush, and watched a favourable opportunity to fall upon a defenceless foe. They always killed their enemies if they found them unprepared to defend themselves, and by sudden surprises they snatched away victory before effectual resistance could be offered. All those killed in battle were inevitably scalped; the scalp thus secured was considered as a glorious trophy, and the warrior who had been most successful in stripping his enemies of this hairy integument acquired the greatest reputation for bravery and valour. Prisoners of war were reduced to slavery; and they were only set at liberty if they were ransomed by their relations. To negotiate a preliminary peace a messenger was sent to the adverse tribe who carried the ornamented pipe which was the emblem of truce, and guaranteed a safe conduct to the stranger. A treaty was ratified

by smoking the calumet, while the belligerent chiefs were sitting round the council-fire. Their weapons were bows and arrows and spears armed with flint, slate, shell or bone points. Clubs and wooden daggers were used in close encounters. In modern times these ancient weapons have been superseded by firearms and daggers and tomahawks of iron.

The religion of the Nootkas seems to be founded upon nature worship, and the names given to their nature genii probably differ among different tribes. Konautzl as well as Quabootze is reported to be the genius of thunder and tempest, who manifests his displeasure in the roaring of thunder and the howling of the winds. During a frightful storm they ascend the top of their houses chanting and beating the drum, while they address their invocations to the terrible genius to avert the destruction that threatens their existence by calming the tempest. Quabootze is also the patron of hunting; and to propitiate his favour they will fast and abstain from sensual pleasure before departing for the chase or a whaling expedition, and on their return from a successful hunt they celebrate a feast in honour of this genius.¹ Formerly human sacrifices were offered up on this joyous occasion, but in more recent times a boy was simply tortured by having the fleshy part of his arms, legs and sides transfixed with knives. A monster demon called Mattoche is represented with a head of a nondescript form, having the resemblance of that of a man with an enormous mouth. His uncouth body is covered with black bristles; his teeth are huge fangs, and his claws are like those of a bear. His voice is terrible, when he roars with all his force his victims are seized with deadly fear, and grasping them with his curved claws he crushes them at a single blow.

The Nootkas are excessively superstitious. They believe that the dead frequently return to their former home with the object of injuring the living. They give full credit to the supposed malignant influence of sorcery or witchcraft. They imagine that dreams are revelations communicated by the wandering ghosts of the dead; and the nightly lucubrations of evil omen disturbing the dizzy brain of a surfeited boy or girl are considered as suggestions of some indwelling demoniac power which must be cast out, or must be appeased by various tormenting processes.

The *powvows* or medicine-men of the Nootkas, called *tzeetziak* or *tomanous*, exercise great influence among their people. They impose upon their credulous dupes by a pretended consecration for their work. They retire to a lonely place in the forest or the mountains, and after submitting to a severe discipline of fasting and self-mortification, they suddenly appear in the midst of their votaries, lean and haggard, with a wild, frenzied stare, in a state of feverish excitement, fantastically painted and grotesquely costumed in black bearskin, while their face is covered with a hideous mask. Formerly in their simulated frenzy they attacked the living; but now they content themselves to pour the venom of their rage upon living dogs or dead

¹ The names of these genii are probably those of ancestral chiefs.

human bodies, which they bite and tear with their teeth. Shrill, dissonant melodies ; horrible, demoniac howls ; fierce, violent gesticulations are in turn made the means of inspiring the credulous multitude with dread and fear. The *povvows* are chosen from a secret fraternity called *kluguolla*, whose members are subjected to severe disciplinary inflictions to entitle them to be initiated into the mysteries of the order. Their blood is made to flow by cutting some of the lingual arteries ; they are rendered insensible by administering a strong opiate, and while in this somnolent condition they are aroused by being plunged in cold water. The candidates are next bound with ropes, and during a period of seven days they are led three times round the village, exhibiting in these perambulations an irresistible savage greediness to bite all living creatures that come in their way. Women are also initiated into this privileged order, and they are subjected to the same probationary discipline. The *povvows* not only pretend that they exercise control over all agencies of evil, and that they are masters of sorcery, but they assert that they are able to predict the future, to cure diseases, and to counteract the evil designs of enemies and wicked men, so as to render their actions nugatory. At the beginning of the fishing season, or at the time when the berries are about getting ripe they announce that a revelation has been made to them in a dream, disclosing to their prophetic mind localities where fish and berries are most abundantly found, and for a suitable compensation they offer to communicate their secret. Rain-making is also one of their professional arts. During the period of a protracted drought they will keep the anxious petitioners for rain under various plausible pretexts in a continued state of expectancy stimulating their hopes by certain natural appearances. They pronounce a series of charmed formulas and incantations, and whenever a heavy cloud becomes visible in the heavens, they discharge an arrow in the direction in which it passes, pretending that by piercing it they will cause it to fall upon the thirsty earth.

The Nootkas employ many rational means in the cure of diseases. Salves, gums, cold water lotions, pine bark bandages, and splints are employed in cases of external injuries. In headache, colic and rheumatism they apply hot or cold water or hot ashes to the affected part ; or friction is resorted to, or the patient is made to swallow a quantity of certain vegetable decoctions. Oregon grapes are administered for syphilis ; powdered wasp-nets are supposed to have tonic properties ; blackberries are considered astringent ; hemlock-bark is mixed with grease to form a plaster, and dogwood-bark is taken internally for its strengthening properties. An infusion of young pine cones, and the inside scrapings of a human skull are believed to have anti-genetic powers ; and they are acquainted with some plants that produce abortion. In slight ailments the patient is well cared for, and is attended to by the women. The medicine-men show their utmost diligence in restoring the patient to health, either by natural means or by incantation which consists in the ordinary charlatan practices of shaking the rattle, singing lugubrious songs, and sucking the affected part. They are stimulated to do their best, for in case of failure they

are dismissed with the sad alternative of "no cure no pay." The poor receive but little attention, and the old and helpless sick are often left to die unaided and alone in the dreary solitude of the forest.

The mythology of the Nootkas is altogether of recent date, though it is in part founded upon ancient legends. In the country, which was originally sunless and where all things were still in a state of confusion, the *Yole* or Crow was the presiding genius of the chaotic world. Hovering about over the waters and finding no rest to his weary legs, he resolved to render the earth habitable by bidding the waters to recede within circumscribed boundaries, and to remain confined within oceans, lakes and rivers. He next called forth the sun from its hiding-place, and its rays being wetted with the still moist land, a mist arose from the surface which *Yole* converted into salmon, that were ordered to visit rivers when weary of their ocean home. Deer, wolves and a variety of birds were suitably located. All the animals having been distributed over the land all were contented with their lot except the raccoon; for being well supplied with a store of provisions for the winter he insisted that the cold season should continue for five months. But *Yole*, out of consideration for the deer and the mountain sheep, refused to comply with the demand of the raccoon, but determined that the season of snow should close at the end of four months. Twisting off one of the claws of the raccoon he said: "The four that remain will be a sign for you for ever, that from the period when the sun leaves a certain point in the heavens till he returns there shall be four months of snow, four of rain and four of summer weather." When winter set in *Yole* was without shelter, nor had he any convenient place for storing away his winter provisions. To meet this emergency he formed two men out of a shower of rain, and these he instructed in the art of building houses, twining ropes of bark fibre, and of drying salmon to be preserved for winter use. *Yole* found that it was not good to be alone, and he took a female salmon for his spouse, with whom he lived happily for a time. It happened, however, that one day he was gambling with the stump of a tree, and as he became dissatisfied with his adversary in the game, he went home excited by passion, and seizing his wife by the gills he belaboured her so unmercifully, that she immediately departed, took refuge in the river and never more returned. When this scandal became known to the salmon tribe all the dried salmon leaped from the storehouse and followed their mistress, so that the Crow was deprived of his winter supplies. Consoling himself in his abandonment, *Yole* contracted a nuptial alliance with the daughter of the sun, who gave birth to a boy. In attempting to guide the revolving house of his grandfather, after reaching meridian height, the thoughtless youth, fearful of consequences and while suspended in his giddy elevation, diverted the luminary from its regular path, and approaching the earth he set fire to some lofty mountains, thus producing volcanic eruptions. The Crow chastised his wayward son, and restored the regular order of things. *Yole* and his sun-bred spouse are looked upon as the progenitors of the human

race. When he had started out on a tour of providential supervision, and had been overcome with fatigue he stopped in the evening at the house of the chief Cannook, whose hospitalities he claimed as a right. He was received as a welcome guest, but as a long-continued drought had dried up the country no water was furnished him to quench his thirst. During the night the Crow got up intending to empty the water-vessel of its contents. But the wife of his host suspecting his design waked up her husband, who piled green logs over the fire so as to envelop *Yole* in an atmosphere of smoke. The Crow attempted to escape through the smoke-hole, and as he took his flight upwards Cannook sent after him such a cloud of smoke, that his feathers, which were originally white, became black. Next follows a short account of a deluge brought about by the depravity of mankind, from which a few only were saved on the highest mountains; but this is simply a rude imitation, in Indian fashion, of the Bible legend suggested by the teachings of the Catholic missionaries.

According to another myth Konauzl, the tutelary patron of the Nootka nation, first produced a woman, and to propagate the human species he placed her in the flowery grove of Yucuast, which he had already assigned as dwelling-place to dogs without tails, to deer without horns and to birds without wings. In the midst of this company she found herself alone, and lamenting her loneliness she wept day and night. Konauzl being moved by her tears wafted towards the shore a canoe made of brilliant copper, which was manned by a number of young men that were rowing with copper paddles. The distressed woman was struck with amazement at the uncommon sight, when one of the handsome strangers landed and announced to her that the patron genius himself in his goodness came to visit her in her retreat to provide for her the society for which she sighed. After she had heard these words she again began to weep; and while the tears were trickling down her nose she happened to sneeze so that a few drops fell upon the sand. Having been ordered by Konauzl to look down upon the ground she perceived the embryo of a child that had just perfected its organic form. The genius advised her to take it up and put it in a shell suitable to its size, and to change its shell-cradle as it grew larger. The genius embarked in a boat after he had given tails to the dogs, horns to the deer and wings to the birds. The miraculous babe grew in strength as well as stature; and as soon as he reached the age of puberty he availed himself of his newly acquired power of imparting fecundity to the virgin womb of his mother. It is from his eldest son that the *tyhees* are descended; while his younger children are the ancestral progenitors of the common people.

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NISQUALLIS.

THE country occupied by the Nisquallis comprises the lands along Puget's Sound, including that part of Washington Territory which lies west of the Cascade Range, except a strip along the north bank of the Columbia, from twenty-five to forty miles wide. It includes in the north-east the San Juan group, Whidlaw island, the region of country along Bellingham Bay, and the islands of Admiralty inlet.

The Nisquallis are divided into numerous independent tribes of which the Callams, the Chehalis, the Cawlitz and the Classets are the most important. They have much affinity in physical constitution as well as in customs and manners with the Nootkas. They are of short stature, are strongly made with a thick-set body. Their complexion is of a lighter or deeper copper, and their skin is sufficiently translucent to betray a passionate emotion by a blush. Their hair is long and black; their face is broad; their eyes are wide apart; their nose is prominent, and their limbs are strong and muscular; but their habit of sitting in their boats with doubled-up legs renders them almost universally bow-legged. Their heads are more or less artificially flattened from early infancy.

The moral character of the Nisquallis is not very commendable, for they have not yet abandoned many of the evil propensities incident to savage life. They are of a cheerful disposition, are kindly disposed in the ordinary relations of life, and though honest among themselves, yet some of them cannot resist the temptation of appropriating small objects belonging to strangers whenever an opportunity offers. They are inclined to be lazy, and they do not love to work if they can avoid it. They are very revengeful and never forgive an injury. They are strangers to decent behaviour, are wanting in self-respect and are importunate beggars.

The dwellings of the richer classes among the Nisquallis are extensive establishments constructed of split planks, often a hundred feet

long, which are occupied in common by a number of families. The interior is divided into many compartments provided with a number of fire-places for the convenience of the different households. Raised benches are ranged round the sides, and to render the cabin more comfortable the walls are often covered with matting. The huts of the poor people, which are also used as temporary hunting-lodges during the summer, are simply composed of poles stuck into the ground, with transverse sticks to form a compact frame which is covered with coarse mats woven of rushes.

The costume of the Nisquallis resembles that of the Nootkas. Their only article of dress is a blanket of dogs' hair, sometimes interwoven with birds' down and bark fibre. When it is thrown over the shoulders it is often fastened round the neck with a wooden pin. A conic hat woven of coloured grasses occasionally serves as head-dress. The women wear besides the blanket an apron of bark fibre, which is tied round the waist, and hangs down in front. On festival occasions the men bedaub their body with a coat of paint composed of pulverised charcoal or ochre mixed with grease; while the women, more stylish, colour their skin with red clay. The Cape Flattery tribes wear nose-ornaments of bone or shell of various forms.

Most of the Nisquallis, especially those of the coast, are a fish-eating race; some of the inland tribes, however, subsist principally on game, and on the roots and berries they gather in the forest. Salmon, sturgeon, herring, cod and candlefish furnish the chief food-supply of the coast tribes, and the Classets esteem whale's blubber as one of the most valuable articles of food. Dried clams form a part of the winter stores, and the flesh of the deer and the elk is most highly valued, and is served up whenever procurable. As the cooking vessels are of wood the boiling process is effected by means of hot stones. Subterranean ovens lined with stones are also used for cooking purposes. A large fire is kindled in the interior, of which the ashes and coals are removed as soon as the stones are thoroughly heated; upon these the meat is laid wrapped up in leaves, and water being poured upon the heated mass, which is converted into steam; the opening is closed with matting and a layer of earth, so that next morning the meat is found completely cooked without losing any of its substance. Fish are preserved by being dried in the sun, or they are smoked over the hearth fire, and are frequently pounded into powder. Clams are strung on cords for drying, and it is said that for this purpose they are often hung round the neck like necklaces.

The chief occupation of the Nisquallis is fishing, though hunting is not entirely neglected. Fish are caught in various kinds of nets, or they are secured with the hook and line, or by spearing or by the use of the fish-rake. Nets are hung up vertically upon poles to catch birds which, being attracted by the light of burning torches, dash up and become entangled or are stunned, when they are easily taken. Deer are also hunted at night by torchlight and are readily brought within bowshot while in a state of bewilderment.

The canoes of the Nisquallis are hollowed out of a single cedar trunk not exceeding forty-six feet in length. Some are pointed at

the bow and stern; others are round or shovel-nosed, and have elevated ends which are generally separate pieces added to the body of the boat. The outside is blackened by slightly carbonising it, after which it is nicely polished, while the interior is painted red. They are navigated by means of paddles with sharp-pointed blades and crutch-like handles. In former times they wove blankets of dogs' hair, or of the wool of the mountain sheep or wild goat, or even of bark fibre or of a mixture of all these. Their manner of spinning and weaving did not differ from that of the Nootkas.¹ They make baskets from willow branches and other pliant twigs, which are often neatly coloured. Oil is extracted from fish by boiling, and is preserved in bladders and skin bottles.

The Nisquallis hold annual fairs in certain central localities, where inter-tribal exchanges take place, sometimes for blankets or *hiaqua* shells, but frequently they dispose of their surplus valuables by a mutual exchange of presents.

The most favourite recreations of the Nisquallis are gambling and smoking. As they cannot always procure the genuine tobacco they fill their pipes with some narcotic plants that are indigenous to the country. They are most passionately addicted to gambling, and they will stake any kind of property they possess including slaves, their children, and even their own freedom, on the hazard of the dice.

Though the women are required to perform the ordinary household labour, yet they enjoy much consideration, are always consulted in business transactions, and they exercise a paramount influence in the family. Their chastity is not very exemplary, but jealousy is not one of the failings of the men. Women, especially female slaves, are frequently hired to white men for purposes of prostitution. Girls are bought from their parents by offering an adequate amount of valuables in the form of presents. The marriage is celebrated by feasting; and on this occasion character dances are executed representing hunting and fishing scenes. Mothers treat their children with ordinary affection. Immediately after birth the infant is tied to a board cradle by means of bandages, and the proper measures are taken to compress its head. The cradle is tied to the end of a springy pole, and the little babe is lulled to sleep by a rocking motion produced by pulling a string fastened to the mother's great-toe.

When one of the Nisquallis dies the body is generally wrapped up in a piece of cloth or matting, and is decorated in various ways corresponding with the rank and wealth of the deceased. The corpse is placed in a box or canoe, and all the valuables and implements of the dead person, after being broken, are laid by his side. The coffin is then carried to the tribal cemetery where it is left upon the surface of the ground without being buried. Children are placed in a basket and are suspended from the branch of a tree. The places of burial are considered as inviolable or consecrated ground, and are strictly guarded against all intrusion.

The Nisqualli slaves, who are principally recruited from prisoners

¹ See *supra*, p. 345.

of war and by kidnapping, are bought and sold at pleasure. They are not only badly treated, but they are even wantonly killed to show, by this reckless sacrifice of property, the prodigal liberality of the master.

The Nisquallis have no regularly organised government. Every father of a family has absolute control over his household, and the right of self-defence and self-protection is the only law by which they are governed. Each tribe is presided over by a chief who, while he exercises but nominal authority, exerts much influence by his generous munificence, his display of wealth, and his acts of prowess. In time of war he commands the warriors in battle, and he may assume the direction of the warlike operations if he chooses to do so.

War was formerly of frequent occurrence between neighbouring tribes. When returning from a victorious campaign they stuck on poles the heads of their enemies they had killed in battle, and carrying them home as trophies of war they set them up in front of their cabins. Their usual weapons were bows and arrows and spears which did not in any way differ from those of the Nootkas.

The Nisquallis are, as a matter of course, very superstitious, for superstition is everywhere the natural outgrowth of ignorance. The evil influences that pervade nature are always present to their wild imagination; and they are constantly watching that they may not be overtaken by these invisible enemies of their happiness and repose. Most all diseases are treated by them by prescribing the hot and cold water bath, which is the universal panacea for all ailments; and it is only after this remedy has proved to be inefficient in any particular case, that they consult the medicine-man who never fails to impose upon his credulous dupes by ridiculous mummeries, exorcisms and incantations.

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SALISH.

THE territory, occupied by the Salish, comprises the region of country along the Cascade Range, lying between $52^{\circ} 30'$ and 45° N. latitude. The Salish proper hold possession of the country between Bitter Root river and the Rocky Mountains on the borders of the Flatheads and Clark river; while the Pend d'Oreille dwell along the banks of the river and lake of the same name. Other tribes of some importance included among the Salish are the Nez Percés, the Walla-Wallas, the Kilketats, the Kayuses, the Skitouisuish (Cœur d'Alène), the Pishkwans, the Simiamus and several others.

In physical conformation the Salish are typical of the fairly developed Aonean races. They are of medium stature varying from five feet seven inches to five feet ten inches, and sometimes they are even six feet high. They are well-built and muscular, though they cannot be said to be really fleshy. They are rather stout, have well-formed limbs, and their hands and feet are often small and finely shaped. They have a coppery complexion, black and coarse hair, and a scanty beard which is uniformly plucked out. Their face is long; their cheekbones are high; their forehead is rather low; their eyes are black, and are rarely oblique. They have a prominent nose which frequently inclines towards the aquiline form; their lips are not protuberant, and their teeth are white and regular, though they are generally much worn. They have a stern and melancholy expression of countenance, but they look dignified and manly; and handsome women are found among all the tribes.

The moral character of the Salish is a mixture of good and evil. They are all distinguished for honesty; the Flatheads only making an exception, for they are accused of stealing horses from neighbouring tribes. They are equitable and just; but quick-tempered and revengeful when they feel themselves aggrieved. They are industrious in their daily pursuits, and they do not waste their time in idleness. Their domestic affections are well developed, and the attachment which they entertain for their children and near relations is very remarkable. They take care of the aged and the infirm, and place the best of their stores at their disposal; and yet it is affirmed that in time of extreme scarcity they abandon their children as well as old people if they do not put them to death. They are cold and taciturn; are bold and active in war, and while they treat their enemies with unrelenting cruelty, they submit with stoic firmness to the most painful tortures, if it is their misfortune to be made prisoners.

The frame of the lodges of the Salish is composed of a number of poles arranged in a circular or oblong form, bent over on the top, interwoven with rushes, or covered with skins, leaving a hole in the centre for the admission of light and the escape of smoke. An opening at the side serves as door, and the floor is either laid over with sticks, or it is decked with matting. On Columbia river the houses were once constructed of split cedar planks and bark, while the Walla-Wallas and some other tribes dwelled in huts covered with mat-

ting in the summer, and occupied in the winter a circular subterranean excavation from ten to twelve feet deep, roofed with poles or cedar planks, and rendered waterproof by being covered with thatch or mud. An opening at the top served the purpose of a door as well as smoke-hole, and a notched log facilitated the exit and entry of the inmates. The lodges, huts or houses were generally collected in villages situated on the banks of some tributary stream, at some distance from the main river. Most of the Salish tribes have bathing-huts in localities where water and wood are convenient. They are either subterranean, or are built above ground, and here the bather is enveloped in a cloud of steam-vapour produced by throwing water on heated stones.

The ordinary dress of the Salish of both sexes is a frock or shirt, provided with loose sleeves of the skin of the deer, the antelope or the mountain sheep. That worn by the men reaches down to the knees; while the gown of the women falls down to the ankles. Their leggings, which extend half-way up the thigh, are either made fast to the legs, or they are tied to the belt. As outer garment they throw a buffalo or elk robe over their shoulders, especially during the winter season, when moccasins are also worn. Leather fringes, shells, feathers and porcupine quills are the decorative appendages of every article of dress, to which in recent times beads, bright-coloured strips of cloth and trinkets of various kinds have been added. Painting is universally practised on special occasions, for which vermilion is principally used. Both sexes let their hair hang down their shoulders either loosely, or braided in tresses, or gathered in a queue. Some tribes cut their hair short in front of their forehead, while others tie it up in a knot on the back of the head. Personal cleanliness and neatness of attire prevail among the Kayuses and Nez Percés; but the Flatheads, though they bathe daily, are rather filthy in their houses.

The Salish subsist principally on animal diet. Fish, especially salmon, and the flesh of the buffalo and the deer constitute the chief articles of consumption. The *camas* root, a root resembling the parsnip called *mesom*, the bulb of the *pohpoh*, the bitter-root, and various kinds of berries form a valuable addition to their ordinary food during the winter season and in time of scarcity. The *camas* is preserved for winter use by being dried in the sun, reduced into powder, and formed into cakes. It is also baked with a species of lichen in a subterranean oven, when it assumes the consistence of gelatine which becomes solid on cooling. They boil their food in wooden vessels by means of hot stones; and roasting is effected by affixing their meat to sharp sticks inclining towards the fire.

The Salish are chiefly employed in fishing as a means of gaining their subsistence. Those tribes who do not live sufficiently near the streams which the salmon are in the habit of ascending, make annual migrations between June and September to the nearest fishing-grounds, with the object of securing an adequate quantity of fish for their winter supplies. Fish are ordinarily taken with hooks and spears, but nets are most frequently used in order to secure a large quantity at a

time. Weirs are constructed across narrow inlets, and at the Falls of the Columbia immense willow baskets are suspended from strong timbers fixed in the crevices of the rocks, and as the salmon dash onward over the boiling waters they make a desperate leap, and land in a prison from which they only escape to be killed and eaten. Sturgeon and trout fishing are also followed with much success. The women, in preparing the fish for preservation, cut off the heads, remove the offal, and spread them out on scaffolds to be dried in the sun. Among some tribes the dried fish are pounded into powder, and are packed away in baskets. The fishing season is always a time of merriment and festivities. It brings together the different tribes who exchange with each other their surplus commodities, and dancing and gambling, and in more recent times drinking and fighting are the spicy interludes of these merry scenes.

Many of the Salish tribes are much dependent on hunting for their supply of food. Twice a year they hunt the buffalo across the mountains on the Yellowstone and Missouri rivers. Formerly bows and arrows were their most effective hunting weapons, and mounted on fleet, trained horses they ventured to ride up into the midst of the herd, and they thus selected the fattest bull or cow for their aim. When following the chase in the prairies elks and deer are surrounded by a circle of fire; or they are brought within bowshot of the concealed hunter by the skilful manipulation of a decoy animal; or they are driven into an ambush between the converging lines of bright-coloured rags hung up on the top of the bushes to frighten them. When the snow is deep during the winter the deer are easily outstripped in running speed by the use of snow-shoes; and when the hunter comes up with them he knocks them down with his club. In some localities bear and beaver are caught in traps, and wild fowls, which are abundant on lakes and marshes, are secured in great quantities. Badgers and squirrels are killed both for their meat and their skins.

The boats used by the Salish are made of hollowed-out tree trunks sufficiently substantial, but devoid of all ornamentation and extra finish. On the northern lakes and rivers of the interior canoes are made of birch and pine bark, stretched over a light frame of cedar wood, sewn together with root-fibrils, and gummed at the seams and knots with resin. These boats are carved from the centre upwards towards the stern and bow which are pointed; they require skilful management in manœuvring to prevent their capsizing; but they nevertheless carry heavy loads. Some of the interior tribes make use of rafts or skin boats for transporting their household stuff and other property across rivers.

Elk-horn wedges are used for splitting wood. Willow twigs, bark fibre and grasses are woven into water-tight baskets which serve the purpose of cooking-vessels. Rushes, placed in juxtaposition in parallel lines, and tied with twine, are made into matting. Horn and wood are carved into bowls and spoons. The dressing of skins is effected by peeling away the adhering fat, scraping off the hair, rubbing them with animals' brains, and pounding and manipulating them until they are perfectly pliant and soft. Some of the larger

hides are frequently smoked and bleached with white clay. Their saddle is a rude wooden frame with a buffalo robe for a pad; a triangular piece of wood or a raw-hide loop is their stirrup, and their bridle is a hide or horsehair rope fastened with a half-hitch round the lower jaw of the horse.

The breeding of horses is a source of wealth among some of the Salish tribes. It is not rare to meet with individuals who are owners of from a thousand to three thousand head of horses. Their size is somewhat diminutive; but they possess much power of endurance, are easily supported even with scanty feeding, are sure-footed and are very hardy. They feed in large droves in the prairies, are properly marked, and are caught with the lariat when needed. They are trained by appropriate methods, but are never taught to trot. The Salish are excellent riders, and the women, who sit astride, are equally as expert on horseback as the men. Their commercial transactions are exclusively confined to barter. During the fishing season different tribes assemble, and all dispose of their surplus stores, taking in exchange such articles as they mostly need or fancy. Horses, provisions, skins, grasses, shells, trinkets and ornaments are mutually exchanged to the best possible advantage.

The language of the Salish proper is harsh and guttural, and several of the softer letters are wanting. The plural of nouns is marked in various different ways. It is indicated by duplicating the noun, or by duplicating the initial syllable and dropping a vowel, or by duplicating the middle consonant, or by prefixing the particle *ul*, and finally there are nouns of which the plural is altogether distinct from the singular, as *s'mèm*, "woman;" *pelplgui*, "women." The letter *l* serves as diminutive sign, and the particle *kutn* or *kuti* is used as augmentative. There are two different forms of personal pronouns: the absolute or independent is used alone, and the copulative is connected with other parts of speech. The radical of the verb remains invariable in all the persons and tenses, except that the final vowel is dropped in the perfect and future.

The Nez Percés' language has been reduced to writing by the missionaries. Its agglutinative capacity has a very wide range. Thus *hitautualawihnankauna* stands for the sentence: "he travelled in a rainy night."¹ The plural of nouns is formed by duplicating the initial syllable or the initial vowel; but in words signifying family relationship the particle *ma* is suffixed. There exists no grammatical gender, and the gender of living beings is denoted by the sexual adjectives *hama*, "male;" and "*aiat*," female." Nouns have eight cases which are the nominative, the genitive, two datives, the accusative and three ablatives. Verbs are conjugated in two distinct forms, one indicating the direction from, and the other the direction towards, an object.

The intellectual knowledge of the Salish is still of a primitive order.

¹ Analysis of the word: *hi*, "he;" *tau* signifies "a thing done at night;" *tualah* implies "something done in the rain;" *wihnan*, "to travel on foot;" *kau* is derived from the verb *kokauna*, and means "to pass by," and *na* is the sign of the indicative aorist.

They count by fours, fives and tens, and though they are capable of giving expression to large numbers, yet their system of numeration is hardly ever carried beyond two hundred. In counting they always avail themselves of the aid of their fingers to be certain of the correctness of their calculation. They divide the year into moons which are designated by specific names. They determine the time of the day by the position of the sun; and they are guided in the night by the pole-star. When they make an excursion to a distant part of the country they map out the direction, and mark the localities on bark or skin with much accuracy.

Dancing and singing are the favourite amusements of the Salish. Their songs are monotonous, the melody is simple and rude; and the accompaniment of the drum does not add much musical harmony to the barbarous medley of sounds. Nor are their dances more refined or artistic. In performing the scalp-dance the women are hideously painted, and they execute the wild freaks of an undisciplined imagination in grotesque motions and frantic gestures, surrounded by a circle of admiring matrons, adoring lovers and gaping husbands who direct the dancers' steps by the stirring notes of the song. Smoking is universally practised, and to produce a more decided exhilarating effect the smoke is inhaled. Tobacco is considered a very valuable drug, and to procure it nothing is too precious that is not readily sacrificed. The pipe is the symbol of wisdom, honour and fidelity. No war is declared, no peace is concluded, no contract is made, no bargain is agreed to, and no council is opened or closed without the ceremonial sanction of whiffs of smoke being wafted in various directions by the chief men concerned in the transaction. But their most exciting diversions are their various betting sports and games. Horse-racing is followed with infatuated recklessness. An amateur will stake his whole property on the speed of his horse; and he will see himself stripped of his possessions with perfect composure and equanimity. Foot-races and target-shooting, which are shared by the women, are the athletic exercises of the young. The common game of the crowd consists in guessing in which hand a polished bit of wood or horn is found, and the excitement is kept up by the spectators who sit round in a circle singing and beating the drum.

The Salish women are by no means exempt from the hardships and fatigue of labour peculiar to their position; but they are nevertheless treated with much respect and consideration, and they exercise not only much influence in the family circle, but their authority in home affairs is paramount. The gathering of roots and berries are the principal out-door duties devolved upon them; but the stores thus laid up for a time of scarcity are looked upon as belonging to them personally, and their husbands even will not touch them without having previously obtained their permission. They are modest and chaste, and infidelity is extremely rare. Prostitution hardly ever occurs, and licentious amours and seduction are severely punished.

Polygamy is practised among all the Salish tribes, but each wife occupies a separate lodge and cooks by her own fire. Separation takes place at the pleasure of either party, and the children always

go with the mother; while the property is equally divided between husband and wife. Among some tribes the man who marries the eldest daughter has the privilege of making all the younger sisters his wives, but he may renounce his claim wholly or in part in favour of some rival. Parents sell their daughters for a stipulated price which is generally paid in horses; but among some tribes an equivalent number is returned to the bridegroom as the young girl's dowry. It is considered a dishonourable act to dispose of a young woman gratuitously, as it might give rise to the suspicion that the property transferred was worthless. Children are often betrothed at an early age, and to give sanction to the contract presents are exchanged between the respective parents. The husband follows his wife if she does not belong to his own tribe, because it is supposed that she can work better among her own people; at the same time she has the right of claiming the absolute ownership of all the household property. Among the Nez Percés an elopement is severely reprobated, the woman is regarded in the light of a prostitute, and the property of her lover is confiscated for the benefit of the girl's parents. A widower is not allowed to marry within the year of his wife's death, but he may avoid every inconvenience by choosing a new wife at the moment his first wife is dying. The marriage is celebrated by giving a feast, to which all the friends are invited. Among the Flatheads the young married couple are addressed by one of their friends, they pass a part of the day in the bath, a torchlight procession takes place in the evening, and a dance closes up the joyous event. Some tribes require a widow to remain single for two years, and if after that time she marries without the consent of her mother-in-law, she forfeits her first husband's property.

The Salish women are considered unclean during the period of menstruation as well as confinement, and they are required to live in seclusion in a separate lodge, where they are subjected to frequent ablutions, and it is only after they are purified that they can resume their usual place in the family. Mothers suckle their children until they are one or two years old, and sometimes they are not weaned until another nursing demands the exclusive care of the mother.

The Salish dispose of their dead by burial. The body is wrapped in the common wearing apparel of the deceased, and is consigned to the grave without a coffin. In former times some northern tribes bound the corpse to a canoe which was suspended from a tree; while in the south funeral huts were erected, which served as the last resting-place for the dead. The valuables of the deceased were generally deposited by his side, or they were hung up on poles erected near the grave. It was the imperative duty of the surviving relatives to sacrifice a certain amount of property in honour of the dead. Horses and even slaves were often killed upon the tomb of a man of rank or condition. As a sign of mourning the Salish cut their hair and blacken their face with charcoal mixed with grease. During a period of a few weeks or months the women give expression to their grief, at regular intervals, by loud howlings and mournful wailings. The silent sorrow of the men is much deeper and more lasting,

especially when a male member of the family dies. At a death of a renowned chief, or when numerous warriors are killed in a hostile encounter the whole tribe mourns the sad event with the most frantic demonstrations of grief, by tearing out their hair, lacerating various parts of their body with flints, and even minor mutilations are not rare.

Slavery exists among the Salish to a very limited extent, for as slaves are neither bought nor sold, and their children being adopted as members of the tribe, their number is very small.

The government of the Salish, like that of most of the Aoneans, is of a democratic or popular character. The chieftainship, though to some extent hereditary, depends more for the exercise of power on superior sagacity, personal valour, wealth and energy of character than on any inherent right. Ordinarily the authority of the chief is merely nominal, and he generally effects more by persuasion than by words of command. All questions of importance are discussed and decided by a public council. In case of murder the members of the council determine the amount of blood-money that has to be paid to the relatives of the victim; and they also decide how the wrong inflicted by theft or some other crime shall be redressed. The ordinary punishments in all cases of offences and misdemeanours are flogging and reprimand, and those convicted hardly ever attempt to escape. A custom prevails among the Flatheads which allows the relations of deceased persons who leave only minor children to seize the most valuable property, especially the horses, regardless of the wants and necessities of the minor heirs.

In ancient times the Salish adjusted their quarrels and inveterate feuds by waging war against each other; but at the present day the white settlers, by whom they are surrounded, exercise a pacifying influence upon these impulsive children of nature, so that their difficulties are peaceably adjusted, and the bond of union is strengthened by frequent intermarriages between the different tribes. When necessity compels them, however, to defend their rights or avenge a wrong they promptly take up arms, and march against an adversary with much boldness and resolution. When war is determined upon by a council, expressly called for this purpose, all the usual ceremonial forms are observed. The members, sitting round the council fire, pass the pipe from mouth to mouth, harangues are delivered, dances are executed, and the mounted warriors painted and ornamented with feathers and trinkets, rival with each other in equestrian feats. A war-chief is elected, who takes command of the warriors, and enforces disciplinary regulations with the utmost strictness. The attack is generally made by surprising the enemy at early morning dawn, and they rush upon their adversary at the unexpected moment with terrific shouts and yells discharging their arms; then retiring and quickly returning to the attack. The hostile encounter is never very bloody; after a few victims have fallen on either side conditions of peace are offered and generally accepted with the assurance of mutual friendship and forgetfulness of the past, until another occasion arises to repeat the experiment. Prisoners are

either killed, or they are reduced to slavery. Among the Flatheads and other tribes they were formerly most cruelly tortured, and subjected to all the fiendish devices of inquisitorial ingenuity, to add disgrace to their misfortune, and render their life a burden. Day after day the exultant warriors danced around the scalps stuck up on poles which were held in the hands of the captives whose relations had been killed. Their ancient weapons which, in modern times, have been superseded by fire-arms, knives and tomahawks, were bows, flint-pointed arrows and clubs.

A few of the Salish have been converted to Christianity; but the greatest number do not profess any formal religion whatever, though they have indistinct ideas about the benevolent and malevolent agencies of nature. The first are sometimes represented by the sun, and as usual are known as the "great spirit," but they address no prayers to it and do not approach it by any kind of adoration. The malevolent agencies of nature, which make their appearance under the guise of maladies and other calamities, are supposed to exercise active powers, and the professional skill of the *powvows* is invoked to counteract their malignant influence. They believe that man is endowed with a spiritual essence, to which they have given the name of *sumash* which may assume, for a limited time, an independent existence even during the lifetime of the individual who remains entirely unconscious of this temporary absence. This is at least a very logical consequence of the immortality of the soul, and the idea is somewhat original, but it may be suspected that it is not a philosophical doctrine, but a fanciful invention of the *powvows*, like many others of the same kind in civilised countries, to exact compensation from the credulous masses for pretended services rendered. The *powvow* is informed in a dream that the *sumash* of certain persons have been straggling off from their corporeal self; and to prevent the fatal consequences that would ensue from a permanent separation the parties concerned are notified of the perilous condition in which they find themselves. The *powvow* is immediately commissioned to gather the wandering souls and restore them to their owners. The following night the soulless wights accompanied by the *powvow* take a stroll through the village, and pass from lodge to lodge dancing and singing. Immediately before sunrise they enter an isolated hut which is perfectly dark, for it is entirely closed up so that no ray of light can penetrate. The *powvow*, who remains outside, climbs up the roof of the hut, and with a bunch of feathers he brushes downward through a hole made for this purpose, the wandering souls in the form of pebbles, tiny bits of bone, wood or shell which fall on a piece of matting below. As the *sumash* thus gathered present rather a mixed crowd, the man of the magic art takes care to separate the ghosts of the dead from the souls of the living; for death would be the inevitable consequence if he were to assign a ghostly spirit to a living person. After he has made the selection with proper discrimination he lays the identical *sumash*, represented by some worthless trifle, upon the head of the reputed owner, pats him, works himself up into contortions, utters some magic formulas until the wayward soul has reoccupied its corporeal habita-

tion, and has descended to the heart of the man to whom it belongs. When all the straggling souls have thus been recovered, a feast is prepared, and the *povvow* receives his share of the provisions as a just reward for his eminent services.

The Salish suppose that animals, like men, are endowed with souls; and that they possess inherent powers of action for good or evil, which they can exercise for the benefit of those who chose them as guardian protectors. As soon as a boy had attained the age of puberty he was instructed to ascend a high mountain, and remain in seclusion in the solitude of the forest until an animal, bird or fish appeared to him in a dream, and henceforth the subject of his nightly cogitations became his tutelary *manetoo*, and a claw, feather or tooth, which he wore on his body, was considered as his protecting talisman.

Their ignorance makes them superstitious, and they regard as omens natural phenomena which, by some accidental coincidence, have been brought in connection with occurrences, with which they stand in no relation whatever. It is supposed that the howling of the prairie wolf, and the cry of some other animals is an ominous foreboding of great misfortune; that the skin of a white wolf, which is a badge of dignity, protects horses from the ravenous propensities of hungry wolves. The *povvows* retire to the mountains, where they commune with the spirit of the wolf to be invested with supernatural power and to render them invulnerable, so that even a bullet fired at them would flatten on touching their breast.

The Salish are quite rational in their medical practice, and their manner of treating ordinary diseases. They employ various medicinal plants of approved efficacy, and they have recourse to the hot and cold bath as a universal remedy. In serious cases, however, the medicine-man is called to the bedside of the patient, and his charlatan mummeries inspire much confidence. He endeavours to affect the mind of the sick person by loud, uncouth noises; by singing mystic songs; by kneading, pounding and pressing the patient's body, and by sucking blood from the part affected. Sometimes he pretends to extract the disease from the mouth of the sufferer, and triumphantly exhibits a bone or some other trifling object to show that his efforts have been crowned with success. The *povvow* is sometimes made responsible for the recovery of the patient, and in case of death he often pays with his life for his supposed malpractice.

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CHINOOKS.

THE Chinooks comprise, besides the Wattalas, the Killanucks, the Clatsaps, the Woakiacums, and the Cathlamets, who formerly occupied the north side of the Columbia river, all the Oregon tribes west of the Cascade Range and south of the Rogue river and the Umpqua Mountains, including the Willamette Valley and the coast tribes. They are scattered over a vast extent of country in numerous divisions, and have lost nearly all their former power, for they are too closely pressed on all sides by the white settlers who have taken possession of their lands. They resemble the Nootkas and Nisquallis in physical characteristics. They are mostly of small stature, and even the tallest hardly ever exceed five feet five inches in height; while the women measure on an average but five feet. Their complexion is of a coppery brown, but they are of a lighter tint than the Missouri tribes. Their face is broad and round; their eyes are small but clear, they are obliquely set and turn upward at the outer corner; their nose is of moderate size and is quite plump, and a few instances of noses approaching the aquiline form are met with; their nostrils are expanded; their mouth is large; their lips are thick, and their teeth are irregular and much worn. They have generally long, black hair, and their beard, which is naturally scanty, is always plucked out. They are thick-set, and are not only badly built, but are bow-legged; and they have besides thick ankles and flat feet. They are capable of enduring cold and hunger, but readily succumb under active exertions. Their heads are artificially flattened from infancy by the mother, by a tedious process of gradual compression which is continued for the space of a year. This deformity has been adopted as a tribal mark to distinguish the freeman from the slave.¹

¹ The infant immediately after its birth is strapped either to a board or box cradle lined with cedar bark fibres or moss. Its forehead is compressed by a piece of smooth bark which is placed upon a pad that rests upon the forehead, and which is firmly kept in position by a leather strap that passes through the holes in the

The Chinooks, having recently come much in contact with the white race, who are settled all around them, have lost much of their aboriginal character, for the wild native can rarely adapt his habits of life and his manner of thinking to a higher order of civilisation; and as his friends and instructors are mostly unscrupulous, covetous traders eager for gain, he adopts all the vices of the white race, without being capable of imitating their virtues. It is therefore not surprising when it is affirmed that the Chinooks are a morally degraded race. They have been found in a few instances harmless and inoffensive, and some tribes are said to be perfectly honest and respectable in their behaviour, attached to their home, kind to their children and honouring old age.¹ The greatest number, however, though sufficiently intelligent and sagacious, are shameless thieves and liars, and they are accused of being libidinous, treacherous, turbulent and hypocritical. They are of a fickle disposition, are lazy and cowardly. Their ignorance makes them inquisitive, and their inactive life renders them intrusive.

In former times the dwellings of the Chinooks were composed of a frame from twenty-five to seventy-five feet long, and from fifteen to twenty-five feet wide, which was constructed of four corner posts, and a number of side posts, varying according to the length of the house. A central post at each end supported the ridge pole which formed with the rafters the roof structure. The whole frame, including the roof, was covered with cedar planks attached to the posts by bark fibre cords, which were either placed in a perpendicular position, or they were horizontally overlapping each other in clap-board fashion. The entrance was narrow and contracted, just large enough to admit the body of a grown man. The largest houses only were divided by partitions, but ordinarily two or three families resided in one apartment. The fire-place, which was in the centre of the room, was sunk one foot below the rest of the floor, and was enclosed by four pieces of square timber. In some localities cedar bark was employed for roofing material, and frequently the whole frame was covered with bark, skins or rushes.

On the Columbia river the houses are partly subterranean, being about twenty feet square, and from eight to ten feet high. The sides are filled up with cedar boards sunk into the ground, and the roof is equally covered with cedar planks resting on the ridge pole. The door, which answers the purpose of a window and smoke-hole, is very

cradle-board, and being tied behind it is gradually tightened as time progresses. A kind of pillow of grass or fibre supports the back of the neck. The flattening operations are continued until the head becomes wedge-shaped. It is affirmed that this malformation does neither impair the health nor the intellect of the child.

The heads of children when they are released from the bandage are not more than two inches thick about the upper edge of the forehead, and still thinner above; nor with all its efforts can nature restore its shape, the heads of grown persons being often in a straight line from the nose to the top of the forehead.—Lewis and Clarke's Expedition, vol. ii. p. 132.

¹ The disposition of these people seems mild and inoffensive. They are addicted to begging and pilfering small articles, when it can be done without danger of detection; but they do not rob wantonly nor to any large amount.—Lewis and Clarke's Expedition, vol. ii. p. 139.

contracted, and is grotesquely represented by a mouth of a large head which is painted round it. Mats are spread on the floor round the fire-place, and tiers of berths are ranged round the side walls which are used as sleeping-places. The different families that reside in the same dwelling generally occupy separate spaces divided off by plank partitions or mat curtains. The interior is rather filthy and uncomfortable. The furniture of this rustic home consists of a large wooden cooking-vessel, a few platters and spoons cut of ashwood, a quantity of matting, and hunting and fishing implements.

The costume of the Chinooks is as scanty as that of the other north-western tribes. In the summer the men prefer to go entirely naked; and in cold weather they throw over their shoulders a blanket or a robe made of a number of muskrats or rabbits sewn together, which reaches down to the middle of the thigh; but they wear neither breech-cloth, leggings nor moccasins. When starting out on the war-track they dress themselves in mantles made of the skins of the panther, the bear, the elk and the deer. The women are more modestly dressed. Their waist is encircled by a girdle of cedar bark-fibre with a thickly fringed appendage of twisted cords of silk grass, or of flags and rushes hanging all round and reaching almost down to the knee. Among some tribes the women wear a skin apron, or a strip of deerskin is passed between the thighs, or a petticoat made of a tissue of silk grass twisted and knotted at the ends. In severe weather they cover the upper part of their body by passing beneath the armpits a skin robe, or a fur blanket, which covers their breast, but does not reach lower than the waist. These sleeveless jackets are made of deer, elk, sea-otter, beaver or raccoon skin. Their head is covered with a conical hat with a narrow brim woven of bear-grass or cedar bark-fibre coloured white and black representing various designs, such as canoes, fishermen, squaws and triangular figures. Painting is only practised as a sign of mourning on the occasion of a public festival, or when engaged in a warlike expedition. Formerly they marked their arms, legs and cheeks with dots and lines pricked in with pulverised charcoal, and the women stained their face with bright-coloured juices of different berries. Both sexes part their hair in the middle, and usually it hangs loosely down over the ears, the shoulders and the back. Sometimes, however, the women either tie it in a queue, or plait it into two tresses. The men hang around their neck bear's claws and elk's tusks and other trophies of their hunting exploits as articles of ornamentation. Both sexes are adorned with bracelets of copper, iron or brass of various forms; and wampum is used by the men as a nose ornament. Blue and white beads are highly esteemed if procurable.

The Chinooks subsist principally on fish, especially salmon and sturgeon. A partially putrefied whale stranded on the shore gives rise to a feast of gluttony on the part of the village community. The flesh of the deer, the elk and other game is highly esteemed, and wild fowls are considered a valuable article of food. Nuts, fruits, roots and berries are gathered in the forests, and are preserved for winter use. The bulbous *camas* root called *waputo*, resembling an

onion in form, but a chestnut in taste, is dug up by the women in the plains and shallow ponds, where it grows in great profusion. It is prepared for use by being cooked in a subterranean oven. Acorns are pickled in a peculiar savage way, which is certainly original. A large quantity of acorns are buried in the ground, communicating with the surface by a narrow opening, through which the whole family discharge their urine. In the course of four or five months the acorns are thoroughly impregnated with uric acid, and these Chinook olives, as they are called by the white settlers, are eaten as an excellent relish. Surely there is no disputing about taste. Wooden vessels are their only cooking apparatus, and the boiling of fish or meat is effected by the immersion of hot stones.

Fishing is the chief occupation of the Chinooks. The salmon ascend the Columbia river in the month of April to lay their spawn, where they generally remain for several months. They are principally taken with a straight net made of silk grass, root fibrils or bark fibres; it is sometimes five hundred feet long, and fifteen feet deep, and is provided with bark floats and stone sinkers. In some localities they are speared with the many-spiked fish-gig while standing on rocks or on a platform constructed for this purpose. They are scooped up in small dip-nets, and they are caught with a large unbaited hook attached by a socket joint to a long pole, with which it is connected by a short line. The salmon are handed over to the women who cut off the heads, which are immediately cooked and eaten. After the fish are cleaned they are first exposed to the sun, are next smoked over the hearth fire, and as soon as they are perfectly cured they are packed away in mats for winter use.

Formerly the Chinooks celebrated the beginning of the salmon season by a public festival and the offering of sacrifices. The first fish caught was required to be cut along the grain, and it was not permitted to throw the hearts to the dogs or into the water, but they had to be eaten by the fishermen, for in default of these precautionary measures, the salmon would consider themselves insulted and would refuse to come up. Sturgeon, which are also of great importance, for they are of immense size, are caught with a baited wooden hook attached to a line of twisted tree roots, and they are finally despatched by spearing them, or by striking them on the head with a wooden mallet as soon as they are hauled up to the surface of the water. They occasionally engage in hunting elk and deer and other game, which are generally killed with arrows, unless they are provided with fire-arms; or pitfalls are dug in their track, which are carefully covered, so that the unwary animal is suddenly made a prisoner, where it is readily despatched. Wild fowls are either caught in snares, or they are shot with arrows.

The canoes of the Chinooks are hollowed out of a single tree-trunk of cedar, fir or pine, from ten to fifty feet long and about three feet deep. Transverse pieces are inserted into holes below the gunwale, which are fastened by cords to strengthen the sides. The upper margin of the canoe turns outward, and forms a kind of rim so as to cast off the surge. To the bow and stern carved figures are attached

representing men or animals which are composed of small pieces of wood ingeniously mortised and inlaid, so as to be perfectly solid. The paddle is in the form of a shovel, with sharp edges and provided with a midrib. The steersman sits at the stern and directs the boat with the paddle, while the oarsmen kneel in pairs along the bottom, and work their paddles over the gunwale on each side. They manage this light craft with great dexterity, and ride the highest waves with perfect safety; but what is most remarkable the women are as daring navigators as the men.

In former time the Chinooks procured fire by the ordinary fire-drill. They twirled a hard, dry stick of wood in the hollow of a perforated flat board, communicating underneath with filaments of bark fibre to catch the spark; but they are now provided with flint and steel.

The Chinooks weave baskets of silk grass for household use, which are watertight, are of conical form, and are capable of holding from one to six gallons. A coarser article is braided of roots and rushes, of which the ordinary matting is also made. Curved sticks are used as root-diggers; fish-hooks are made of wood or bone, and needles are cut of the wingbone of the crane. Their pipe-bowls are hollowed out of a piece of cedar wood, and the stem is a perforated elder twig.

They display much shrewdness as traders. Formerly they bartered from the ships that landed on the coast beads, weapons and ornamental trinkets which they exchanged with the interior tribes, whom they met at regularly appointed places, for skins, roots and grasses. The *haiqua* shells¹ were their circulating medium of exchange; they were strung on cords and their value increased in proportion to their size. Beaver-skins and blankets are now the principal standard of value.

The Chinook language is neither polished nor well developed. It has no words for abstract ideas and no expression for gratitude or thanks. Its pronunciation is rather difficult, and its organic structure is somewhat complicated. There are two forms of the first personal pronoun plural, one includes and the other excludes the person present or addressed. The possessive pronoun is always joined to the noun. The personal pronouns are prefixed to the verb, but the verbal radical remains unchanged in all the tenses. The imperfect tense is formed by the adverb "yesterday" preceding the present tense; and the future is expressed by prefixing to the verb the adverbial term "by and by."

The Chinooks are fonder of amusement than work. During the fishing season men and women assemble and indulge in gluttonous eating. During the summer the women form parties for root and berry gathering, which is an occasion of great joy and merriment. They paint their faces red with vermilion, partly to protect them from the sun, and partly to present a gay and fantastic appearance. On

¹ It is a milk-white shell of a round form and of extreme hardness found in the neighbourhood of Nootka Sound. It varies in length from one to four inches and is about half an inch thick, hollow, slightly curved and tapering a little towards the ends.—Dun's Oregon, p. 133.

festival days they engage in rude, uncouth dances to the measure of the extemporaneous song, accompanied by the beating of sticks and the clapping of hands, intermingled with an occasional yell. Smoking is one of their favourite recreations, but as in former times the use of tobacco was unknown among them, they smoked in place of it the leaves of the barberry bush, and to produce partial intoxication they inhaled the smoke. Gambling is a vice of aboriginal growth, and they are passionately addicted to this artificial excitement. They are the most reckless gamblers, and they carry this vicious propensity to such an excess that they will risk what is dearest to them in life with perfect equanimity and composure. When the gaming song is sounded, accompanied by the hollow notes of a rude drumlike instrument, the gambling gentry assemble and engage in a pure game of guessing without exciting any interest or requiring any skill. The player simply guesses in which hand is found one of two sticks which is marked by winding a coloured thread around it; or he must point out the bunch of bark fibre in which the trump piece of a number of dishes is wrapped up; or he is required to designate the relative position of a number of sticks that had been tossed up in the air. One of the most usual betting games consists in shifting a pebble repeatedly from hand to hand, while humming a low monotonous air; and the party that grasps the hand that holds the stone wins the bet. Even the women love to gamble, and they play a dicing game with beaver's teeth which have their sides properly marked. The out-door amusements of the young men are the ball-play and target-shooting.

The Chinook women are well-treated; they perform their share of labour, and they are always consulted in all affairs of importance. They sometimes address their husband in a tone of authority; their judgment and opinions are always respected, especially in matters of trade. Chastity is not held in much esteem; young girls will grant favours for the smallest consideration, and more especially as a mark of gratitude in return for an act of kindness. Although wives are naturally disposed to be faithful, yet their husbands hire them out to the highest bidder, and pocket the reward of their wives' prostitution.¹ But infidelity, on the part of the wife without the consent of her husband, has nevertheless been punished with death in a few exceptional cases. Illegitimate children are not regarded with much favour even by their mothers, and in such cases abortion and infanticide are not rare.

Polygamy prevails among all the tribes, and it is considered a mark of distinction, especially among the chiefs. The wives generally live in harmony together, but the woman that has been the first choice is the mistress of the household, and she takes precedence in all family concerns. Marriage connections are brought about by the parents of

¹ The prostitution of unmarried women is so far from being considered criminal or improper that the females themselves solicit the favour of the other sex. The person is in fact the only property of a young female, and is therefore the medium of trade; the return for presents or the reward for services. Among all the tribes a man will lend his wife or daughter for a fish-hook, or for a strand of beads.—Lewis and Clarke's Expedition, vol. ii. p. 134.

the respective parties, who enter into negotiations about the amount of valuables that is to be paid by the suitor to the father of the girl. The wedding is celebrated by an interchange of presents, and the friends and relations are invited to a feast. The bride, decorated with the finest ornaments at her disposal, is presented by some old matrons to the bridegroom who receives her as his wife, and after the marriage party have partaken of all the good things spread out before them by the generous host, they congratulate the young married couple, wishing them much happiness, a numerous progeny and never-failing prosperity. Separation is very rare, unless a man feels himself justified to repudiate his wife for infidelity; but she does not forfeit her right to marry again. To combine activity with experience it often happens that a young man will marry a woman older than himself, and an elderly woman will become enamoured of a young lover. A son recently married does not set up an independent household, but lives with his parents until his family becomes too large to be accommodated in one and the same dwelling. In the community houses the chief authority devolves upon the member of the family who, by his experience and sagacity, has shown himself the most useful and active manager of the family affairs.

Among the Chinook women childbirth is not attended with any difficulties, and it is effected by the simple efforts of nature without any outside assistance. Mothers treat their children with much affection; they sometimes nurse them till they are three and even four or five years of age. When a girl reaches the age of puberty she is subjected to a disciplinary probation. Among some tribes she is required to perform frequent ablutions during a whole month, and to abstain from fish and berries, lest the first might leave the rivers and the last might drop from the bushes, and she is interdicted from leaving the house during the blowing of the south wind, under the apprehension that the thunder-bird might come and shake his wings.

The Chinooks pay much attention to their dead. They have tribal cemeteries situated on some elevation or near the banks of a river or an island, where the dead are disposed of in various ways; they are either buried in the ground, or they are laid in canoes, or they are deposited in a funeral hut. The burial-places are considered sacred, and the memory of the dead is highly honoured, though from the superstitious fear that they might return, their name is never mentioned for several years. Men of rank, and more especially chiefs, were formerly supposed to have died through the potent influence of some malicious person; and the victim of this unfounded suspicion was sacrificed to the manes of the deceased. No boisterous manifestations of grief take place, for actuated by pusillanimous fear they are careful not to raise their voice above a whisper as long as the body remains in the house. The corpse is generally washed, and is wrapped in a blanket with the ornaments and other valuables of the deceased laid by his side. If a canoe is used as coffin it is covered by another canoe, and being wrapped in matting bound together with cords, it is either deposited on a platform from five to six feet high, with the bow pointing towards the east or down the river; or it is suspended

from the branches of a tree, and frequently it is even left standing on the surface of the ground. The weapons and utensils, which are broken to render them unfit for use, are placed near or are hung about the last resting-place of the deceased. The bones which are sometimes taken out after the soft parts have disappeared, are buried in due form; but the canoes are never removed, and those of the chiefs are sometimes repainted. In localities, where the dead are disposed of by burial, the body is consigned to a shallow grave lined at the bottom with planks, and covered on the top by a slightly inclined roof of boards or poles. In other places the corpse is deposited in a funeral hut, of which the entrance door and the interior walls are neatly painted. During the period of mourning the relatives visit the spot that holds the remains of their friends at sunrise and at sunset, singing funeral songs and praising the dead in eulogistic terms.

The Chinooks, like the rest of the Aoneans, believe in the survival of the ghostly self, and they have given the name of Tamath to their land of shades which, according to a fanciful conceit of some, can only be reached, led by the *pouvow*, by following the course of the Milky Way; while according to others it is separated from the land of the living by a deep and wide river which can only be passed in a canoe. They suppose that the ghosts of the dead enjoy all the good things they most appreciated in their terrestrial home, and that the wealthy are accompanied by their slaves who still continue to serve them.

In former times slavery, in its worst form, was prevalent among the Chinooks. The slaves were obtained by barter from neighbouring tribes, or by the enslavement of prisoners of war; and in time of scarcity or from some other cause parents even sold their own children into perpetual servitude. They not only exercised the power of life and death over their slaves, but they treated them with the greatest severity, and they were often sacrificed upon the tomb of their master. They were not allowed to flatten the heads of their children, and when they died no freemen would touch them; they were removed by their fellow-slaves who cast them into the sea to be devoured by sharks, or they were exposed in the forest to become the food of birds and beasts.

In more prosperous times the Chinooks formed peaceful and well-regulated communities. They were governed by immemorial customs which were strictly observed. Each tribal community was entirely independent of all the others, and was presided over by an elective chief who, notwithstanding that his authority was only nominal, exercised much influence among his people, and his counsel or advice was rarely disregarded, especially if he endeavoured to make himself popular by his liberality and his show of wealth. To oppose a common enemy, leagues were sometimes formed between neighbouring tribes who made common cause in a warlike expedition. All offences were atoned for by fines or by abandoning a certain quantity of property to the offended party. Theft was a punishable misdemeanour, but the return of the article stolen satisfied the requirements of justice, and left no stain of infamy upon the character of the culprit. The robbing

of a burial-place was considered the greatest crime, and was sometimes punished with death.

The Chinooks were not even in olden times very warlike. The abduction of women frequently produced intertribal quarrels, but they were generally settled without bloodshed. When a dispute with a neighbouring tribe had to be adjusted by the force of arms, they proceeded in their canoes, which were paddled by the women, to the adversary's village, and sent messengers to the public authorities with the object of negotiating peace. If these efforts proved unsuccessful, the women retired to a place of safety, and the fighting commenced. But as the death of a few warriors on either side always decided the contest, conditions of peace were immediately proposed, which were generally accepted, and the campaign was speedily ended. Their weapons were bows and arrows armed with a flint bone or copper point, in addition to spears, a double-edged broadsword of wood and a tomahawk. Their defensive armour was a kind of cuirass formed of pieces of hard wood laced together with strings of bear-grass fibre; or it was a shirt of elkskin remarkably thick, for it was doubled, which was thrown over the shoulders. It was perfectly arrow-proof, and as it was consecrated by the *povvow*, it was regarded in the light of an unfailing talisman. Their head was protected by a helmet of cedar bark, of hide or bear-grass.

The religious notions of the Chinooks are based upon pure nature worship, and they do not seem to have been much influenced by missionary preaching. The benevolent agencies of nature are embodied in Hiassochali-Tiyah or the "great high chief," who is the origin of all good things, the first cause of the pleasure and happiness they enjoy in this life, and to whose blissful hunting-grounds they will be transferred after death, where they will dwell in comfort and abundance during a cycle of indefinite ages. Among some tribes the benevolent natural agencies are represented as a being provided with wings, who is capable of assuming various shapes, and when he wings his flight through the ethereal regions of space he observes all that is passing upon earth. He manifests his displeasure by the roaring of thunder, the flashing of lightning and the howling of the tempest.¹ The first fruits of hunting and fishing are offered to him to propitiate his favour. The malevolent agencies of nature are represented by a demoniac being called Scooroom, whose common dwelling-place is the fire. He is the author of all their misfortunes; and the origin of all the calamities that befall them is attributed to him. Some tribes recognise Ikanam as the genius of the mountains, and he is supposed to have assumed the form of a stone. Italapas or the prairie wolf,² who as an ancestral hero is looked upon as the progenitor of the race, is considered the great benefactor of his people, who taught them to make nets and catch salmon, to kindle a fire, and to apply it

¹ This is probably nothing more than the thunder-bird.

² Some writers assert that the Chinooks regard Italapas as the "creator of the universe," as a "powerful deity." If they do, it is simply a missionary suggestion, for they have certainly no words in their language to express these ideas, and much less could they have originated them.

for purposes of cooking. As a mark of gratitude the first haul of the fishing season is, in part, consecrated to him, and his head carved of wood is fixed to the prow of their canoes. They also adopt animals as protecting patrons who are their *manetoos*, and to whom they have given the name of *tamanowas*, whose specific name is never mentioned even to friends.

Their *pouvows* form several classes according to the profession which they follow. The *etaminus*, who constitute the higher order, assert that they communicate directly with the land of shades; and they pretend that they are expressly commissioned to conduct the dead on their journey to the happy hunting-ground. The *keelales* are the medicine-men, who attend to the sick, administer the medical drugs at their disposal, and perform all the charlatan tricks belonging to their craft. Their medical practice is somewhat heroic. The fever-stricken patient is subjected to the vapour-bath, after which he is plunged into the river or into the sea. In slight ailments decoctions or infusions of leaves, barks and roots are administered. Dieting or abstinence from food is recommended in various internal complaints.

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TACULLIS.

THE Tacullis, also known as Carriers, occupy the British Territory of New Caledonia, which extends from $52^{\circ} 30'$ to 56° N. latitude, including the country watered by Simpson river. It is bounded on the east

by the Rocky Mountains, and on the west by a mountain range that runs parallel with the coast. The territory is dotted by numerous lakes, and is traversed by several important streams which empty into Frazer river. The Tacullis are divided into a number of clans or tribes who all speak the same language and are classed in their tribal relations as a branch of the Athabascans.

The physical constitution of the Tacullis is well developed. They are tall and well-formed, though their figure is somewhat gross, and their features are coarse. Not being much exposed to the rays of a hot, burning sun, their complexion is comparatively fair. The women are not equal to the men in external appearance; they are rather of short stature, are somewhat corpulent, and their limbs are disproportionately large.

The moral character of the Tacullis is not of a high order. They are quiet and inoffensive in disposition, have a lively humour, and are of a contented turn of mind; but if their domestic relations are judged by a civilised standard they must be considered base and depraved. They give free scope to their voluptuous passions, and chastity is unknown among the young women. They are indolent, and are extremely filthy and slovenly in their person. As they are poor and their mind is too deficient in activity to prompt them to exertion, their means of subsistence are but scantily supplied, and not being able to support a numerous family of children, abortion is common and is not considered a criminal act.

The huts of the Tacullis are partly subterranean. A plot of ground of the desired dimension is excavated to the depth of two feet. A ridge pole, supported by poles of the proper height, extends across the excavation and forms with lateral posts obliquely inclined a substantial roof-like frame which is thatched with dry grass. An aperture at the top serves as door as well as smoke-hole.

The dress material of the Tacullis consists of hare, muskrat, badger and beaver skins, which are sometimes cut into strips an inch broad, and are interlaced, so as to give the fur a chequered appearance. The men insert a copper or shell ornament into the perforated septum of their nose, while that of the women is of wood tipped at both ends with beads. They bedaub their body with ochre or some other coloured earth which they mix with grease to give it the proper consistency.

The Tacullis subsist principally on fish. They are particularly fond of oily and fat substances, of which they consume great quantities. They do not refuse to eat meat in an advanced state of putridity, when they consider it most pleasantly flavoured; and salmon roe, which has been buried in the ground for two or three months, so as to subject it to putrid fermentation, is eaten as a great delicacy. Their vegetable food is confined to roots and berries, and can only be procured at the proper season. They cook their food, like all the north-western tribes, by immersing hot stones into a vessel of water, into which the meat or fish is introduced.

The Tacullis are much better fishermen than hunters. During the salmon season they construct their huts near the banks of the river,

which enables them to dry a great portion caught, to be laid up in store for future use. In April they visit the lakes, where they take the smaller fish by means of nets. Traps or nets are employed to secure the beaver, but most other game, though sometimes caught in traps, is generally shot with the bow and arrow or the gun. *Hiaque* shells or beaver-skins were formerly the universal standard of value in every kind of traffic; and they were taken in exchange for any commodity they wished to procure.

During the weary hours of winter gambling is the principal pastime of the Tacullis, and like all savages they become so much excited that they lose all self-control and risk at the hazard of the game their most valuable possessions.

Polygamy is practised among the Tacullis, but very few can afford to support more than one wife. The women are treated with much consideration and indulgence, and to relieve their wives the men frequently perform the labours of the household. While young girls may abandon themselves to unbridled licence without censure or restriction on the part of their parents, married women are virtuous and chaste, and the jealous disposition of their husbands watches over the purity of their conduct.

The Tacullis dispose of their dead by cremation. At the death of the head of a family all the relations are summoned to be present at the funeral ceremonies. The *powwow*, who is generally in attendance, pretends to hold something mysterious in his hand, which he passes by a waving motion, with many contortions and grotesque gesticulations, to a friend of the deceased present who, after the medicine-man has breathed upon him, assumes the rank of the dead person and adds his name to his own. While the corpse is lying on the funeral pile, the wife is bound, as a mark of affection, to throw herself upon the dead body of her husband, and remain there until the fire is about to be kindled, and sometimes she is even slightly burnt. In former times she was actually burnt; and if she attempted to escape this agonising torture she was pushed back into the flames by the relations, while her cries and screams were drowned in the loud discordant notes of the song, and the boisterous music of the drum. When the corpse is totally consumed the surviving widow collects the ashes and preserves them in a small basket or bag which she constantly carries about her by suspending it from her neck. But her torments do not cease here; she is reduced to a complete state of servitude by the relations of her husband, who treat her with contumely, and impose upon her the severest labour. In this degraded condition she remains for two or three years, and she becomes only entirely free after the funeral feast has been prepared, and the ashes of the deceased, contained in a box, have been deposited on a wooden platform from six to twenty feet in height, which is painted with various figures of men and animals. As the widow is now her own mistress, she is at liberty to marry again. The Tacullis are said to be entirely ignorant of a future state of existence, which is, however, far from being an established fact.

Slavery exists among the Tacullis, and those who possess sufficient

means to support a number of menial dependents, employ slaves as beasts of burden, who are generally cruelly and inhumanly treated.

The Tacullis recognise the dignity of *tyhees* or village chiefs who hold the first rank in the community, but they exercise no real authority. To obtain such a position of honour it is only necessary to be possessed of a sufficient amount of property, and to give an occasional feast to the villagers. Their influence is proportioned to their wealth and their prowess. The *sitkum tyhees* or sub-chiefs are the vassals of the head-chiefs whom they aid in the performance of their duty; and they also act in their place in their absence. The cabin of the chief is a place of refuge, where the homicide is safe from persecution; for here he is protected against the bloody retaliation of the avenger. He is also considered as being under the protection of the chief if he wears any article of his dress. Quarrels are settled and difficulties are adjusted by the old men of the village. Murder is only punished as a criminal act if the victim is a member of the same community or tribe. Boundary lines are indicated with much exactness by rivers, mountains and other natural objects; and the rights of the villages as well as individuals are generally respected.

It is not known whether the Tacullis possess even the most rudimentary notions of religion. They have some respect for their *powwows* who are consulted in all dangerous maladies. The most effective curative means employed is singing in the presence of the patient in a solemn and melancholy tone of voice, in which all those present join. The fee must be paid in advance, but if the patient fails to recover it is returned to the surviving relatives.

A mythical legend is attributed to the Tacullis which is, however, not original, and is nothing more than the oft-repeated story of a muskrat bringing up from the bottom of the water a certain quantity of mud from which the dry land became developed. After the earth had become too populated all living things were destroyed by fire, except a man and a woman who took refuge in a mountain cavern, and they became the progenitors of the present race of mankind.

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KUTCHINS.

THE country inhabited by the Kutchins comprises the territory situated on both banks of the Upper Yucon and its tributaries, and on Peel's river extending as far as MacKenzie river. They are divided into numerous tribes, and are a brave and manly race. They are of medium stature, are well-formed with more or less regular features and an expressive countenance. Their forehead is tolerably high, and their complexion is comparatively fair. The men of some of these tribes are of tall stature, and it is said that they often exceed six feet in height. The women are as fine-looking as the men; and boys and girls are fully developed at an early age.

If the moral character of the Kutchins has been truthfully reported they are the most virtuous race of all the Aoneans, for not a single vice or failing is laid to their charge, which would be a strange moral phenomena in this imperfect world of ours. It is said that they are proud in bearing, high-spirited and consequently quick to resent an injury. In their dealings with their people they are strictly honest, they are generous to their friends, hospitable towards strangers and cleanly and neat in their person.

For their winter encampment the Kutchins generally select a grove of spruce pines. The ground being cleared of snow flexible willow posts are stuck into the earth in a semicircular form, and over this loose frame deer-hides are extended. Snow is then packed all round the outside of the lodge to within half of its height, while the interior is covered with the young spray of the spruce pine. A double fold of skin closes up the doorway, and the interior space is sufficiently protected against the wind, so as to keep the room warm. A small fire is kindled in the centre of the lodge where the ordinary cooking is done. The provisions are stored away outside of the dwelling covered with fir branches, over which a mound of snow is heaped up, with the sledges placed on the top, as a protection from the depredation of dogs.

The costume of the Kutchins resembles that of the Eskimos. They wear a jacket of dressed reindeer with the hair turned inside or outside according to the season. The skirts are ornamented with beads and small leather tassels, wound round with coloured porcupine quills, and strung with the silvery fruit of the oleaster (*Elæagnus argentea*). Their shirt is of sealskin, to which a flap is sometimes attached before and behind trailing nearly on the ground. Their winter shirts are made of hare-skin, and their hands are protected by fur mittens. As body dress short drawers are worn by both sexes. Bandlets of beads form the ornamental trimming of their leggings, and they also encircle their forehead and their ankles. A broad band embroidered with beads hangs down their shoulder and crosses the breast. Their hair is gathered in a long queue which is bound at the crown of the head with strings of beads and shells; while the loose ends are saturated with grease, and are matted with birds' down. Strings of beads form their favourite ornament; they intermix coloured beads with den-

tanium shells which are formed into head-bands, are suspended from the perforated septum of their nose, and are also used as ear-pendants. The tail feathers of the eagle and of the fishing hawk are stuck into the hair at the back of the head, which are never removed except when lying down to sleep. The dress of the women does not differ from that of the men ; they practise tattooing, and mark their chin with a black pigment. On occasions of ceremony the men paint their faces by drawing a black stripe down the forehead and nose, marking their cheeks and forehead with transverse red lines, and tracing on their chin alternate streaks of red and black. In order to be always prepared for these artistic embellishments a bag containing red clay and black lead hangs constantly suspended from their neck.

The Kutchins subsist almost exclusively on the flesh of the deer and the bear, and on fresh, dried and salted fish. Provisions are always most scarce in the spring, for the winter supplies are then nearly exhausted, and as the melting snow, which reflects the rays of the brilliant sun, blends the eyes of the hunter, very few deer are killed during that season.

Hunting and fishing are the chief occupations of the Kutchins. August, September and October are the most favourable months for reindeer hunting, and during that period of the year they make excursions into the mountains to lay in a stock of dried venison. They set up snares to secure the moosedeer ; and the buffalo, the bear and the beaver are the ordinary game they pursue in the chase. On the open downs frequented by the reindeer they construct a converging lane of stakes, which extends for miles, while the farther extremity is closed by pointed stakes stuck obliquely into the ground, so that the reindeer, which are driven into the enclosure, may become empaled in the attempt to cross the barrier that obstructs their way. Wild geese are also shot in considerable numbers. In December winter traps are set for catching fish. Salmon fishing commences in June and continues till September, and during these three months they are caught in enormous quantities, of which the greatest portion is dried, salted and smoked for winter use. On the Yucon the summer months are passed in catching and drying white fish (*Coregonus*). For this purpose they construct weirs and plant stakes across the smaller rivers and narrow necks of lakes, leaving openings at certain intervals, to which wicker baskets are fitted for intercepting the fish. Nets are not known to, or at least they are not employed by, these tribes. Their hunting weapons are bows and arrows, knives, daggers and spears. Firearms have been recently introduced and are much in demand, and those that carry powder and ball, though they may have no gun, are entitled to a share of the game killed with firearms. They construct bark canoes by covering a light wooden frame with strips of birch bark sewn together with the root fibrils of the spruce pine ; the seams being caulked with pitch. This light craft is propelled by a single-bladed paddle or by a pole. They are very skilful in making pottery. The clay is moulded into form with the hand, and the vessel, when finished, is first dried in the sun, and is next baked in the fire. Their cups and pots are ornamented with

lines, dots and crosses. Their paint is composed of pulverised iron-stone, or some other metallic oxide which is mixed with glue obtained from buffalo feet, and applied with a moosehair brush.

The Kutchins are cunning traders; beads are their ordinary medium of exchange; but their commercial transactions are mostly confined to barter. They exchange their furs for oil and sealskins which they obtain from the Eskimos. Dentalium and Arnicola shells are received in traffic from the west coast and are greatly valued.

The Kutchins pass their idle hours in dancing and singing; but they also exercise themselves in the more manly sports of wrestling and leaping. As they are great talkers they cultivate friendly intercourse with their neighbours, and they are so ceremonious in their conversation that they consider it a breach of politeness to cut short the narrative of a visitor by an abrupt interruption.

The Kutchin women, though not badly treated, are not particularly respected nor are they much favoured. Husbands are very jealous of their wives, and while the men attend to the cooking, the women are not allowed to eat with their husbands, and they must be contented with what remains after their lords have satisfied their appetite. They perform all the other duties of the household, and in the winter they even assist the dogs in hauling the sledge. All out-door labour is performed by the men; they supply the necessary food, and they paddle the canoes when engaged in a fishing excursion. To prepare fish or meat for winter use by drying is the exclusive work of the women.

Polygamy is practised without legal restriction, and it is only limited by the ability of procuring and supporting a number of wives. A good hunter, who has accumulated a considerable number of strings of beads, can purchase young girls without the least difficulty; and it is not unusual for a rich man to marry from two to five wives. A good wrestler is able to accomplish much by force, and to secure for himself, by his bodily strength, a goodly number of the marriageable women of the village. Mothers carry their infants in a birch bark cradle which hangs by a strap down their back.

The Kutchins generally burn their dead, and they collect and preserve the ashes in a box which is placed upon a pedestal of posts. Among some tribes, however, the body is enclosed in a kind of coffin, which is deposited upon an elevated platform, so as to protect it from the intrusion of dogs and other carnivorous animals.

The Kutchins are divided into three *totems* or clans, whose social and territorial rights are distinct and are clearly defined. Men and women belonging to the same *totem* are not allowed to marry together; but every man must select a wife from a *totem* different from his own. Children follow the *totem* of their mother, and the father drops his own name and adopts that of his son. By this arrangement the people of all the *totems* are related to each other by intermarriage which renders intertribal warfare much less common.

The government of the Kutchins is like that of the other north-western tribes, loose and incoherent. The dignity of chief is an elective office which is conferred upon those who can recommend

themselves by their wealth or their superior ability; and though they exercise much influence, yet their authority is merely nominal. Crimes are hardly well defined, and punishment is almost unknown. Murder is avenged by the relatives of the victim, according to their will and pleasure. Women alone can commit the crime of adultery, and the husband may punish his guilty wife by beating or by killing her, which happens, however, very rarely.

The religious notions of the Kutchins are but imperfectly known. They seem to personify the forces of nature under the name of *nantena* which people the air and the sea, and are the instrumental agencies of good as well as of evil. Chustam, the typical representative of death, is the embodiment of the demon of evil.

The *powwows* of the Kutchins pretend that they possess the prophetic endowment of foreseeing death and of foretelling the future. The sudden death of an individual, who had an enemy belonging to a neighbouring tribe, is always attributed to the mysterious agency of sorcery. A belligerent expedition is immediately organised to avenge the death of their relative, or to obtain a sufficient amount of blood-money as compensation, which varies according to the rank of the deceased. They never attack their enemies in an open fight, but await a favourable opportunity, when they can take them by surprise and despatch them by their superior number.

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THLINKEETS.

THE Thlinkeets,¹ who were called Kolosches by the Russians, occupy the Pacific Coast from 45° to 60° N. latitude and the adjoining islands extending from Mount St. Elias and the Atna river to the river Nass. The climate of the islands they inhabit is not so severe as might be supposed from the latitude. The thermometer does not fall very low even in the winter, and the cold is never of long duration. Rain is most constantly falling during a great part of the year, and a clear day is a very rare occurrence. No level lands of great extent are found

¹ Thlinkeet means man according to Holmberg.

here; and the contracted valleys are covered with dense forests, and are closed in by lofty granite mountains, which everywhere shut out the sunlight. Cereals cannot be cultivated in these regions, but garden vegetables, such as cabbage, turnips and potatoes, are successfully produced. On the mainland the winter is much colder, but the country is much better adapted to the growing of grain crops. The forest growth is principally made up of pine and larch trees which reach the immense height of a hundred and sixty feet, and measure from six to seven feet in diameter. There are numerous kinds of berries found in the woods, of which black berries and black currants are the most palatable. The sea is rich in whales of different species; seals and sea lions as well as fish are found in great abundance. The birds are not numerous, and white-headed eagles are the most remarkable. Among quadrupeds the bear is most highly esteemed on account of its skin. Sea otters are common, and furnish a most valuable fur; and a wild sheep with soft, silky wool roams in the highest parts of the mountains.

The Thlinkeets are divided into numerous tribes, of whom the Sitkas on Baranof island occupy the most prominent position. The whole nation is composed of two principal branches represented under the symbol of the Kamook or Wolf and that of the Els or Raven. These two branches are subdivided into tribes or clans, each of which has adopted the name of some animal or bird as their *totem*. Their number in the aggregate is estimated at twenty thousand or twenty-five thousand souls, of which one-third are slaves.

The Thlinkeets are far superior to the Eskimos in physical characteristics, which indicates that their separation from more southern and nobler races has been much more recent; and that the pressure of the external conditions by which they are surrounded is not so prejudicial to the physical and intellectual development of the human race as it is in the arctic regions of the north. They are of medium stature; have a robust frame of body, with a light brown complexion, and long, straight, black hair. Their chest is very protuberant, and their limbs are altogether disproportionate. Their face is full, their cheekbones are but slightly prominent, their nose is broad and flat, their mouth is large, their lips are thick, and their teeth are remarkably white. They have large, black eyes of a fiery look, with their eyebrows drawn upwards. They are almost beardless, for they pull out by the roots every straggling hair. They practise head-flattening, an operation which is performed during early infancy.

The moral character of the Thlinkeets presents some noble traits peculiar to savage life, but it is partially debased by brutal passions which are the natural consequence of war and bloody strife. They have not yet learned to guard against infractions on the rights of property; and though they are perfectly honest when dealing with their own people, and never appropriate things belonging to their neighbours, yet when they come in contact with strangers of higher intellectual capacity they deem themselves fully justified to lie and steal. Their spirit of revenge is easily excited, and they treat their prisoners of war with fiendish cruelty, knowing that they would meet with the

same treatment if captured by their enemies. As they have no means to keep their active mind constantly engaged they seek temporary excitement in gambling. They are frequently involved in hostile conflicts to revenge an injury or adjust some difficulty ; and they are naturally bold and brave in hostile encounters. Comparatively speaking they may be called shrewd and intelligent, and they are sufficiently industrious in their everyday pursuits. They are kind and considerate to women who have the reputation of being modest and chaste ; and they are very respectful to the aged.

The Thlinkeets build large and substantial winter huts which are frequently of sufficient strength to resist the attack of an enemy. They are constructed of planks or logs, are in the form of an oblong square about eight feet in height, and are surmounted by a timber roof inclined at an angle of forty-five degrees, which is covered with bark. A small and narrow opening at the side is used as door. The fire-place, which is in the centre of the floor, corresponds precisely with the smoke-hole in the roof, which also answers the purpose of a window for the admission of air and light. The divisions of the interior which are marked off by partitions, are used as the store-room, the bathing-room and the main apartment of the family. The hall, which is the ordinary sitting-room, is not kept in a very cleanly condition. When setting out in the summer on their hunting excursions, or when fishing on the coast, they erect, at convenient places, light temporary huts which are pitched and struck with the greatest facility, notwithstanding that they are sometimes large enough to shelter from twenty to thirty persons. They are simply composed of a frame of poles which is covered with bark, skins or green branches.

The dress of the Thlinkeets of both sexes is in the form of a vest of deer or bear skin, provided with sleeves and reaching down to the waist, where it is connected with a petticoat extending to the knees, which is exclusively worn by the women ; while that of the men is attached to the breech-clout or belt girded round the loins. Over this is thrown a white blanket made of the wool of the wild sheep neatly embroidered and fringed with furs, which is wrapped round the body. Ordinarily the men have their hair greased, powdered with ochre and covered with birds' down ; and it is only in rainy weather that both men and women protect their elaborately dressed hair by wearing a conic hat woven of fine rootlets and bark-fibre, gaily painted in figures of various colours. The richer classes procure blankets from the traders, but some of the poorer people are often seen entirely naked even in the coldest weather. They are exceedingly fond of ornamentation. They bedaub their face and body with various coloured earths mixed with grease, encircle their neck with collars of copper wire, and as a mark of distinction they scar their limbs and breast, insert pieces of bones, shells, copper nails or sticks into the aperture made in the septum of their nose, and fill up the holes in their ears with various trinkets or attach to them heavy pendants. To indicate the rank which they hold among their people the women are disfigured by a large slit in the under lip, which is filled up by an oval or elliptic block of wood slightly concave on the upper and lower surface, and

grooved at the edge. It is from two to six inches long, from one to four inches wide, and half an inch thick, and is highly polished. If this mutilation is effected during infancy the operation is limited to a very small opening, into which a copper needle, or a bone, or a slender wooden cylinder is first inserted, but the perforation is gradually enlarged. If the incision is made about the age of puberty the size of the slit, which is at first small, is gradually increased, so as finally to admit the insertion of the wooden block.

Halibuts and herrings are the staple articles of food of the Thlinkeets. They also gather the shell-fish left on the beach during ebb-time, of which *Cardium*, *Mytilus* and *Sepia echinus* are the most highly esteemed. When other means of support are failing even seaweeds become an important article of subsistence. Most of the tribes refuse to eat the flesh of the whale; but they are nevertheless fond of train oil which they drink as if it were a savoury beverage. Bear and deer meat as well as herring roe and fish are smoke-dried, and are preserved for winter use. During the summer months snails are considered a delicacy; and roots, grasses and berries are food materials highly valued. They take but two meals a day; one at noon after returning from the beach, and the other in the evening at the close of the day. Cooking operations are confined to roasting and boiling by means of red-hot stones immersed in water contained in vessels of closely woven wickerwork.

Fishing is the chief occupation of the Thlinkeets, though hunting is by no means neglected. They sink stakes into the river bed to obstruct the passage of the fish; and they throw out from their canoes from ten to fifteen lines armed with hooks, to which bladders are attached to serve as floats. Herrings are speared with the fish-gig provided with four or five sharp points of bone; or they are taken with a sharp-pointed fishing-rake. Halibuts are secured by means of strongly pointed bone hooks. Smaller fish are caught in wicker baskets.

The Thlinkeets are skilful boat-builders. Their canoes are hollowed out of a single trunk of the *Pinus Douglasii*; but they vary in size—the smallest being fifteen and the largest seventy feet long, and are capable of carrying from ten to fifty persons. To give to the sides a slight curve by the insertion of transverse pieces, the body of the canoe is filled with boiling water so as to expand it. These boats are sufficiently light, and their form is well adapted for rapid sailing, for they are sharp both fore and aft, with the bow more elevated than the stern. They are painted in various colours, representing certain devices. The paddles are single-bladed, in shovel form, with a transverse piece attached to the upper end of the handle which is about four feet long and is embellished with coloured figure tracings. Their hatchets are either of flint or of hard green-stone, and they have such finely finished edges that they cut wood very smoothly for a certain time. Since they have been in regular intercourse with the whites, they have learned to hammer iron. Seaweeds are converted into ropes and into watertight baskets; grass and willow twigs are woven into mats. They shape clay into pipe bowls, and they make

necklaces, bracelets and rings of stones and copper.¹ They spin the wool of the wild sheep into yarn which is woven into blankets. They are not entirely deficient in artistic talent. They have acquired considerable proficiency in rude carvings and paintings. Nor are they altogether ignorant of the tillage of the soil, but they draw very little advantage from this knowledge. They are shrewd and fully up to the mark as tradesmen. Every article offered to them for sale is examined with dignified gravity, and every defect discovered is immediately exposed, and is brought home to the knowledge of the seller, in order to induce him to reduce the price first demanded. Sea otter skins are the medium of exchange, and the most valued articles taken in return are scraps of iron and beads; and to obtain these they are ready to dispose of the most precious objects in their possession, not excepting even their children.

The language of the Thlinkeets is very harsh in pronunciation; it has many clucking, hissing and guttural sounds, and some of their articulate utterances are accompanied by a nasal twang. In point of verbal development the language is sufficiently rich for all practical and useful purposes. Nouns have but two numbers, and they have no grammatical gender. The cases are formed by suffix particles. The verb is conjugated in the present, the first and second future, the perfect and imperfect tense by a change of the root syllables, which is extremely doubtful, for the language belongs to the terminational and not to the inflectional class.

The Thlinkeets are fond of music and dancing which are their ordinary amusements. The women sing in chorus accompanied by a kind of tambourine, and the men dance to the measure of the song and the beat of the drum. Their instruments, which are very primitive, produce only monotonous sounds of a limited range by simple percussion. Their musical genius could produce nothing better than the drum, the castanets and the rattle. The rattle consists of a hoop on which a number of beaks of the *Alca arctica* are strung, which, when shaken in a given cadence, indicates the step of the dancers. They are passionately addicted to gambling, and they pursue the game with the most imperturbable equanimity. Their games of chance evince neither artistic nor inventive capacity; and they are so simple that neither skill nor sagacity can in the slightest manner control the concurrence of probabilities. The dealer shuffles thirty small sticks which are variously coloured, and are each designated by the name of some animal or bird; of these he deals out seven which he hides under a bunch of moss, while the remaining sticks are also concealed from view. To win the game it is necessary to guess in which pile a certain stick, whose name is given, may be found.

The Thlinkeet women, though they are not highly respected, are not overburdened with labour; they exercise a paramount influence in all family affairs, and the husband never concludes a bargain without previously consulting his wife. Notwithstanding that polygamy is

¹ They understood the art of working copper before they became acquainted with Europeans.

tolerated by custom, yet it is very little practised, and a man, unless very rich, hardly ever marries more than one wife. Marriage connections are prohibited between the members of the same clan. The suitor who solicits the hand of a girl must purchase the consent of the parents by adequate presents. When a young man has cast his eye upon the young maiden he fancies he sends a confidential friend to her parents or nearest relation, and on receiving a favourable answer, he delivers some valuable presents to his father-in-law, and preparations are immediately made for the wedding. On the day appointed the friends of both parties assemble at the house of the bride's father, where the invited guests celebrate the event by singing and dancing, with the object of inducing the bride to leave her hiding-place in the corner of the room, of which the floor is decked with furs and other valuable stuffs. The young woman at last makes her appearance, and with a cast-down countenance she takes her seat by the side of the bridegroom. The song and the dance are again resumed, and at the close of the festivities refreshments are handed round to the wedding party, of which the bridegroom and bride are not allowed to partake; for to insure their domestic concord and happiness they are required to fast for two succeeding days. On the third day they are permitted to indulge in a limited allowance of food; but to complete the test of endurance they are required to fast for two additional days. But even at the end of this probationary time, the husband is still disciplined to enable him to control his passions, for he can only claim his marital rights after the expiration of four weeks. The wife has the privilege of selecting a man as adjunct who ought to be a brother or near relation of her husband. The young married couple may continue to live with the father of the bride; or the husband may take his wife with him to his own home; and she generally receives a dowry which nearly equals in value the presents bestowed upon her parents or relations by the bridegroom. Divorces are very rare; but the husband and wife may separate by mutual consent, and in this case the wife is entitled to retain her dowry. If a married woman is surprised in the act of adultery, her husband has the right to dismiss her, and she forfeits not only her dowry, but her father is obliged to return the presents given to him at the time of the betrothal. If the seducer is not killed by the injured husband, he is bound to make good the injury inflicted by the payment of certain values, unless he is a blood relation, when he is regarded as an adjunct, and it is his duty to contribute one half for the maintenance of the wife. In every case of separation the children remain with the mother. When the husband dies custom demands that the eldest brother or nephew should marry the widow.

Among the Thlinkeets the birth of a child does not give rise to any festivities or ceremonial performances. As soon as the infant is washed, the contents of its stomach are squeezed out before it is put to the breast to suck. As the mother is considered unclean during the period of confinement, she is required to withdraw to some solitary place in the field or forest; there she provides for herself the necessary means of subsistence, and she even remains in seclusion in an isolated

hut for a period of ten days after delivery. At the age of two months the infant is wrapped in furs, and is carried about by the mother tied to a board cradle. Mothers suckle their children for one or two years or even longer; but when they are one year old they are generally habituated to take more solid food in the shape of train oil. The name given to the child is ordinarily a family name, that of the father being preferred. If a son acquires some reputation for courage and heroic bearing, the father drops his own name and styles himself the father of his son. Boys and girls bathe daily in the ocean without regard to the season, and this practice is continued after they have grown up to adult age.

When a young girl arrives at the age of puberty she is held to be unclean, and is subjected to painful disciplinary trials, which are designed to render her grave and demure. She is never approached by the men, for her contact is considered unlucky; and to avoid meeting her she is closely confined in a dark, uncomfortable, contracted hut, where she is scarcely able to move, and here she is exposed to the foul atmosphere of accumulated filth and dirt. In this loathsome prison she is sometimes kept for a whole year, where no other human being communicates with her, except her mother who supplies her with her daily food. When the period of probation has passed the young girl is washed, is newly clothed, and a feast is given in her honour. Slave girls are excluded from the great privilege of making the expiatory sacrifice of purification.

The Thlinkeets honour their dead by a ceremonial funeral service, and they ordinarily dispose of them by cremation. The ceremony is not performed, however, by the relations, but by an invited stranger from another tribe. When a chief or a man of distinction dies the relations prepare a sumptuous feast, to which only persons of another tribe are invited. The corpse is carried by the guests to the funeral pile, upon which it is deposited; and the wood being set on fire the relations begin their dismal howlings and their boisterous lamentations. Some of them even singe their hair in the burning pile, others bedaub their face with the ashes of the consumed body. On their return to the mortuary dwelling they sit down to the funeral feast; and the relations with their faces blackened and their hair cut short, leaning upon a staff, sing funeral hymns interrupted from time to time by weeping and wailing, in which they are joined by the guests. This ceremony continues for four nights, and it is only on the fourth day that the mourners wash their faces, and paint them in a gayer style; while the guests are once more feasted, and presents are distributed among those who assisted in the burning of the body. The ashes are collected and are inurned in a funeral box painted with appropriate figures and devices, which is fastened to the top of four upright posts. The head of a famous warrior killed in battle is separated from the body, and is preserved in a separate box. Among some tribes, if the death occurs in the winter, the corpse is kept until warm weather sets in, when it is burnt in the usual manner. If the deceased was a person of wealth two slaves are sacrificed to his manes that they may serve him in another world. The slaves des-

tined to enjoy this high privilege are selected in advance, and as they are fully reconciled to their fate, they meet it with constancy and courage. If a *powvow* dies the body is not burnt, but is wrapped in furs and is laid in a wooden coffin. Sometimes it is set up for four nights in the four corners of the hut, while the nearest relations are fasting. On the fifth day it is tied down to a board, a bone is stuck into the hair, and another is inserted in the perforated septum of the nose, while the head is covered with a willow basket. Thus fitted up the corpse is carried near the sea-shore where it is buried; and whenever a Thlinkeet passes such a grave he drops a little tobacco into the water to conciliate the ghostly shade of the departed. Slaves are neither buried nor burnt, but their body is thrown into the ocean, or it is exposed in the forest to be devoured by wild beasts.

Once a year a festival is celebrated called the "annual elevation of the dead;" on which occasion memorials are erected in honour of their deceased friends. They are sometimes so extravagant in the preparation of this funereal festival, that the host frequently sacrifices his whole movable wealth and that of his wife, to defray the expenses incurred in celebrating this anniversary.

The Thlinkeets believe in the survival of the ghostly self. When a ghostly apparition presents itself to a pregnant woman in a dream, it is said that the ghost has taken up its abode in her body; and if a new-born child has the least resemblance to a dead relation, it is supposed that he has returned to his earthly habitation, and the child is called by his name.

Though the social organisation of the Thlinkeets is very simple, yet the men, who are rich in worldly goods or are distinguished for martial prowess, form a kind of aristocracy from whose ranks the chiefs are chosen. Slavery exists among them in its worst form. The *kalga* or slaves are chiefly prisoners of war, and are mostly captured from the Flathead tribes. Servitude is an hereditary condition, and the power of the master over the person of his slaves is unlimited; he can kill them at pleasure, or he may sell them or dispose of them in any way suggested by interest or caprice. They can neither hold property nor can they marry; but as long as they are able to labour and fish for their master, their wants are well attended to, and they are appreciated according to the value of their services; but as soon as they become old and infirm they are frequently killed.

The Thlinkeets have no regularly organised government. A certain dignity and rank is attached to the office of chief who is elected for this position by the freemen of the village, but the power he is able to wield depends altogether on his ability and his wealth; otherwise his influence is very limited, and his authority is merely nominal.

The Thlinkeets are sometimes, though rarely, involved in war with neighbouring tribes. When setting out for a hostile expedition, they paint their faces, powder their hair, so as to make it brilliantly red, and ornament their head with white eagle's feathers. When arrived at the enemy's country, they pitch their camp in a strong position which is guarded by the women who aid the men in fighting, and stimulate them to acts of courage and heroism. They never attack

their adversaries in an open field, but surprise them unawares; and if success crowns their efforts they commit the most horrible cruelties without accomplishing any other object than the capture of a few prisoners, or the satisfaction of having revenged the murder of some of their friends. Intertribal disputes as well as private quarrels are often settled by single combat. Each side selects a number of its most famous warriors who, armed with the dagger, place themselves in battle array, and while the trial of strength is going on, the rest of the warriors engage in singing and dancing, to encourage the champions that are exposing themselves to danger for the common interest of the tribe. It is asserted, without being vouched for, that the Thlinkeets formerly feasted on the flesh of their foes, believing that they would thus become endowed with the spirit of valour of the victims. The modern Thlinkeets of the richer classes are all provided with firearms.

Their ancient weapons, which are still used to a limited extent, are bows and arrows armed with copper and in more recent times with iron points. They carry a double-edged and double-bladed dagger connected by an intervening handle. Their defensive armour is a coat-of-mail of flexible leather or strips of wood; while their head is protected by a wooden helmet painted in grotesque figures.

The Thlinkeets seem to be devoid of real religious notions. They have no priests, no temples, no idols, no modes of worship, no dogmas, and no fixed moral principles. In the absence of all these, a mere poetical fiction, which has probably been embellished by various transcribers, cannot be considered even by a mystic interpretation to be the foundation of a religious belief. It is probable, however, that like the rest of the Aoneans they assign to animated nature supernatural power. The ordinary *yekhs* are really nothing more than the common *manetoos*, that act as tutelary protectors or patrons of each individual. The *kee-yekhs* or "upper ones" who dwell in the north, and are connected with the northern light, are represented by the braves fallen in battle; the *takee-yekhs* comprise the land animals; and the *tekee-yekhs* appear in the form of sea animals. Like most of the north-western tribes they believe in the existence of the thunder-bird who produces the roaring of thunder by flapping his wings. Earthquakes they ascribe to Yehl, one of the ancestral heroes, who is engaged in a combat with a giant that inhabits the interior of the earth. They affirm that the earth is resting on an immense column, and that the sun and moon are brother and sister. They suppose that when the moon is eclipsed it is suffering on account of some privation, and the rich transport all their valuables to the highways, and only bring them back to their dwelling after the eclipse has passed. When a total eclipse occurs they imagine that the moon has left the beaten path, and they sing certain songs to call the luminary back to the right track. Bears are considered to be men that have been metamorphosed and have assumed the ursine form; for this reason they are very much respected, nor are they ever harmed, lest they might take some retaliatory measure to avenge the injury. And yet, notwithstanding this seeming reverence, they never hesitate to

kill the bear whenever a favourable opportunity presents itself ; and it is said that after having skinned the animal they cut off the head which they ornament with feathers, and then burn it, singing certain songs that the next hunt may be equally successful.¹ They never kill an albatross, for they believe that such an impious act would inevitably bring cold weather.

During the winter months they celebrate a festival which commences at sunset whenever the new moon makes its first appearance. Men and women assemble at their usual place of meeting, where they are singing together accompanied by the beat of the drum. In former times the young men were subjected to a severe flagellation as a proof of their courage and firmness, and those that submitted to this test of endurance, though the blows dealt out to them were very severe, yet they never showed the least mark of pain or displeasure on their countenance, which would have stamped them as cowards. If they successfully preserved their equanimity without faltering they were looked upon as heroes. The festival is wound up with a grand feast of which all present are invited to partake.

The Thlinkeets have much confidence in their *ichtis* or *powvows*. When they act as medicine-men, they sometimes pay with their lives the failure of saving the patient committed to their charge. Their profession is hereditary, and to prepare himself for the position the candidate for orders lives in retirement in the mountains or in the forest feeding on roots, awaiting with patience to be placed in communication in a dream with one of the *yekhs* or natural agencies to serve as tutelary genius. After the probationary time has expired, a river otter is presented to the candidate, which is the symbol of magic power and is the talisman, of which the skin is preserved as a badge of the order, while the flesh is buried.

The Thlinkeets have preserved several mythological legends which, if they were genuine productions of the aboriginal mind, might be considered as specimens of poetry of some merit. Yehl, represented under the figure of a crow or a raven, is the most prominent mythological personage of this primitive poetical fiction. He is probably one of their ancestral heroes who, it is affirmed, existed before his birth, he does not get older, nor does he ever die. He seized upon the sun and moon by stratagem, and suspended himself from the vault of heaven to illuminate the earth ; the inhabitants of which had hitherto wandered about in absolute darkness. He went forth and snatched the fire from an isolated island in the midst of the ocean, and he brought clear water from a spring found near Cape Ommanāi. After having conferred all these benefits upon mankind he

¹ These statements seem to be contradictory, for if they are afraid to harm the bear, how can they be prevailed upon to kill it ; but they probably think that a living dog is more to be feared than a dead lion.

An explanation is, however, furnished by the following legend. The daughter of a chief went into the woods to gather berries, and was laughing on seeing the traces of footsteps left behind by a bear. Having lost her way she fell into the den of a bear, and as a punishment for her spirit of mockery she was compelled to become the wife of Bruin, and was herself metamorphosed into the form of her husband. When the bear and his young brood were killed by the Thlinkeets, the transformed woman assumed the human form and returned to her people.—Holmberg, p. 31.

returned to his solitary retreat in the east, where he is inaccessible not only to men but also to the *yekhs*.

A Thlinkeet canoe-maker, the legend says, being very jealous of his wife had her cooped up, and caused her to be constantly watched by eight red birds called *kan*. The sons of his sister, more especially, excited his spirit of malevolence, and he enticed them out to the sea in a boat and then drowned them. Their mother went to the sea-shore to weep for her lost children; and a dolphin, perceiving her lonely condition, took pity on her, and giving her a pebble to swallow and sea-water to drink she became pregnant, so that in the course of eight months she gave birth to Yehl, who assumed the human form and became a renowned hunter and an expert archer. One day he shot a bird called *kutzghatushl* or crane, and clothed himself in its skin, so that he was enabled to fly, and to visit the regions of the clouds. Determined to avenge the death of his brothers he opened the box in which his uncle's wife was encaged, and the guardian birds immediately flew away and informed their master of what had happened. The canoe-maker intending to resent this act of spite invited Yehl to embark with him on his canoe for a short sea voyage, and after having paddled his craft to some distance he threw his mischievous nephew into the sea. But Yehl escaped death by swimming, and he reached his uncle's dwelling in perfect safety. Infuriated at this insolence the canoe-maker invoked with a mighty imprecation all the elements to come to his aid, and he succeeded in conjuring up a mighty deluge. But Yehl, slipping into his bird-skin garment, soared triumphantly above the raging waters; and he thus flew about in the air until the flood had subsided.

Yehl furnished light to mankind by a feat which was quite adventurous. Light had been stored away in three boxes which were guarded as an invaluable treasure by an old chief. To obtain possession of this he transformed himself into a blade of grass, and conveying himself in that form into the drinking-cup of the chief's daughter, he was swallowed by the young woman. In due time Yehl was born the second time, and was much admired and loved by his grandfather. One day he began to cry and scream to the top of his voice, vociferating, and refusing to be appeased until one of the three boxes was given up to him. This toy calmed his angry passion, and crawling out into the yard to play he wrenched off the lid, and lo! and behold! there was the azure sky with the stars yet detached, but he emptied the box and immediately transfixed the starry clusters to the firmament. He succeeded in setting free the sun and moon which were confined in the other two boxes by employing similar stratagems. He sent out the moon into open space without exciting much wonder; but when he obtained possession of the sun box he changed himself into a raven and flew away with his prize. When he first set up the sun with its glittering light in the sky, fear came upon all the people. They fled into the mountains, hid themselves in the forests, and dived even into the water to get out of sight of the majestic luminary; and while in this state of consternation they were changed into the characteristic animals according to the abode they had selected as a place of refuge.

When fire was still hid away in an island in the ocean Yehl spread his wings in the air, and traversing the regions of space he returned with a firebrand in his mouth, so that while rapidly wafting along the flaming torch set the woods on fire, and burnt even a portion of his beak. As he dropped the embers the sparks became widely diffused, and they fell among sticks and stones which thus became the depositaries of fire; and these readily yield up a kindling spark, the first by friction and the second by striking.

Water had not yet been provided; for all the potable water was kept by Khanukh in his island home, and was stored away in a well which he carefully guarded in a hut he had built over it. Yehl set out in a boat to obtain some of this precious boon of nature; and on his way he met the owner of the well. Having addressed some questions to each other about their respective ages, it was ascertained that Khanukh was older than Yehl, though the latter is made to say that he had been living before the world stood in its place. To show his supernatural power Khanukh took off his hat, and immediately a dense fog arose, so that all creation was wrapped in perfect darkness. Yehl struck with terror cried for help, but Khanukh refused to answer. In this supreme distress Yehl wept and uttered a frightful howl, upon which Khanukh covered himself with his hat, and the fog immediately disappeared. Yehl was then invited to a feast, and among many delicacies he was treated with an abundance of fresh water, and while enjoying the sumptuous repast he gave an account of his adventures and exploits. His story was long and soporific, and Khanukh fell asleep stretched over the mouth of the well. To induce the sleeper to abandon his position Yehl placed some filth under Khanukh which awoke him and caused him to hurry off to the sea to wash himself. Yehl taking advantage of the absence of his host filled his belly with an immense quantity of fresh water from the well, and assuming the form of a raven he attempted to escape through the chimney. But while he was sticking in the flue¹ Khanukh returned, and recognising his guest, who was struggling to pass out, he kindled a huge fire, which did not burn the divine bird, but turned his feathers black, for they had previously been white. Fortunately the fire made Khanukh drowsy, and sleep rendered him once more unconscious of existence, which enabled Yehl to escape from the island with a full supply of water. As he flew over the continent he scattered small drops in every direction, which caused springs and brooks to break forth; and wherever a large drop fell lakes and rivers were produced. After having thus served mankind Yehl returned to his original home in the east, which is forbidden ground to all intruders, for no other being is allowed to abide there.²

¹ This part of the story is either an interpolation of the transcriber, or this and many other parts of the legend are merely inventions of a very late date, for it is certain that the Thlinkets know nothing about flues and chimneys. Upon the suggestion of the missionaries it is asserted that Yehl is possessed of creative power, that he brooded over the chaotic mist, and produced dry land by the beating of his wings.

² Captain Lutke gives a different version of this legend and ascribes it to the Sitkas of Alaska. Yehl has received the name of Elkh, and the canoe-maker is

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ESKIMOS.

THE Eskimos, who call themselves Innuits,¹ occupy the country which extends from Lancaster Sound and Baffin's Bay on the east, along the shores of the Arctic Ocean, comprising numerous islands and peninsulas; and passes to MacKenzie river and the Rocky Mountains, terminating in the west at Kotzebue Sound and Behring's Strait. The fiftieth parallel of north latitude is their southern limit in the east, and the sixtieth parallel marks their south-western boundary on the shores of Hudson's Bay. From the north-western to the south-western point the Eskimo territories measure in a straight line about three thousand two hundred miles. This region of country is barren and treeless, the earth is almost always covered with an impenetrable, thawless crust of ice. The winter months are exceedingly cold, as the sun never appears above the horizon, and the thermometer falls from 40° to 50° F. below the freezing point. The mild and mellow rays of the moon, shining in a blue, cloudless sky; the sparkling, flickering light reflected from the snow, and an occasional *aurora borealis* with its blue, green, violet and crimson tints, cast a twilight glimmer over the dreary and desolate landscape. The short summer presents a perpetual day, during which the sun never sets, and its beneficent rays melt the snow to a considerable depth, and break up the less dense and compact ice-masses into the soft incoherent slosh. The heat-diffusing power of the sun becomes cumulative by its constant and uninterrupted supply, and the thermometer often marks as

called Kitkhouginsi. It is much shorter, is less poetical, and as Elkh is not considered a creative power like Yehl, which is evidently a missionary suggestion, Captain Lutke's version seems to be more original.

¹ Innuît in the native language means "Man."

high as 61° F. It imparts even in this northern latitude vivifying energy to an ephemeral insect world ; causes stunted plants, grasses and flowers to spring up for a day, and brings mosses and lichens to full maturity. In the south-western regions spruce pines are the only timber trees of value produced. The land animals are here very rare, the muskox, the moose and reindeer, the arctic fox, the badger, the wolf, and the huge, tawny-furred, arctic bear are the most common and most important quadrupeds. The coast abounds in seals, whales, walruses and other mammiferous animals ; and the air is alive with numerous birds ; and wild-fowls, such as ducks, geese and swans cover the open waters.

Although the Eskimos differ somewhat in physical constitution from the more southern tribes, yet they form an integral part of Aoneo-Maranonians. The structure of their language with its compound word formation¹ is decidedly Aonean, and it stands in no connection whatever with the Turanian family of tongues either in grammatical organism or verbal affinity.²

The Eskimos are divided into numerous small tribes or clans, who lead, in a comparative sense, a wandering life in search of food which is obtained from different localities at different seasons. The most populous of their family clans are the Netchiliks who occupy the coast of the Adelaide Peninsula, the Civiliks, the Ukusiksilliks, the Pelly Bay clan, the Kimpetus and many others.

The physical characteristics of the Innuits are much inferior to those of more southern tribes, which is principally due to the severity of the climate, the irregular supply of food, and other circumstances unfavourable to development and growth. They are generally of small stature and of unsightly appearance ; they are not well proportioned, but they are nevertheless active and have a robust frame of body. They have broad shoulders, muscular limbs, short legs, and well-formed hands and feet. Though they are not exposed to the hot sun and consequently are not sun-burnt, yet their complexion is of a light copper colour, which is, however, much darkened by a coat of dirt and grease. Their hair is coarse and black, and their beard is scanty. Their head has a pyramidal form ; their forehead is mostly narrow and tapers upwards ; their face is a broad oval ; their cheekbones are high and rounded ; their eyes are small and oblique ; their nose is mostly flattish ; their chin is conical but not acute ; their mouth is large and their teeth are well ranged.

The moral character of the Eskimos is such as the surrounding

¹ In Hall's *Life of the Esquimaux* one of the jaw-breaking compound words which is given in English letters reads as follows : Piniagagssakardluarrungnaerangat, and we are assured that it is by no means one of the longest.

² The actual identity of dialect among the Esquimaux, even among very distant tribes which have no communication together, is astonishing. There does not seem any solid foundation of those who ascribe to the Esquimaux an origin different from that of the other Indians of North America. The colour and features are essentially the same ; and the differences that may exist, particularly that in stature, may be easily accounted for by the rigour of the climate and partly perhaps by the nature of the food. The entire similarity of structure and grammatical forms of their language with those of the other Indian tribes affords almost conclusive proof of their belonging to the same family of mankind.—Albert Galletin in *Transactions of American Antiquarian Society*, vol. ii.

conditions have made it. They are of a gentle disposition ; playful like children ; honest, kind-hearted, well-disposed and hospitable to strangers. But in their extreme poverty they have nothing to give, and the little they can spare they can only bestow on receiving some value in return, and on this account they have been called greedy and avaricious. Their mind is entirely undisciplined and uninformed. They are dependent on chance to secure for themselves a sufficient supply of food ; and to provide the necessaries of life they are compelled to be constantly on the alert, but they are nevertheless often disappointed. They watch, but they do so in vain ; for their prey often escapes in the act of securing it. This produces a corresponding effect upon their disposition, it renders them cunning and fickle-minded, and they make promises which they cannot fulfil. When their supply of provisions is short and gaunt famine stares them in the face, they take pity on the aged and the sick who, being exposed to the torture of a lingering death, are not killed, for that would be homicide, but are kindly buried alive, which, in the simplicity of their soul, they consider a merciful act. The same fate awaits the infant that loses its mother, for who should nourish it or care for it in the absence of her that bore it ; and for this reason they are stigmatised as being cruel. As the sick are believed to be possessed by a demon power, and remedial means are not at their command for the cure of diseases, husbands abandon their sick wives, and leave them to die alone in the lodge ; and for this seeming neglect of duty they are accused of heartlessness. As a large family is of great advantage, a man of skill and energy marries more than one wife, and a good-looking woman entangles several husbands in her cunning meshes. As there is no family estate, no inheritance left by the parents, the temporary loan of a wife is the greatest mark of friendship, for the question of paternity is never a cause of embroilment. As they can scarcely melt water enough to supply their ordinary wants for drinking and cooking, they have no means of washing their bodies or even their household utensils, and it cannot be wondered at that they are filthy. Though they are peaceably inclined and never engage in offensive war, yet if their rights are invaded, or their hunting grounds are encroached upon they never fail to meet their enemies with a bold front, and they maintain their independence at all hazard.

On account of the scantiness of the food supply within a given range of territory the Eskimos form numerous, small, separate groups which are scattered over a wide extent of coast, living in small hamlets, generally not exceeding five or six lodges occupied by an equal number of families. The site selected for a temporary dwelling is generally some inlet or sheltered cove where there is sufficient depth of water for the floating of a whale and the landing a ship. Sometimes their hamlets are situated on the banks of a river in the immediate vicinity of its mouth, where it empties into the sea. The lodges of the Innuits differ in different localities. The eastern tribes build their *tupies* or summer huts of a frame of poles arranged in circular form ; or in default of wood, deer-horns or whalebones are used ; and this skeleton frame is covered with a number of sealskins

sewn together in cap-like form. The *igloos* or winter huts are sometimes framed of whales' or walrus bones; but more frequently they are constructed of blocks of ice or frozen snow, which are close and warm and transparent like houses of glass; but like fairy palaces they disappear when warmed by the genial rays of the summer sun. The dwellings of the western Eskimos are in part subterranean, and are more permanent and more substantial. A circular excavation about six feet deep is dug in the ground, around which stakes of drift timber or whalebone are fixed to the sides, extending two or three feet above the level surface, where they are lashed together by means of hide thongs. This frame is surmounted by a conic roof structure of poles or whale ribs, which is covered with earth, leaving an opening in the centre for the admission of light, over which a transparent membrane of whale intestines is spread to keep out the cold, icy winter blasts. To render the entry less exposed to the violent storms and snowdrifts a small hole is dug of the depth of the subterranean part of the dwelling connected with the interior by a communicating passage which is closed by a deerskin curtain; and to prevent the snow from accumulating in this vestibule a covered shed is built over it. From the outer entrance the descent or ascent is made by a ladder provided for the convenience of the inmates. The interior is extremely dirty and greasy; and as there is but a single room that serves as kitchen, sitting-place and sleeping chamber the co-mingled odours produce a compound stench very peculiar in its kind. The furniture is extremely simple. Boards, placed upon logs covered with willow branches and skins, constitute the beds; a heap of stones serves as stand to hold the stone lamps filled with blubber which, when lighted, are the only fire kindled for cooking or warming purposes. The better class of huts have a floor of boards, and even the sides are sometimes lined with drift logs or planks; but to build a dwelling of such magnificence frequently requires the constant labour of several summers. Some of these wooden houses have a hearth in the centre of the floor corresponding with the hole in the roof, but dwellings of this kind are only found in the south-western part of the Innuít country, where spruce pine forests cover the surface of the land. Their winter stores are kept in small cages perched on poles sufficiently high, so as to be out of the reach of dogs and wild beasts. In front of the *yurt* a frame is erected, on which fish are hung up to be preserved for future use. In some localities, where the settlement is sufficiently permanent, a *karrigi* or public building is erected, in which the public assemblies are held and festivities are celebrated. To construct temporary snow houses, while engaged in a seal hunt, a site is selected on the banks of a river or the sea-coast, where a circle is traced in the frozen snow from ten to fifteen feet in diameter. The superficial area of this circular plot of snow, which is about five or six inches deep, is cut up into slabs that are arranged like brick-work around the circular line, until the massive walls have attained a certain height, when the courses are superimposed in a vaulted position, so as to form a bell-shaped dome which is firmly keyed by a central slab. The crevices or chinks that occur in the wall are filled up with loose

snow, and in a short time the whole becomes consolidated into a smooth, translucent and durable dwelling. A small opening two feet square is cut in the wall, through which the interior is reached by crawling on all fours; and a movable block of frozen snow is used as door. A kind of vestibule of the same materials protects the entry from the violence of the winds, at the same time serving as shelter for the dogs; and a small circular cabinet closely attached to the hut is used as store-room. Frozen snow forms the seats, the bedsteads and the lamp-stands; while the lamp and kettle are cut of talc.

The chief article of dress of the Eskimos of both sexes is a thick, close jacket which is passed over the head like a shirt, and has a hood attached behind, in which the women carry their children. The jacket of the men has the tail of some animal fixed to it as an ornamental appendage; while that of the women, which reaches down to the ankles, terminates before and behind in a scallop, and is ornamented with beads. Their breeches reach from the shoulders to the knee, and are fastened round the waist by a string. Their dress materials consist of the skin of the seal, the bear, the mink or the squirrel, but reindeer skins are most frequently used; and they are neatly sewn together with sinews by means of fish-bone needles. They wear long stockings and socks made of the skin of the eider-duck or the swan, with the feathers turned inside; their feet are protected by walrus or sealskin boots which are watertight, and reach up to the hips; and their hands are covered with reindeer mittens. In extreme cold weather two suits are worn, one with the fur next to the skin and the other with the hair turned outside; and when they go abroad, while a heavy snow is falling, they throw over their ordinary dress an outer covering made of the intestines of the seal or the whale. Tattooing, which is practised by most of the tribes, is principally confined to the women, and sometimes it is even an indication of rank. The figures, which are traced by pricking with a needle or by introducing a coloured thread under the skin, are simply straight lines variously arranged on the chin, cheek, nose or forehead. On the northern coast the women paint their eyebrows, and the men have a hole pierced in each corner of the lower lip, which, being gradually enlarged, is filled up by a plug or double-headed labret composed of bone, shell, ivory, wood, stone or glass; and many add to this deformity a nose ornament of a dentalium shell or an ivory needle. The men either cut their hair short at the crown of the head, leaving a tonsure-like ring that encircles the bald spot, or they let their hair hang loosely down without any artistic appliances. The Civiliks let their hair hang loosely over the temples, while they clip it short in front nearly on a level with the eyebrows. Some of the women render their hair glossy with train-oil and let it hang down their back in two braids or bunches. Others add bunches of false hair to their own, and fix it in two knots on the back of the head.

In northern climates where the cold temperature of the atmosphere can only be resisted by the continued generation of animal heat in corresponding proportion, heat-producing food, such as flesh and fat, can alone keep up an adequate supply to meet the wants of the

human body. The Eskimos are compelled by necessity to consume a great quantity of animal food, and their fondness for fat, oil, marrow and blubber presents nothing that is anomalous or extraordinary. They use for food not only fish and birds and the game they kill in the mountains, but the flesh and oil of the seal, the whale and the walrus. Their favourite dishes are rancid whale's fat, venison saturated with seal oil, minced deer's liver in a raw state mixed with the half-digested contents of the stomach of the reindeer recently killed. They are very fond of the skin of the *mysticetus* or Greenland whale which they ordinarily eat raw, and it is even very palatable when boiled. They have no vegetable food except a few cranberries which are mashed and are eaten mixed with rancid train oil; and whortleberries are rendered fat and unctuous by the addition of walrus blubber. The natives of some of the most western districts cook their food over the fire in wooden vessels coated with clay; others boil their meat by immersing heated stones into wooden vessels filled with water, or snow. Among the eastern tribes cooking is principally effected over a lamp fire in vessels cut of talc. As soon as the housewife finds the flesh intended for the meal fairly cooked she cries out: *ujuk*, "cooked meat;" and immediately all the male inmates of the hut, giving heed to the invitation, present themselves armed with a sharp knife, and standing or sitting round in a circle, each, in turn, cuts off a large piece and hands the rest to his next neighbour. If the meat is lean it is dipped in blubber, which takes the regular round, and after the flesh is all consumed the broth is eaten as soup. They eat with their fingers, and it cannot be expected that they are very cleanly in their habits. The greatest compliment they can pay to a guest is to lick the blood and scum off the piece of meat which is destined for the stranger's portion. They are very gluttonous, and as they have no other drinks but blood and melted snow, their wives often cram them with food until they are surfeited and fall asleep.

Hunting and fishing are the only occupations of the Eskimos, and they are bound to exert themselves to the utmost during the spring and summer months to lay up their winter supplies, for during this period darkness covers the land, and the hyperborean fishermen and huntsmen lie on their oars, doze away their time in inactive torpidity, and wait for better times to come. In the spring some of the rivers begin to cast off their icy covering, and the fish ascend to spawn, which is the propitious season for catching salmon with nets made of whalebone rings lashed to hoops. Reindeer hunting is also followed during this time, for they then visit the coast regions for breeding. When encountering them on the edge of a cliff they are frequently driven into the sea, and are killed with the spear by hunters that are sailing along in canoes. At times they are waylaid in the narrow passes of their feeding-ground, or they are driven into a trap from a wide space, bordered by two rows of turf barriers, gradually narrowing to a contracted blind alley. During this season the open waters are swarming with ducks and swans, which are caught in nets knotted of sinews, with ivory balls for sinkers; but they are also secured by

means of the sling. Whales are harpooned in August or September, and the weapon used for this purpose consists of a shaft armed with a detachable, barbed, ivory point, with which a sealskin buoy is connected by means of a cord. When a whale becomes visible at no great distance from the shore, a boat approaches within a few feet, and the whaler skilfully flings his harpoons with the greatest exactness, so that the barbed point strikes the soft blubbery part of the animal. When he is pierced by a number of these weapons, the buoys, which hang around him, render the bleeding victim almost helpless, as they prevent him from swimming and diving, and in this condition he soon exhausts his strength, and his huge carcass is finally towed to the shore. Seals are more frequently secured than whales, and are also killed by harpooning. When in March they come out of their breathing-holes to cast their young, they are pursued by the Innuits with considerable success. To hunt the polar bear requires much intrepidity and cool courage. To bring this ferocious beast within bow or gunshot, the Eskimos imitate the bark of the seal, an animal bruin loves to kill and devour; and a party of hunters are always at hand to despatch him.¹ They also secure the wild reindeer by digging deep pitfalls in the snowdrifts which are covered with thin slabs of snow dipped in water, and the deer are enticed to seek this dangerous retreat by pouring dog's urine all around and over the spot, which they eagerly lick for the sake of its saline ingredients.

The Eskimos obtain fire by friction, or by striking together iron pyrites and quartz, and communicating the spark to dried moss. During the winter they use blubber as fuel, and in the summer they burn bones saturated with oil. No fire is ever kindled to impart warmth to the body. The flame of the lamp serves for cooking, for giving light, for melting snow, and drying clothes when accidentally wetted. They make cups of sealskin to hold water; if no talc can be procured the shoulder-blade of a walrus is used as lamp which is supported on a flat stone. A long coil of walrus line is attached to the spear-head which is hurled with the aid of a throwing-stick to a considerable distance. Their bows are of spruce pine, horn or bone composed of three pieces firmly bound together with twisted sinews, so as to render them strong and elastic; and they are strung with a cord of muskox sinews, or a rope of plaited sealskin strips. They make arrow-heads of bone, ivory, flint or slate attached to a shaft of white spruce or horn straightened by heat, of which the butt end is ornamented with feathers. For the dressing of skins, which is effected without chemical drugs, they use scrapers of stone or the shoulder-blade of the reindeer. The skin being stretched on the ground is kept tight by means of reindeer ribs. After it is sufficiently dried the adhering flesh and fat are scraped off, and being wetted with lukewarm water it is rolled up

¹ It is pretended that the Eskimos pierce the bear at sight with their arrows, and while the hunters take to their heels they drop frozen blubber balls containing coiled whalebone scrolls which the unsuspecting animal swallows, producing inevitable death as they thaw in his stomach. The success of this stratagem is extremely doubtful, for it is very probable that the bear does not swallow the balls without mashing them with his teeth.

for a few days when it is again scraped until it becomes perfectly soft and pliable. The bones of the whale and the seal are formed into snow-knives, ice-chisels and snow-shovels ; and as they are acquainted with the art of drilling they employ drill-bows for this purpose. They make sledge-runners of the jawbone of the whale, which are firmly lashed to cross pieces of horn, bone, spruce or birch wood. These sledges are drawn by short-legged but powerful dogs, hitched by thongs to the vehicle either in single file or by pairs, the most sagacious acting as leader ; and they are guided by the voice of the driver with the assistance of the whip. Dogs are also trained for hunting reindeer and muskoxen. In hunting on mountain-tops snow-shoes are of great service for rapid locomotion ; they are nothing more than a wooden frame from two to six feet long pointed or flat at the ends, of which the inner space is spanned with a net of deer sinews upon which the foot rests. Their *kyaks* or canoes are ingeniously constructed. They are a light wooden frame sixteen feet long and two feet wide at the middle, tapering at both ends. The whole structure is covered with sealskin, with a round opening in the centre of the top, of which the edges are strengthened by a hoop. The solitary occupant creeps in through this hole, and placing himself in a sitting posture he ties his overlapping, watertight overdress round the grooved hoop, and skilfully steering along, he navigates the sea with perfect security, while a fish-spear attached to a long cord is lying by his side. The larger boat called *umiak* is constructed upon a similar plan and differs only from the *kyak* in its greater capacity. It is propelled by paddles, and is capable of carrying from fifteen to twenty persons.¹

The mental capacity of the Innuits is naturally of an inferior type ; yet considering the scarcity of materials at their command, the difficulty of their position, and the cold and barren country which they inhabit, it cannot be denied that they are gifted with considerable powers of invention, and are not entirely devoid of energy and force of character. The seal taught them how to construct their *igloos* ; and the bear imparted to them the important knowledge that enables them to approach the seal-hole and despatch their prey. Neither their mind, nor their language is favourable to the conception of abstract ideas. Some of the eastern tribes can only count, and that with the greatest difficulty, as high as fifteen ; beyond this all is an unknown quantity to them. In the west, however, where they have come in contact with Russians, and through Behring's Strait with Asiatic races, they have learned to count several hundreds. They can trace rude but exact geographical sketches of the territories over which they have wandered ; and it is said that they make outline drawings on bone representing dances, hunting and fishing scenes. Their mimic powers, like that of all savages, are extraordinary. They have acquired a notion of the division of time ; they divide the year into moons, and they approximatively determine the time of the day and of the night by the position of the sun and the stars. Their musical

¹ For Eskimo language see *infra*, pp. 428-430.

talent is of a low order; the only musical instrument known to them is a kind of drum or tambourine (*kalandi*) which they use at their dances, and it accompanies the song which is monotonous and devoid of all harmony.

The Eskimos consider it an agreeable pastime to dream away their leisure hours in smoking the pipe, which is altogether a modern introduction, for they have neither tobacco of their own, nor have they any other narcotic plant that might serve as substitute. Among the western Eskimos, during the long winter nights, dancing is the principal amusement, which takes place in the *kashim* or community house that serves also as public workshop where canoes and sledges are made. Here the young and old meet either to witness or to assist in the performance of the most grotesque character-dances amidst the dim glare of the blubber lamps. The young men strip themselves to the waist, or divest themselves altogether of their clothing; or they dress themselves up in fantastic style, and stepping forward into the circle they imitate the movements as well as the cries of beasts and birds, making at the same time the most ludicrous gesticulations, while some of the spectators are singing accompanied by the hoarse, rolling sound of the drum. The old men sit on benches next to the walls, and the women carry about wooden bowls containing fish and berries which are divided out amongst the assembled crowd. Another dance represents, by pantomimic signs, in a coarse and palpable manner, the passions of love, friendship, jealousy and hatred. In some of their dances the young girls take a part; they successively enter one by one into the ring, and the young men dance around them.

The social character of the Innuits is well developed; and on meeting they never fail to greet their friends and acquaintances by rubbing noses together, which is equivalent to a kiss, and then they spit into their hands, and mutually pass them over each other's face. To make their salutation in the distance they extend their arms and rub and pat their breast. When they wish to give assurances of mutual friendship they eat together and mutually rub each other's breast with the palm of the hand, saying: *llaga*, "let us be friends."

It could hardly be expected that the Eskimo women should be exempt from performing the drudgeries of the household, for from the necessity of their situation all the domestic labour inevitably devolves upon them, while the men follow the more arduous and dangerous pursuits of hunting and fishing; they furnish the necessary winter supplies; they build the *igloos*, the *yurts* and the *tupies*; and they make all the implements and weapons in common use; and in addition to all this they train the dogs to the sledge, and render them fit for hunting. The women are very industrious, they make all the clothing, cook the food, and attend to the children which they treat with much affection. In a social point of view wives have no reason to complain, for their husbands are free from jealousy, and are never unkind towards them. They frequently offer their better-halves to strangers, and the women are always ready to bestow their favour as an act of hospitality.

Among most of the Inuit tribes marriage connections are arranged

between the parents of the parties. Children are sometimes betrothed in infancy, and they choose their own time to live together as husband and wife. Among many tribes a young man is only allowed to marry after he has furnished sufficient proof of being a skilful huntsman and fisherman, which alone would enable him to support a wife and a family. If a young boy has been betrothed at an early age, and his affianced bride dies before the marriage is consummated, he has a right to claim the next female infant that is born in the community as his wife. There are no marriage ceremonies or festivities of any kind. The *Kimpetus* are so amiable and accommodating as to allow the *angedkok* to enjoy the *jus primæ noctis*. No one is legally permitted to marry more than two wives at a time; and a man is in duty bound to accept his brother's widow as his legitimate wife. After the consent of the mother has been obtained, among the western Innuits, the young man makes a present of a suit of clothing to the bride, and the fact of accepting and wearing the articles of dress makes her his wife. Parties sometimes enter the marriage relation upon probation, and if incompatibility of temper exists they separate without the least formality.

In places where family clans have a permanent settlement a pregnant woman remains separated from her husband during a period of four weeks before her delivery, dwelling in the meantime in an out-house, to which none but women have access. Here in this secluded spot the child is born; and here it is nursed with the milk of its mother's breast and is warmed in her lap. Four weeks after the delivery has taken place the mother returns to the family dwelling, and it is only then that the father sees the new-born infant for the first time. Children are subjected to their parents, and remain under the control and guidance of their mother even after marriage, and sons are bound to allow a portion of the prey secured for the maintenance of their parents.

Among most of Inuit tribes, when a sick person is about approaching the last agonising struggle, the members of the family gather together all their movable possessions, and closing up the hut they seek another place of abode, leaving the dying alone to pass unseen and unpitied from the world of light to the world of darkness. Immediately after the death occurs the nearest male and female relations sew up the corpse, dressed in its ordinary costume, in a few skins, and being placed on a sledge, two men draw it to the nearest point of land, where it is left without ceremony. Some of the eastern Eskimos bury their dead in the ground in a sitting posture, if the season permits it, in an elevated place, and the grave is marked with a heap of stones. They deposit a dog's head on the tomb of a child, believing that the ghost of a dog can find its way everywhere, and will show the helpless babe the way to the land of shades. As a sign of mourning the nearest relations keep themselves secluded in their huts for a period of time varying from three days to a month; and as they neither hunt nor fish during this seclusion their means of subsistence are supplied to them by their friends.

The western Innuits do not bury their dead, but if the materials

are procurable they place the corpse doubled up in a plank box which is ornamented with painted figures of animals, and is fixed to the top of four posts, three or four feet high ; or the body is wrapped in skins, and is deposited on an elevated platform, where it is covered with drift logs. The arms and clothing, and frequently also the domestic utensils of the deceased are placed by his side.

The Eskimos have no definite form of government, and as they are generally divided into small scattered groups they have ordinarily no regular chiefs, though a few tribes acknowledge the dignity of an hereditary chief who exercises no real authority. Men distinguished for wisdom, experience and daring occupy a leading position, and are listened to with deference. Murder is almost unknown among them ; but if a case occurs it is the duty of the nearest relation to avenge the crime. Blood feuds between different tribes were formerly very common ; but in more modern times they have adopted a much more rational system. Both the offended and offending party appoint each three men who act as arbitrators, and they adjust all difficulties and settle disputes.

The religious notions of the Innuits, if they are correctly reported, and have not received a false interpretation, materially differ from those of the other Aonean tribes, but in spirit and form their origin can be traced to the missionary or the white man. It cannot be doubted that their primitive religious opinions have been much modified by the suggestions of the white men who had visited their shores perhaps for centuries, both as whalers and explorers, and have frequently been imprisoned for many months in this inhospitable region by the winter ice. Anguta, whom even the Eskimos have learned to call "great spirit," as far as their language is capable of expressing such an idea, is said to be the author of the earth, the sea and the heavenly bodies. But this invisible divine being has a female assistant in the person of a daughter, known as Sidne, who is the divine mother of all living things, including vegetables as well as animals. It is this female divinity, who like the Virgin Mother of the Catholics, is recognised as the tutelary guardian of the Inuit people ; and to her all supplications are addressed ; all offerings are made to her, and all religious rites and ceremonies are instituted in her honour. It seems that the principal god, like God the Father of the Catholics and the Brahma of the Hindoos, is entirely neglected. At a certain period of the year the people assemble in the evening, in the public council-house, to celebrate a public festival. The *powwow* called *angekok* offers up an invocation in behalf of the people for their happiness and prosperity during the coming year, and the exercises are closed by feasting and rejoicing. Next day they form a circle in the open air round a vessel of water, and while each member, in turn, eats a small piece of meat which he brings with him, thinking of Sidne and wishing for good things, he dips up a cup of water and drinks, thinking all the while of his guardian divinity ; and after stating the time and place of his birth, he passes the cup to his nearest neighbour.¹

¹ It is hardly probable that an Eskimo knows the time of his birth ; and the whole ceremony resembles much Christian communion, for as these people have

The *angedkoks* are the men of influence and character; they are the medicine-men and the sorcerers. Their attendance is solicited in all cases of serious illness. Payment for their services must be made in advance, otherwise their magic would fail to produce the desired effect. The family sits round the couch of the patient, and the *angedkok* recites certain mystic formulas, which are, from time to time, interrupted by singing to charm away the disease, for no internal remedies are ever administered, for the very simple reason that they cannot be procured. The services of the men of art are also called into requisition to secure, by proper incantations, success in whaling, walrussing, sealing and hunting certain other animals, as well as the disappearance of the ice, and the general good of the community.

The Innuits have numerous popular superstitions. After skinning a reindeer killed in the chase, they cut off small pieces from different parts of the animal, and bury them under a sod, a stone, or some moss at the spot where the deer has been killed. Women are not allowed to partake of the first seal of the season. When they pass the spot where a near relation died, they stop and place a piece of meat within a short distance of the place. When a seal is captured, a few drops of water are sprinkled upon its head before it is cut up. They carry about their person a small image made of ivory rudely carved in the form of an animal, which is supposed to have talismanic virtues, and to be capable of giving them success in hunting and fishing. They never cook their fish near the spot where they are caught, and if tempted by hunger fish must here be eaten raw. As a new supply of fish cannot be carried into the hut through the door an opening is made in the wall for this purpose, that they may not meet the ghostly spectre of the seal which passes through the regular entry. Dogs never obtain the sight of the bones of the seal or the reindeer; for they are collected by the housewife, and when a sufficient quantity has accumulated they are carefully burnt.

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neither bread nor wine, meat and water have been substituted in their place. They may have learned this practice either from the Russian missionaries of Alaska or from the missionaries of the Greenland Eskimos. See *supra*, p. 407.

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KARALITS.¹

GREENLAND forms the insular extremity of the north-eastern portion of the North American continent. It reaches from the southernmost point of Cape Farewell and Statenhook, in the fifty-ninth parallel of north latitude, to the eightieth degree of the same latitude, where it touches Washington Land which is supposed to be bounded by the open Polar Sea. It has to the east and south the Atlantic Ocean, and its western shores are washed by Davis Strait, Baffin's Bay and Lancaster Sound. Its contour is that of an irregular lozenge over 1400 miles long and about 900 miles wide. It is a mountainous country, whose rocky heights are covered with never-melting ice and snow; and even three-fourths of its known area are encased in a thick crust of ice. The whole coast is indented by numerous bays and inlets which are dotted with many large and small islands. Its longest inland stream is Baal's river in 64° N. latitude, which, during a short time in the year, is open to navigation, and boats have ascended eighteen or twenty miles above its mouth.

The climate of Greenland is extremely severe; the coldest weather prevails during February and March, when the hugest rocks split in twain, and the sea becomes agitated and reeks with vaporous exhalations which instantly consolidate into frozen dust called the frost-smoke. The spring and summer months commence in May and end in August; and during this period the natives formerly encamped in tents. But the ground, although mellowed by a partial melting of the ice and snow, is not thoroughly thawed until the month of June, and the melting process does not much extend below the surface crust, for up to this time snow continues to fall from time to time. During June and July the real summer weather sets in, it ceases snowing, and vegetation sprouts up and matures during this short season. In the valleys and in the bays, where the sea winds and fogs do not prevail, the heat becomes sometimes so oppressive during the long summer day when the sun never sets, that the warmer garments have to be laid aside, and a much lighter dress has to be worn in their place. But however hot it may be during the day, with a clear and serene sky, yet in the evening hours when the sun declines towards the verge of

¹ This is the name by which the Eskimo language is known.

the horizon, the chilling air coming from the ice masses floating in the sea, diffuses itself through the whole atmosphere ; and the natives are forced to seek protection against the penetrating icy frost by retiring to their homes, or wrapping themselves up in their thick fur garments. On the coast fogs are common, they continue from April to August, and they are so thick that they obstruct all vision. Generally the air is pure and light, and the climate is by no means injurious to the physical constitution of those who are fitted out with an appropriate dress, eat a moderate quantity of carbonaceous food, and take brisk bodily exercise at regular intervals. The weather is changeable, but long-continued rains are very rare. The winds, which are variable, generally blow from the land and the mountains, and yet they are not excessively cold, and the weather is quite endurable. The autumn storms are most powerful and destructive ; they blow with the greatest vehemence ; the houses begin to shake and crack, the tents and light boats are swept away, and the ocean wave hurls its foaming waters over the shore where they are scattered through the air like snow-dust. There is no possibility of standing upright during this fierce war of the elements, and absolute safety can only be found by lying down prostrate and creeping on the belly. Water-spouts with their maddened, whirling motion frequently occur in the summer. The most violent tempests take their rise in the south, and then scud round with the wandering clouds towards the north, where they cease to rage ; and as soon as they are subsiding they are mostly followed by clear weather. Thunder-clouds sometimes gather within a limited field of the horizon, and they emit flashing lightnings ; but the hoarse, muttering roar is rarely heard.

During the summer solstice the sun never sinks below the horizon beyond the sixty-sixth degree of north latitude ; and at sixty-four degrees it sets only ten minutes after ten, and rises again at fifty minutes after one. In June the mountain-tops are painted with the most variegated colours of sunlight during the whole night, and no candle is needed to light up the evening hours in June and July. In August it again begins to snow, but the ground is never covered with its light feathery carpet till the beginning of October. Near the sea-coast the snow is rarely more than a foot deep ; it is either melted away by the sun, or it is blown off by the wind ; but in the highlands it is drifted up into steep hills several fathoms high, which are soon frozen into a solid mass, and can easily be ascended with snow-shoes. As a portion of the summer presents a perpetual day, so during a part of the winter the face of nature is shrouded in a long, dreary night ; and from the first of December to the twelfth of January, the sun's rays never reach above the verge of the horizon, and it is only on the highest hills that its most brilliant beams are reflected, wrapping the elevated summit in a sickly twilight. In compensation for the loss of the cheering sunlight the silvery rays of the moon, and the luminous corruscations of the stars are so much more intense in their reflective power as they fall upon the glittering ice and frozen snow ; and the northern lights with their prismatic tints, their flickering, trembling beams shooting out in every direction,

and glaring up in gorgeously coloured fires are marvellous, dazzling, overpowering, and they transform the dark shadows of a gloomy solitude into a leaping, vibrating and corruscating expanse flooded with rainbow-coloured light. The mean annual temperature of Southern Greenland is 33° F., and very low temperatures such as -50° F. are here unknown; at Upernivik the extremes for the last ten years have been $+59^{\circ}.7$ and $-39^{\circ}.6$.

The mountains of Greenland, although much inferior in height to the Switzer Alps, are covered with glaciers that extend to the brink of the ocean. They are rugged and steep, and are mostly composed of granite, quartz and mica. Cape York and Disco Island belong to the trap formation; here gneiss, syenitic gneiss, aluminous slate, trap and sandstone occur. Volcanic lava interrupted by limestone and greenstone, are found south of Westenholme's Sound. Near the sea-side the geological formation consists of a white or black marble, coarse-grained and slightly veined. Asbestos exists in greatest abundance; jasper, topaz and other quartzite stones are found here, and iron is not wanting. A fluoride of sodium and aluminium called cryolite is found at Ivigtut which is mined and is much in demand for the extraction of aluminium. The constituents of the soil are generally a pale, blue clay mixed with sand; and in marshy, fenny places the surface is covered with a layer of turf not free from sand and gravel, and sometimes intermixed with mould. The only turf which is fit for fuel is intermingled with roots, withered moss and grass, and sometimes even with rotten wood and bones. The only productive soil is a grey or brown sand mixed with stones which must, however, be improved by manuring, to impart to it the proper elements of fertility.

The vegetation is far more abundant in Greenland than could be anticipated from the severity of the climate and the poverty of the soil. The valleys are generally carpeted with moss, and are overgrown with sour moor-grass. The lower cliffs and some of the inhabited islands which, during the breeding season, are visited by birds, and are consequently more or less manured, heath-plants and small shrubs are produced in considerable numbers. More than fifty flower-bearing plants have been collected. Of these the most common are the sorrel (*Rumex arvensis*), the lady's mantle (*Alchemilla vulgaris*), the chickweed (*Stellaria stricta*), the angelica (*Angelica* —), the wild tansey (*Anserina* —), the small snake-weed (*Bistorta minima*), the mountain pink (*Lychnis pauciflora*), the scurvy grass (*Cochlearia officinalis*), the hedge mustard (*Erysimum* —), the willow herb (*Lysimachia spicata*), the cress (*Nasturtium pratense*), the lousewort (*Pedicularis Kanei*), the winter-green (*Pyrola chlorantha*), the crow-foot (*Ranunculus nivalis*), the wild rosemary (*Rosemarinus sylvestris*), the white sassifrage (*Saxifraga alba*), the marsh-trefoil (*Trifolium fibrum*), the speedwell (*Veronica longifolia*), the white and blue violet (*Viola alba* and *cærulea*), the cinquefoil (*Potentilla nivalis*), the poppy (*Papaver nudicaule*), the dandelion (*Leontodon palustris*). Among the few grasses that grow principally in sandy, fenny soil may be mentioned *Alopecurus alpinus*, *Glyceria arctica*, *Poa arctica*,

Poa alpina, *Hierochloa alpina*, and *Festuca ovina*. The country is excessively rich in mosses and lichens which grow here in greatest abundance. The fruit-bearing bushes are the crowberry, the whortleberry (*Vaccinium uliginosum*) and the cranberry (*Empetrum nigrum*). There are several species of willow (*Salix arctica* and *S. herbacea*), but they are of stunted growth and creep on the ground. The dwarf birch (*Betula nana*) and the ash (*Fraxinus* —) grow as high as a man on the watercourses. The wild service-tree (*Andromeda tetragona*) thrives well and matures its fruit.

The most noted of the wild animals are white hares or weasels which are plentiful, but are not much esteemed. Reindeer, which are of a grey or brown colour, are somewhat scarce, but they supply a tender and well-tasted flesh. The foxes are either blue or grey according to the season, and they mostly live on birds and their eggs, and when these are not procurable they content themselves with crowberries, shell-fish and crabs which they catch on the sea-shore. The white bear is a fierce, ferocious animal, and is characterised by his dog's head, his soft white fur, and his white fat flesh, of which the natives are very fond. When navigating on flakes of ice he feeds on seals and on the carcasses of dead whales. He is a very expert swimmer and diver. Musk-oxen are found in the highlands. Of the birds that visit by thousands these arctic regions the best known are gulls, sea swallows, eider-ducks, auks, albatross, penguins, wild geese and wild ducks. The principal land birds are falcons, a large brown eagle, sparrows, partridges and snow-hens which are grey in summer and white in winter. In summer they feed on crowberries, while in winter they fly from rock to rock to find such food as chance may supply. A small snipe flits about on the sea-shore, and obtains its food supply by snatching up small fish. Ravens are also numerous. Even insects, those pests of warm climates, are not wanting; gnats, flies, bumble-bees, spiders and butterflies all fill the summer air with their busy swarms. Among the most important sea animals are whales, seals, narvals, porpoises, sawfish, grampus, dolphins, sharks and swordfish.

Greenland was first discovered by Erich Raude or Redhead,¹ who in company with other Icelanders accidentally came upon the island in 982 A.D. They returned to their own country after the lapse of a year, but many of their countrymen settled in the newly discovered land, and took up their permanent residence along the coast. These colonies composed of Christian communities flourished till the year 1406 A.D., when they were gradually destroyed, or were driven off by the warlike natives who inhabited the western shore and the adjoining islands.

The Karalits or Greenland Eskimos are like the Eskimos proper of

¹ Erich killed his neighbour Eyolf Saur in revenge for having some of his followers killed, and as he was compelled to flee the country for a number of years, he had heard that Gunbiörn in West Iceland had not only discovered a cliff rich in fish, but that in the distance he had seen an unknown country. This the fugitive Erich started out to find, and he succeeded in reaching that part of Greenland called Herjolfs-Nas. See Cranz, *Histoire*, p. 313.

Aonean descent. They are closely related to the Eskimos of Labrador, from whence they originally came.¹ They call themselves Innuits like the western tribes, and speak a dialect of the same language. They may be divided into three distinct sections. The East Greenlanders hold possession of the whole of the east coast of Greenland down to Cape Farewell. The West Greenlanders who are the inhabitants of the Danish trading districts occupy the country from the Cape to the seventy-fourth parallel of north latitude. The North Greenlanders are the inhabitants of the west coast to the north of Melville Bay.

Greenland is a provincial dependency of Denmark. The modern colonisation of the west coast commenced in 1721, and was due to the zeal of a Norwegian missionary who founded the missionary station of Gothaab, near the sixty-fourth degree of north latitude. Regular commercial relations were established with the natives, and other missionary stations were built up by the Moravians in 1733, extending on the west coast to 73° N. latitude. The population is estimated at from twenty to twenty-four thousand souls, of which not more than one-third have been converted to Christianity. The country, which is placed under the control of a Danish governor, who resides at Gothaab in 62° 11' N. latitude, is divided into the northern and southern inspectorship, embracing a Christian population of nine thousand eight hundred souls of whom three hundred only are Danes. The most southern towns are Julianshaab, Frederickshaab, Holstenberg, &c., and the most northern European colonies, in 73° 24', are Jacobshaaven, Omenak and Upernivik. The commerce of Greenland is monopolised by the government and the Greenland Company. The value of the exportations which consist of furs, skins, eider-down, feathers and whale and other train oils, was estimated in 1861 at 785,080 francs; and the imports, including most of the necessaries of life, amounted to 750,000 francs.

The physical characteristics of the Karalits correspond, in the main features, with some individual deviations, with those of the other Aonean races. They are exceedingly small in stature, very few measure more than five feet, and most of them hardly reach that height. They are stoutly made and are well-built, are fleshy and are often fat and plethoric. They have well-shaped, large and well-proportioned limbs, and yet their hands and feet are small and soft. Their natural complexion is always disguised by a coat of dirt and grease which are never washed off; their body has a dark grey colour, and their face is tinted brown or olive, but the natural copper frequently shines through. There are many exceptional cases of a light clear complexion, especially among the women and nearly all the children, but the purely white tint, which is extremely rare, is undoubtedly due to an intermixture of Norwegian blood. Their hair is uniformly coal black,

¹ Yet the Norwegians were not the original natives; for not long after their arrival they met with the old inhabitants, a savage people dwelling on the western shore originally descended from the Americans, as may with great probability be gathered, from the agreement of their persons, customs and habits with those that dwell to the north of Hudson's Bay.—Egede's Greenland, p. 4.

strong, long and straight ; and their beard, which is generally pulled out, is naturally scanty. Their eyes are small and black ; their nose is flat ; their lips are long and thin ; their teeth are very white, regular and well ranged, but they are very much worn. They have a broad, flat face ; high cheekbones, and plump and heavy cheeks. The women are particularly distinguished by their broad shoulders, and their long pendant breasts marked with a jet black nipple. They are capable of enduring cold to a remarkable degree, and they feel so greatly heated in their huts that they almost strip themselves naked, while their body is reeking with steamy exhalations not very agreeable to more delicate olfactory nerves. They are of light and nimble foot, and are generally very active and strong. Weakly and deformed persons are hardly ever found among them.

The moral character of the Karalits is full of apparent contradictions ; it is a kind of kaleidoscopic intermixture of colours that touch each other as accident or existing conditions may require. Their moral sentiment is not a cultivated, refined development of the emotional part of human nature, grounded upon principles that have their origin in the irreversible, unchangeable reality of things ; but it is simply an instinctive impulse to perform such acts which have for their motive-power the gratification of self-love, the expectation of profit, the timorous suggestions of fear, or the debasing anticipations of shame. Their mental capacities and their intercourse with the world are so limited that it is natural for them to be upright and honourable in their general conduct, and they find no occasion to tell an untruth, and yet they do not disdain secretly to undermine the reputation of an honest man, and are sufficiently cunning to give to their acts such a colouring so as to evade public scandal, and if accused of a misdemeanour they can never be induced to confess their shortcomings. They seldom cheat or steal and they never rob each other, and yet they never fail to pilfer small things from strangers whenever a favourable opportunity offers. In their social relations they are good-humoured, friendly and always anxious to please. They never talk or laugh loud in company ; never interrupt or contradict others ; never indulge in immodest jokes, and though inclined to irony, yet it never degenerates into bitter mockery. They are not quarrelsome, and when offended or aggrieved they never expostulate or use abusive words which are not even found in their language ; but while they patiently endure the wrong or submit to the encroachment on their rights, they harbour malice in their heart, and their revengeful spirit is roused up to the utmost when they have reached that stage of desperation, to which even the most peaceful and submissive are driven by long-continued and systematic oppression. They are of a variable and fickle disposition ; are easily discouraged when a difficulty presents itself in the execution of an enterprise. They are not readily excited to anger ; they can bridle their passion, and assume the appearance of stoic indifference, and they have great command over themselves, which enables them to conceal their wishes and inclinations. Their pride and self-conceit are unbounded ; they imagine that they are a superior people, cultivated and well-bred ; the wisdom

of the Greeks, the learning of the Romans and the moral precepts of the Nazarene are foolishness in their eyes, but they know that they are expert seal hunters, that they can manage the boat and the sledge with wonderful dexterity, in which no European can equal them, and they look with contempt upon the *kablunaet*¹ strangers, those stupid barbarians, who do not even know the language which they speak to perfection, and are equally ignorant of their manners and customs. When perchance they meet a modest, hardy European of quiet manners, they say in words of commendation that the stranger is almost as well-bred as they are, or that he begins to be an Innuït. They are entirely unconcerned about the future ; but they are cautious, and are not addicted to drunkenness. They do not know the value of money, and have no real idea of property, and consequently covetousness is not one of their besetting sins, and they are even liberal in their way. They have no forms of etiquette or salutation ; but the young reverence the aged ; and all mutually show ordinary respect to each other. Their whole private conduct is governed by selfishness and a spirit of personal independence ; and their self-sufficiency and the limited means of subsistence at their command give them the appearance as if they were entirely devoid of feelings, and that humane sentiments had no place in their heart. They never lend voluntary aid to any one, and they never ask aid from others. From superstitious motives they sometimes abandon the sick, and they never feel inclined, of their own free will and accord, to assist those who are in want or necessitous circumstances ; and yet they never refuse to contribute to the relief of the suffering when asked to do so. Their hospitality is entirely of a passive kind ; they give no formal invitation to share their scanty or abundant supplies of coarse food, but the unsuccessful and unfortunate huntsman, and the suffering family who has been deprived by death of its head, and even the indolent wretch who is too lazy to work may make the Karalit hut his home, and partake, like a member of the household, of all the good things provided for their daily support ; and he would never be driven away and cruelly abandoned ; but if any of these were found lying in a deserted place in a dying condition, no one would be charitable enough to give him food and shelter to save him from death and starvation. A hunter may take a wayfaring stranger, who has lost his dogs, into his sledge, when a request is addressed to him to this effect, but he would feel no scruples of conscience to land him somewhere, where he would be helpless and unable to reach his home, and would therefore be exposed to the danger of perishing. Although wilful and malicious homicide is unknown among them, yet they sometimes secretly despatch a rival that proves burdensome in the chase ; or any aged or infirm person that renders no service ; or a lazy fellow who ekes out his existence by living on the provisions of his neighbours ; and they even kill their children, if the members of the

¹ The word signifies "child with a white skin," and is applied to the white race.

family are too numerous, or if they are born weakly and infirm, so as to render them incapable of supporting themselves.¹

The winter dwellings of the Karalits are very substantially built, and sometimes they are sufficiently capacious to accommodate several families. These huts, which are from twenty-four to seventy-two feet long, and twelve feet in breadth, are just high enough for a person to stand erect. The site selected, which is always at a convenient distance from the sea-shore, is generally some elevation or steep rock, so that the water produced by the melting snow might readily run off. The construction is rather laborious, for the foundation is laid of huge rocks, of which the interstices are filled up with earth and moss. These rock-walls give support to horizontal beams of drift wood which extend the whole length of the house, and small rafters resting on posts or whalebones are laid transversely with sticks filling up the intervals. The flat roof frame is covered with brushwood of bilberry bushes over which a layer of turf is spread, and the whole is rendered more solid and firm by filling up the unequal spaces with a quantity of fine earth. To render it perfectly watertight the surface is covered with old skins that served as tents or boat-covering. Though this roof structure is sufficiently impenetrable to moisture during the winter season, yet it is much damaged by the summer rains, and must be repaired every autumn. The hut is entered through a vaulted subterranean passage of stone and earth, which communicates with the centre of the floor; but it is so low and contracted that to gain admission into the interior it is necessary to creep on all fours. Sometimes a doorway is left open on the south side, over which a skin curtain is suspended. Several small apertures in the front wall, about eighteen inches square, answer the purpose of windows, and to protect them against the ingress of wind and snow they are closed by transparent membranes of the maw of the halibut or the intestines of the seal. The interior walls are hung over with old skins which are kept in place by pegs made of seal ribs. A raised floor of boards about a foot high extends from the middle of the main floor to the wall throughout the whole length of the house. This platform is divided, by skin partitions attached to the supporting roof poles, into stalls, each of which is occupied by a separate family; and being covered with furs it serves as sleeping-place in the night and as seat in the day-time. The men generally sit in front with their feet resting on the floor, while the women are squatting behind cross-legged, busily occupied with some household duties. On the opposite side of the wall is another bench which is designed for the accommodation of strangers. The fire-places are at the foot of the posts, which are simply wooden blocks that support a flat stone, and on this the tripod stands that holds the lamp of talc or soft bastard marble cut in

¹ Those who have been converted by the Moravian missionaries are said to be devout, honest and truthful; violence and theft are rarely known among them, and in twelve years only one murder occurred. The municipal council investigate and punish offences; but they have no means of enforcing punishment, which consists in a denial of trade privileges, which entails abstention from bread and coffee.—See Greeley's *Three Years of Arctic Service*, vol. i. p. 31.

crescent form, about a foot in length. An oval wooden bowl is placed underneath the burning lamp to receive the train-oil that runs over from the expansion of the liquid. A bundle of finely rubbed dry moss serves as wick which burns so bright that it diffuses a mellow light and genial warmth over the whole apartment. Over each lamp is suspended from the rafters, by four strings, a square pot carved of bastard marble, about a foot long and six inches broad, which is used as cooking-vessel. Above this hangs a wooden rack, over which their wet garments are spread for drying. This convenient and effective mode of making and maintaining a constant fire, which is never extinguished either day or night, is a great blessing to the Karalits, especially as neither smoke, nor offensive exhalations are produced. But the commingled odours of the interior of the family room, where ventilation is impossible, are most nauseous and repulsive to those who are unaccustomed to live in an atmosphere reeking with the stench of blubber and seal's fat, where flesh and fish, often half rotten, are boiling over the lamp fire, and the collected urine of the inmates, used for the dressing of skins, adds intensity to the indescribable perfumery with which the whole space is filled. The Karalit family, however, does not feel any inconvenience from this nuisance, as their noses are not trained to the snuffing up of exquisite odours. In their simplicity and poverty they lead a contented life satisfied with the little nature has bestowed upon them; and in the stillness of their narrow and contracted homes they preserve much order and regularity in the management of their household affairs; and in conducting their domestic economy. They preserve their stock of flesh, fish, train-oil and dried herring in small storehouses erected near their huts. But their winter supplies are buried under the snow, while the train-oil is kept in sealskin bags. Their canoes are placed on posts, bottom upward, which thus serve as sheltering-places for stowing away the hunting implements, the fishing-tackle and the dressed skins which are hung up under this concave roof covering.

In South Greenland the houses, which measure over sixty feet in length, are sufficiently capacious to lodge ten families who have each a partitioned space assigned to them. The construction of these dwellings differs but little from the huts already described. The foundation is of stone which is surmounted by a horizontal frame resting upon posts at the height of six feet; to this are attached by their ends thirty or forty poles or whale ribs which are converging so as to form a conic spire at the top. The open framework is covered with double sealskins which are weighted at the bottom where they touch the ground so as to keep them fixed when heavy winds are blowing, while the open spaces are closely stuffed with moss. The rich have the interior walls hung with reindeer skins with the hair turned inwards. An opening on one side serves as door, from which a curtain is suspended made from seals' intestines elaborately wrought with needlework, and edged round the borders with strips of blue or red cloth. The cooking is performed in the open air over a coal fire, if drift wood can be procured. Late in the spring as soon as the snow begins to melt, and the water begins to trickle down the

roof covering, they change their quarters and prepare their tents, where they pass the summer months. The tent arrangements are far more orderly than those of the hut, and much more attention is paid to cleanliness. All the household stuff not needed for actual use is laid away in a corner concealed from view by a neatly embroidered skin curtain. Some of these tents are sufficiently capacious to accommodate a family of twenty persons.¹

For temporary purposes or while travelling during the winter the Karalits construct for themselves a shelter in the form of a snow hut. They select a locality where the snow has drifted up to a considerable height contiguous to some rock. An excavation is made by removing the snow with the hands or with a shovel, until it is sufficiently capacious to permit a man to stand upright, after which it is enlarged in every direction, and the interior walls are perfectly smoothed. A small opening is left in front just large enough for a man to creep in, over which a curtain of reindeer skin is suspended. The floor is covered with stones, over which reindeer skins are spread, and skins are also hung along the side walls. Two lamps placed upon snow supports are lighted, and this improvised fairy snow palace is thus brilliantly illuminated.

The costume of the Karalits is fully adapted to the climate, and to the circumstances by which they are surrounded. The outer dress is a jacket of reindeer, of sealskin or of the blue fox. It is provided with sleeves, and as it has no opening in front, it is simply drawn over the head. It reaches down to the middle of the thigh, and is fitted up with a round hood that covers the head exactly. The body garment, which answers the purpose of a shirt, is generally of bird's skin with the feathers turned inside or outside according to the season; occasionally, however, it is made of the soft fur of the reindeer calf. In very cold weather another under-frock is worn of seal fur with the rough side turned outwards, while the borders and seams are trimmed with strips of red leather or white dogskin. Their breeches are of seal or bearskin or of fine reindeer fur; and their stockings are made of the fine fur of the embryo seal found in the body of the dam that has been killed; while in default of this luxury dogskin is substituted in its place. Their shoes or boots of black dressed seal's leather are tied round the insteps by means of thongs drawn before and behind through the prolonged soles bending upwards to the length of two inches. Mittens of sealskins protect their hands. When they make a sea voyage they throw over their shoulders the waterproof *tuelik* made of smooth black seal's hide; and sometimes a shirt of intestines is worn underneath.

The dress of the women differs only from that of the men in a few particulars. The jacket has high shoulders; the hood is higher and is pointed at the top to fit the knot of hair at the crown of the head. The lower border of the skirt is rounded off from the thigh down-

¹ At the present day two-thirds of the houses of the converted natives are miserable, partly underground hovels with no means of heating or cooking except the Eskimo lamp.—See Greeley's *Three Years' Arctic Service*, vol. i. p. 31.

ward, terminating before and behind in a flap which reaches below the knee, and is trimmed at the edges. They wear short narrow drawers under the breeches, which barely extend from the hips to the knees. Their boots are generally made of red leather if procurable, or they are of tanned sealskin and nearly reach to the thigh. Mothers, who nurse young infants, wear a peculiar garment called *amant* which is gathered round the waist by a girdle, and is so ample behind that it accommodates the child which reposes in this soft and warm resting-place in a perfect state of nakedness. The everyday dress of this people is very filthy and swarms with vermin which they catch and crush with their teeth; but their holiday costume is quite respectable, neat and cleanly. The hair of the men, which is cut off square at the forehead, hangs loosely down from the crown of the head; and it is only exceptionally that some cut it short all round. It would be considered disgraceful for a woman to cut off her hair, except in cases of the deepest mourning, or if she had made up her mind never to marry. They tie up their hair at the top of the head in a neatly braided double knot with a leather thong, or a gaily coloured bandage which is sometimes ornamented with glass beads. They suspend strings of beads from their ears, hang them round their necks, and make them into bracelets to encircle their arms. They also make use of beads to embroider their dresses and their boots. From early childhood black lines are drawn on the chin, the cheeks, the hands and feet by introducing a thread blackened with soot beneath the skin of the parts intended to be marked. This painful operation is performed by the mother on her female child, for it is supposed that in the absence of these beauty spots young girls could never get a husband.

The Karalits have a variety of food-materials which abundantly supply them with adequate means of support at all seasons of the year; provided they exert themselves and accumulate sufficient stores during the hunting season to be ready for use in time of scarcity. Their favourite meat is the flesh of the reindeer; but as the supply is very uncertain, for this kind of game is but rarely met with, the chief article of food in daily use is the flesh of seals and sea-fowls, and fish are also consumed in considerable quantities. Whenever a seal is killed they taste a small morsel of the flesh and take a sip of the warm blood, as an act of rejoicing, or perhaps from superstitious motives; and when the wife of the hunter strips off the skin of the animal she never fails to give to her female friends, that stand around, a small portion of the fat which they immediately eat on the spot. The head and legs of the animal are preserved in the summer by hiding them under the grass, but during the winter the whole carcass is generally buried in the snow; and the *mihiak* or half-frozen flesh is only eaten after it has been transformed into a half-rotten mass. The ribs are dried in the open air, and are laid up for future use. Their meat and fish are generally boiled or stewed with the addition of a little sea-water, for this is the only form in which salt is used. Halibut, cod and salmon and other large fishes are cut up into long slices, and are eaten raw after they have been wind-dried. Capelins,

which are a species of herring, are dried and are eaten in place of bread. Coagulated seal's blood is preserved by rolling it up into balls, and to prevent its escape, after the animal has been killed, the wound is immediately stopped up. The entrails of small fishes and birds are eaten without previous preparation except pressing out the contents with the fingers. The half-digested food found in the maw of the reindeer and in the guts of the partridge called *nerukak*, after being mixed with fresh train-oil and berries, forms a favourite dish of such delicacy that they send a portion of it as a present to their dearest friends. They prepare a strange kind of cordial from train-oil preserved in a sealskin bag to which fresh, half-hatched eggs, a quantity of crowberries, and some angelica are added. They suck out the fat of the skins of sea-fowls; and the fat scraped off from sealskins previous to dressing them is converted into a kind of pancake which is considered a great relish. Dried herrings are seasoned with seals' fat, and the same fat, after having been thoroughly chewed, is also used for frying fish. The cooked meat and fish, with the broth, are served up in wooden bowls; they eat soup with bone or wooden spoons, help themselves to the meat by biting off a mouthful with their teeth; they take out the fish from the dish with their hand, and pull the fowl to pieces with their fingers. As an act of politeness the portion of meat designed to be placed before a stranger guest is licked clean by the host of the blood and scum with which it is covered; and he who would refuse to accept the meat offered with such an unequivocal mark of civility would be spurned as an unmannerly boor who is ignorant of the common rules of polite society. They take their principal meal in the evening after their return from a successful hunting tour, and they are so much rejoiced at their good luck, that they frequently invite their neighbours, to whom fortune has been less propitious, to partake of the feast prepared from the spoils of the day. Ordinarily they have no regular hours for taking their repast, but eat whenever they are hungry. The men sit down alone, and have their victuals served up in a separate dish. But the women do not forget themselves, and during the absence of their husbands they frequently indulge in the pleasure of satiating their appetite to the fill. They often invite their friends to share their superabundance, they stuff their children to repletion, and bid them roll about on the floor to make room for an additional dose. They are not very cleanly in their manner of cooking, water being scarce they seldom wash their cooking vessels, and the dogs serve as scullions to keep the square marble pots in a clean condition by licking out all the adhering fat and offal that remain at the close of the meal. They are very fond of food of every kind prepared by Europeans; but they have the greatest aversion to swine's flesh. Their only drink is pure water, which is mostly produced by melting snow over the burning lamp. It is kept in a wooden tub inlaid with fish-bones in ring and diamond form. In the settled portion of South Greenland water is obtained from the wells or from the river whenever it is not frozen; it is brought to the hut in a sealskin pitcher, and is kept cool by dipping into it a piece of ice. Since they have come in contact with Euro-

peans, they have gradually acquired a predilection for spirituous liquors, which they at first abhorred as the white man's "mad water." They smoke tobacco whenever they can procure it, and they also transform it into snuff by drying the leaves and pounding them into powder. When they are supplied with a great abundance of provisions they revel and feast with thoughtless unconcern; and gluttony becomes the prevailing vice. But their reckless improvidence frequently reduces them to absolute want, and from March till May, the time when the seals withdraw, or if the weather is unpropitious, they often approach the verge of starvation, and are sometimes compelled, in order to escape with their lives, to eat shellfish and seaweeds; or consume their old tent-skins boiled in train-oil, and even then many perish with hunger.

The Karalits formerly kindled their fire by using the fire-drill which was operated in the ordinary manner; but in recent times they have learned to make use of a piece of granite in place of flint, and a lump of iron pyrites as a substitute for the steel, with the downy plume of the willow blossom or dried moss for tinder.

When they make a visit to a distant friend they generally carry a quantity of provisions or furs as a present. If they are expected by the host they are welcomed with a song; their boat is drawn ashore, and the load it contains is carried to the house. The men form a separate group, and converse about the ordinary topics of hunting and fishing; and the state of the weather comes in for its share of animadversion. They pass round the horn that contains the snuff, which is not taken up with the fingers but is sniffed up with the nose. The women, who sit apart, mutually bewail the relations that have died on either side, and give expression to their grief by uttering a concordant howl, after which they entertain each other about the gossip of the day. As soon as the repast is ready the whole family, the guests, and perhaps some friendly neighbours are invited to partake of the good cheer. That they may not appear to be in a suffering condition from want of provisions at home, the guests feign to be indifferent about eating, until they are urgently pressed by the host to do justice to his bill of fare. The dishes served up are generally dried herrings, dried and boiled seal's flesh, half-rotten whale's tail, a haunch of venison, dried salmon and dried reindeer ham. The desert consists of crowberries mixed with chyle of the reindeer rennet, and seasoned with train-oil and other ingredients.

The chief occupations of the Karalits are hunting and fishing, in which they show the greatest skill and the most remarkable expertness. Seal hunting is an exciting exercise, and is not entirely free from danger. The hunter starts out alone or in company with others in a boat properly equipped, and in order to enable him to steal a march upon the animal so as to surprise it unawares, he paddles up with the wind and the sun in his back, that he may not be heard nor seen, till he comes up within four or five fathoms of the seal. Managing the oar with his left hand, he takes hold of the harpoon by the hand-board with his right, then hurls it with such dexterity that the dart flies off with almost unerring aim, and if the weapon

has hit the mark and has penetrated beyond the depth of the barbs, it will become detached from the bone joint as well as the shaft, and the string, which is connected with the boat, will gradually unwind itself. At the moment the seal is pierced the bladder, which is tied to the end of the string, is sinking into the water on the same side the wounded animal is diving. While the seal is continually struggling to get itself loose, and wearying itself with ineffectual efforts until it is finally compelled to come up to the surface for fresh air, the hunter quickly seizes the favourable opportunity and strikes it repeatedly with his great lance, and eventually despatches the big monster with the little lance, while it is agonizing in the last death struggle. The dead seal is then drawn up close to the boat, its wound is stopped up to save the blood, and the carcass is blown up between the skin and the flesh to render it more buoyant for swimming after the *kyak*, to which it is fastened on the left side. Seals are also killed upon the ice whenever they come up, and projecting their nose out of their breathing-holes, they are instantly harpooned by the hunter who is sitting close by on a stool, and having once caught the animal the opening is enlarged, after which it is dragged out by main force and is easily despatched. Sometimes the hunter stretches himself headlong on his belly lying on a kind of sledge near a large hole made in the ice, and here he carefully watches the moment a seal comes swimming by, when he gives the concerted signal to the harpooner whose murderous instrument, provided with a long staff, is held in readiness in a smaller hole in close proximity; and whenever the animal passes he pierces it through and despatches it at one blow. Seals are also caught in nets made of sealskin thongs, knotted in wide meshes, with stones tied to the lower margin to serve as weights. The net is let down through the breathing-hole, where it is kept in a vertical position, and as the seal is swimming about in the pursuit of prawns, or to seek an opening for fresh air it becomes inextricably entangled in passing, and on its being prevented to rise to the surface it is soon drowned. This is, however, a perilous undertaking, as the hunter has to venture out on the newly formed ice which might break under his feet. Seal hunting is the most profitable and most important pursuit of the Karalits. It yields to them their most indispensable means of subsistence, for seal's flesh is their most substantial and most palatable food; the blood is boiled with other ingredients and is eaten as soup; seal's fat is not only an article of consumption, but it supplies the place of a candle, it feeds their lamp, and serves as a substitute for fuel to maintain their fire; it is an object of value for which they obtain from the traders luxuries and necessities which they could neither produce themselves nor procure elsewhere. The fibres of the sinews are twisted into strong sewing thread; the transparent membrane of the entrails serves as a substitute for window glass, and it is likewise made into curtains and under-garments; a part of the bladder is an indispensable accompaniment of the harpoon; the maw answers the purpose of a bottle for storing up the train-oil; the bones were formerly transformed into various kinds of implements and tools, and the skin not

only furnishes the best materials for clothing, but it is employed as boat and tent covering, is cut up into thongs and straps, and is transformed into a huge bladder which is used as buoy when the seal is struck with the harpoon. The art of seal-catching is the greatest and most desirable accomplishment of the Karalits, and boys are trained up from childhood in all the minor details of this difficult pursuit, and are practised in the ingenious devices and fatiguing labours of the experienced hunter, who alone enjoys the respect of the Karalit community as a useful member of society.

In the northern part of Greenland fishing parties are organised for catching the spermacetti and other whales. On setting out on a whaling expedition the whalers are attired in their best apparel, for they entertain the superstitious notion that if they were to put on their old clothes, especially such as had come in contact with a corpse, the whale would escape even after he had been caught, and if life was extinct he would give out such an intolerable stench that it would be dangerous to approach him. The women, who join the whaling party, are required to row the boats, and do the necessary mending whenever their husband's sea-jacket or *kyak* should in any manner be damaged, which would render them worthless for further use. The whalers approach their prey with the greatest boldness, and strike them with their harpoons, to which huge sealskin bladders are attached, so as to prevent the struck whale from submerging too deeply under the water. After a long struggle the animal becomes exhausted both from his violent exertions and the loss of blood, when he is killed with the small lances. The men then tie themselves up in their sealskin sea-jackets which are tightly fastened round the head, and perform the service of shoes, stockings, mittens and a cap all in one piece, and thus accoutered they leap fearlessly upon the huge leviathan, for the jacket being filled with air enables them to stand upright in the water without danger of sinking. The blubber is then cut out and the whalebones are dexterously separated. When the whale is landed on the shore or is brought near the solid ice all help themselves promiscuously to the fat which is cut off with a sharp, well-pointed knife; men, women and children being busy to secure a share of the spoil.

The Karalits are fond of walrus flesh, and in some parts of Greenland and the adjacent islands it forms their principal article of subsistence. On perceiving the herd the hunter approaches the brink of the water, and imitates the cry of the animal. This decoy signal induces them to come near, when they are struck by the harpooner, while his companion takes hold of the cord, fastens it to his lance-staff, the sharp end of which he drives into the ice. The cord is gradually shortened, and as soon as the wounded walrus is drawn near enough it is easily killed with the lance or with fire-arms.

The Karalits are skilful fishermen, and when the proper seasons arrive they never fail to gather a full supply of fish which are generally preserved for future use. The *angermasetts*, which are small herrings, are most common and most abundant. In May and June when they come up to spawn they are caught with a hoop-sieve made

of seal sinews, and in a few hours a sufficient quantity is secured to make up a boat-load. They are dried in the open air by being exposed on the rocks, and when fully cured they are packed away in leather sacks, and are kept for winter use. Next in importance is the toad-fish (*Scorpæna marina*),¹ which is mostly caught in winter by the women and children with a line of whalebone from a hundred and eighty to two hundred and forty feet long, with a blue longish stone fastened to the end as a sinker; while the hook is baited with some glistening decoy consisting of a white bone, a glass bead or a red rag. The flesh is made into a soup, and has a pleasant and agreeable taste. Codfish, which are small and lean, as well as redfish and salmon, are also taken in considerable quantities by the fishermen. But the halibut² is the most valuable of the larger fish. These fish are secured with a large fish-hook fastened to a whalebone line or a seal-gut thong, from a hundred to a hundred and fifty feet long. The flesh is coarse, but it is white and well-tasted; the fat, especially that under the fins, is rich and delicate. The *raf* or fat is smoke-dried, and the *rekel* or flesh is cut into long slips which are dried in the open air or in the sun, and are eaten raw without any other preparation.

They formerly used the bow and arrow for hunting game; but these primitive weapons have been superseded by fire-arms which are always called into requisition whenever they can be procured. Their bow is made of soft fir about six feet long bound round with whalebone or sinews to render it more tough; being strung with twisted sinews. The wooden arrow-shaft is armed with a barbed point of bone, and is winged at the lower end with a few raven's feathers. The *erneinek* or harpoon, which is exclusively used for hunting seal, is composed of a shaft of horn or narval teeth, six feet long and one inch and a half in diameter, which terminates in a movable socket-piece of bone armed with a harpoon-point of walrus tusk three inches in length, provided with barbs and pointed at the end with an iron spike an inch broad. The butt-end of the shaft is winged with two flat pieces of whalebone in the shape of a weaver's shuttle, which enables the harpooner to hurl his weapon with a sure aim. Between these the handboard is fixed, which has a notch on each side to afford a firm hold to the thumb and forefinger when the harpoon is flung. Through a hole in the middle of the harpoon-point a cord is attached, about eight fathoms long, which is clapped tight over a peg in the middle of the shaft by means of a bone ring, and has a bladder or blown sealskin pouch fastened to it; while the loose portion is heaped

¹ The fish is commonly one foot long and is full of bones. The skin is quite smooth and spotted with green, yellow, red and black spots like a lizard. It has a large, thick, round head, and a wide mouth, and its fins, especially on its back, are broad and prickly.—Crantz, History of Greenland, p. 62.

² The largest halibuts (*Hippoglossus*) are from four and a half to six feet long, and weigh from a hundred to two hundred pounds or more. They have a smooth skin, dark beneath and spotted dark brown above. Both the eyes are on the upper side encircled by a skin, which they can slide over like an eyelid. Their mouth is not large; it is planted with a double row of sharp teeth bent inward both above and beneath. They live mostly on crabs, and reside in the depth of the ocean.—Crantz, History, p. 62.

up in several coils in the fore part of the *kyak*. The great lance (*angoaigah*), which is six feet long, is provided with a movable bone-joint, and is armed with a smooth iron point that can be withdrawn without difficulty. The little lance (*kapot*) has but a short shaft, with a long, sword-like point attached to the upper end. The *aglikah* or missile-dart is a foot and a half in length, and has a cylindrical piece of iron variously notched fixed to the front end by a movable joint with a string tied to it, by which it remains connected with the shaft after its separation. The *nuguit* or fowling-dart has a shaft six feet long, to which a barbed piece of blunt iron is fixed at the upper end, and the middle of the shaft is also armed with three or four bones arranged in a sloping position.

The Karalits show considerable mechanical skill in the building of their boats. The *umiak* or great boat, also called woman's boat, is from thirty-six to fifty-four feet long, from four to five feet wide, and three feet deep. The bow and stern are both sharp, but the boat is flat at the bottom. Its frame is constructed of slender laths about two inches wide fastened together with whalebone. The flat bottom is strengthened by a horizontal beam on each side, which runs parallel with the central beam that constitutes the keel, but they both converge at an acute angle at each end; and these three beams are kept in position by thin cross pieces which are firmly mortised in. Upright posts form the vertical ribs on each side, and upon these the gunnel of the boat is fastened. The rowers' benches, of which there are ten or twelve, being fixed in between the posts, give them an outward bend, which is, however, counteracted by two outside gunnel ribs on each side that are fastened to the timber fore and aft, and exert a general binding force upon the upper frame. No iron nails are used for fixing the timbers, but the fastenings consist exclusively of wooden pins and whalebone bands. After the framework is completed it is covered by the women with soft dressed sealskin, while the seams are caulked with rancid grease. The outer covering soon wears out from the washing of the waves and the effect of the salt water, and must therefore be renewed every year. The *umiak* is propelled by paddles with a blade in shovel form, the handle being confined to the gunnel by thongs of seal's leather. A post is erected in the fore part, which serves as mast, on which a gutskin sail is spread, six feet long and nine feet wide. These boats are always managed by the women; for a man would consider it a disgrace to lend a helping hand except in cases of great emergency or danger. Four women attend to the rowing, and one sits behind to steer the boat with a paddle. This light sailing craft can travel forty-five miles a day, loaded with ten or twenty persons, in addition to the tent furniture and implements of every kind. But the men are always close at hand with their *kyaks* to shelter the boat from the largest waves. At evening dawn they unload, pitch their tent and draw the *umiak* ashore; and turning it upside down they weigh it down with stones, so as to prevent its being blown away by the wind. It is so light that six or eight men can take it upon their shoulders and carry it to open waters, where navigation is not obstructed by the ice. The *kyak* or little boat, also

called "men's boat," which is sharp at both ends, is about eighteen feet long, one foot and a half broad, and not quite a foot deep. The frame consists of a keel, with which are connected the side laths fastened together by cross hoops, and kept in position by being firmly bound with whalebone; the whole being covered with softly dressed seal's leather which envelops it like a bag. The bow and stern are strengthened with a knob-headed bone edge. In the middle of the upper surface there is a circular opening kept stretched by a hoop, into which the boatman slips his feet, and being seated on a board, the rim encircles his waist. He tucks the free ends of his waterproof coat made of seal's intestines tightly round the hoop, so that no water can penetrate into the interior, while his person is equally protected from the action of the waves. This fairy boat of inconceivable lightness is propelled by a double oar (*pautik*) of solid red deal, which the oarsman grasps with both hands in the middle and regularly strikes the water in quick and measured time on both sides. The great lance lies ready on the side of the boat, to which it is fastened with straps; the coiled rope is deposited before him on an elevated spot, and behind him lies the huge sealskin bladder. Thus equipped the master of the *kyak* starts out on a fishing expedition, and travels over fifty miles a day. The dexterous management of these little boats, on the part of Karalits, is perfectly marvellous. They are altogether unconcerned about the raging of the storm, or the roaring of the tempest. With fearless audacity they ride over the boisterous billows with the swiftness of an arrow. What the balancing-pole is to the acrobat the oar is to the Karalit *kyakman*. With it he counteracts the force of the wave that threatens to overturn him, and with this simple instrument he keeps himself in equilibrium. And even if he is turned upside down in his boat, with his head under water, by means of his oar he gives himself a swing and rights himself without any difficulty. The oar is his anchor of safety; without it he becomes the play-ball of the waves, and if no assistance is near to save him, he is inevitably lost.

The land transportation of the Karalits is conducted with equal dexterity, and the ingenious adaptation of existing means to the surrounding conditions is most admirable. The sledge with runners of whale jaw-bones is drawn by a pack of dogs which are trained to fly along with their light load over the snow and ice in the swiftest gallop. Ten or twelve dogs sometimes form the team of a single sleigh; and they can pass six miles in half an hour. All the dogs are hitched to long separate ropes of the same length, all running in the same line at the distance of about twenty feet from the vehicle. The strongest, best trained and most intelligent dogs are placed outside to act as leaders, and the pack is led by the voice; and the whip-cord, which is about four feet longer than the rope traces, falls to the right or to the left, sometimes touching the snow, and sometimes the leaders according to the direction the skilful driver intends to give, or the effect he wishes to produce. The skill of the driver consists in the proper use of the whip which requires much practice, and as it is constantly brought into action its effective application is quite

laborious. Dogs are the only domestic animals reared by the Karalits. They are wild and stupid-looking in their external appearance, and do not bark but growl like wolves. They are mostly of a white colour, but black-haired specimens are not rare. They are not much fit for hunting, and can at most be trained to drive a bear into a corner or near a decoy. But they are nevertheless of great value, and are never killed by their master unless driven by pinching hunger to eat their flesh, in order to save himself from starvation. Their skin is dressed, and is used for bed covering and for seam trimming.

The labour of dressing skins is performed by the women. The skin is scraped sufficiently thin, and is then macerated for twenty-four hours in the urine-tub (*korbik*) to free it from the grease that may still adhere to it. It is next spread on the ground in the open air and is fastened by wooden pegs, where it is left until it is perfectly dry. To render it smooth and pliant it is sprinkled with urine, is rubbed with pumice-stone, and is pressed and folded between the hands. Hides, which are intended for sole leather, are soaked for two or three days in the *korbik*, the loosened hair is then scraped off with a knife or it is pulled off with the teeth. After it has been immersed for three days in fresh water it is finished off by being stretched for drying. The stoutest seals' hides, not entirely divested of their fat, are selected for boat-covers. They are rolled up and are thus used as seats for some time. They are next stretched out in the sun for several weeks covered with grass until the hair becomes loosened and falls off. They are softened by soaking them in sea water for several days, and in this state they are fit for use. In skinning fowls the skin, which is loosened by a circular cut, is drawn off whole by dint of force. The fat is first scraped off with a bivalve shell, after which it is gnawed by the men who are very fond of the oily juice sucked in. It is next steeped in the *korbik*, and when sufficiently macerated it is taken out and dried, and is finally mulled between the teeth until it is perfectly soft. All articles of clothing, including boots, are made by the women. They use as thread reindeer and whale sinews that are split into thin fibrils which are twisted together double or triple with the fingers. Formerly fish-bones and the fine bones of birds served as needles or rather piercers, and their knives were made of stone; but at the present day they procure steel needles and cutlery from the factors. The art of sewing, as practised by the Karalit women, is carried to great perfection, and their work is ingenious, neat and tasteful.

The commercial transactions of the Karalits are entirely confined to barter; money has no value with them; and tobacco, which is an article they highly esteem, has in recent times served as a circulating medium in place of small change. They mutually exchange their superfluities with each other, and are perfectly honest in their dealings, hardly ever taking an advantage, and much less are they ever guilty of stealing. To overreach and defraud a white man, however, is regarded as a clever and commendable act; for it is deemed to be an unmistakable proof of their superior talents, cunning and ingenuity. Whenever they meet in their public assemblies they have

always some articles of value to offer for sale, and the owner states what kind of goods he wishes to take in exchange. Fox and sealskins and blubber are disposed of to the Danish factor who is always prepared to make payment, as return value, in iron dart-points, knives, locks, saws, gimlets, chisels, sewing needles, striped linen, cotton kersey, woollen stockings and caps, handkerchiefs, chests, wooden dishes, pewter plates, copper kettles, looking-glasses, combs, ribbons, beads and children's toys. They also buy tobacco, snuff, guns, powder and shot, coffee, sugar and bread. Liquors are not sold, and though the natives are very fond of spirituous liquors, yet they never drink to intoxication.

The language of the Karalits has much affinity with that of the natives of Labrador who seem to have descended from the same original stock.¹ The pronunciation, which differs considerably in northern and southern Greenland, is extremely difficult to one not to the manor born. The northern is the harshest but purest dialect, and the southern is much softer and more gentle, but it is more indistinct. The language has but three vowels, *a*, *i* and *u*,² and twelve consonants. The *r* has frequently a guttural sound and is somewhat sounded like the German *ch* or *k*, and the harsh termination of many words in *k* and *t* render the pronunciation rather unpleasant to the ear. The language is emphatically polysyllabic; for the monosyllabic words are very few, and its agglutinate capacity, by which simple words are combined into sentences, renders its construction very intricate. The vernacular is rich and copious, capable of giving expression to the nicest distinctions within the sphere of their ordinary occupations and their social habits, and fully commensurate with the natural conditions by which they are surrounded. Every class of animals of the same species is designated by a particular name according to age, sex and peculiarity of form. The verb "to fish" is expressed by a different word according to the species of fish to which it is applied or the instrument used. Their manner of expression is concise and distinct, and they can make themselves intelligible by using a few words, and by the skilful compounding of simple ideas. The language is entirely deficient in words indicating abstract ideas; no expression exists for religious, moral, artistic and scientific notions. Consonants are never grouped together, and they never occur at the beginning of a syllable. The precise meaning of a word is sometimes determined by the accent, or by some significant gesture. For instance if it affords them pleasure to give their assent to any proposition, they aspirate the air down their throat with a certain noise. To make known their refusal in a contemptuous and abhorrent manner, they draw together their nostrils, at the same time producing a peculiar sound; and it is rather by their gestures than their words that it can be ascertained whether they are in a good or bad humour. All the

¹ It is at least a thousand years that the Eskimos of Labrador have been separated from the Greenlanders.—Kleinschmidt.

² From the examples furnished it appears that this is not strictly correct, for the vowels *e* and *o* occur very frequently, though the sound may be different from the English.

inflections are effected by affixes, suffixes, and the change of sounds. The article is entirely wanting. Substantives as well as verbs have a singular, a dual and plural number; but there exists no grammatical gender. The dual and plural signs vary according to the terminal syllable; as objective singular: *nuna*, "land;" subjective singular: *nunap*; dual: *nunak*, "two lands;" plural: *nunat*, "lands;" objective singular: *nano*, "bear;" subjective singular: *nanup*; dual: *nanuk*, "two bears;" plural: *nanut*, "bears;" *igdlu*, "house;" *igdluk*, "two houses;" *igdlut*, "houses;" *aggerpok*, "he, she or it comes;" *aggerpuk*, "two come;" *aggerput*, "they come;" *auvek*, "walrus;" *aorfit*, "walrusses." The case relations are indicated by suffixes and position, except the genitive which is formed by the addition of the letter *b* if the word terminates in a consonant, and an *m* if it terminates in a vowel. The other cases are the subjective, the objective, the locative, the ablative, the viative, the terminative and the instrumental. Nouns may assume a diminutive or an augmentative form by a suffix; as, *nuna*, "land;" *nunangoak*, "little land;" *nunarsoak*, "great land." In the same manner an odious or agreeable signification is given to nouns; as, *iglu*, "a house;" *iglupiluk*, "a bad house;" *iglupiluksoak*, "a great bad house." There are very few primitive adjectives, but participles supply their place, and they always follow the noun they qualify. The same word stands for the present and the past participle; as, *ermilsok*, "one who is washing," or "who washed." The personal pronouns are generally expressed by suffix pronominal particles, but there are proper words for the first and second persons; as, *uvanga*, "I;" *uvanguk*, "we two;" *uvagut*, "we;" *ivdlit*, "thou;" *ilivtik*, "you two;" *ilivse*, "you." These separate personal pronouns are very rarely used. There is no third personal pronoun which is replaced by the demonstrative pronoun "this" or "that." The possessive pronouns always follow the substantives to which they belong; they are reduced to syllabic fractions in different ways according to the different terminations, and they form the suffix to the substantive; as, *nuna*, "land;" *nunaga*, "my land;" *nunet*, "thy land;" *nunà*, "the land of him;" *igdlua*, "his house;" *igdlut*, "thy house;" *igluga*, "my house." The verb has five conjugations, and is inflected in three different forms. The root form, the chief-character form, and the connective-character form; as, root form: *atok*, "to use;" chief character: *atorp*; connective character: *ator*. It is conjugated as follows: Future indicative: *atorpok*, "it will be used;" interrogative: *atorpa*, "will it be used?" conjunctive: *atormat*, "because it will be used;" subjunctive: *atorpat*, "when it will be used;" optative: *atordle*, "it shall be used;" infinitive: *atordlugo*, "to use it;" verbal participle: *atorâ*, "that he is using it." There are also participial nouns. The third person singular of the verb is the radical from which all the other persons are formed by affixing the pronoun; as, *ermikpok*, "he washes;" *ermikpotit*, "thou wastest." There exist but three tenses, but the present is also used for the imperfect, and the preterit for the pluperfect. The preterit or past tense is distinguished from the present by *t* or *s*; as, *ermikpok*, "he washes;" *ermiksok*,

"he washed. There is a simple and a past future ; as, *ermisovok*, "he will wash ;" *ermigamarpok*, "he will wash sometimes hence." Every conjugation has a negative form which is indicated by the terminal particle *ngit* that remains invariable in all the moods and tenses. The language makes up in moods what is wanting in tenses. They indicate very nice distinctions, in the manner of action. The moods are the indicative, the interrogative, the admonitory, the precativ answering to the word please, the commanding imperative, the demanding permissive, the begging permissive, the optative, the subjunctive, the conjunctive ; the objective infinitive : as, *ermiklune*, "to wash" (me or thee) ; the active infinitive : as, *ermiksilune*, "whilst he is to wash ;" and the anticipatory infinitive : as, *ermiksinane*, "before he is to wash" (himself). There are no deponent verbs, and the passive voice is formed by the addition of passive particles to the active. Their numeration is confined to the five first units which are each indicated by a distinct word. These are *atousik*, "one ;" *mardlok*, "two ;" *pingasok*, "three ;" *sisamok*, "four ;" and *tadlimok*, "five ;" *kulek*, "ten," represents the fingers of both hands, and the word *arfinek* is added to the units when counting the fingers of the second hand. The simple units are used for counting the toes of one foot, and the word *arfersanek* is added for counting the five toes of the other foot. To give expression to a higher number than twenty they have recourse to circumlocution, by saying that they wish to designate a number which equals the number of fingers and toes of a man, and the odd numbers they count off on their fingers. A hundred is indicated by five men. The majority, however, consider all numbers above twenty too abstract for their comprehension ; and they say that the quantity is innumerable. The language has several classes of adverbs of which the locative words form a part. The principal prepositions are with, through, from, to, in, upon and round, and they are mostly in the form of particles forming as suffixes the cases of the nouns ; as, *nuna-me*, "upon the land ;" *nuna-mit*, "from the land ;" *nuna-kut*, "through the land ;" *nuna-mut*, "to the land ;" *nuna-mik*, "with the land."

The syntax of the Karalit language is as simple as it is natural. The substantive which is the visible palpable object, forming the primitive element of speech, stands foremost as the capital word ; it begins every sentence, and all other parts of speech follow in regular gradation according to their importance. Though like all other Aoneans the Karalits love to make use of similitudes and metaphors in giving expression to their ideas, yet their manner of speaking is neither pompous nor hyperbolical, but is characterised by plain and concise diction. Their literary abilities are of the lowest order. Their poetry, which is sung to a certain measure or cadence, consists of short periods, but is neither metrical nor rhymed. Even their metaphorical expressions are not remarkable for flights of fancy. Thus a stone signifies great durability and hardness, water softness, and the womb suggests the idea of a bag.

The Karalits divide time by days, moons and years. They count their years by winters ; and by observing the sunbeams on the rocks

they ascertain the true time of the winter solstice within a few days ; and from this starting-point they reckon three full moons to spring. They call the fourth moon the "time the birds arrive and the ravens lay their eggs." During the fifth moon the *angmarset* (herrings) and the seals with their young ones pay their periodical visit to the coast. The eiderducks breed in the sixth moon. When the moon disappears during the long summer days the rocks and mountains serve as sundials, and from these observations, with which long experience had made them familiar, they can determine the exact period when the seals and birds will arrive in flocks, and the fishes will approach in shoals. The size of the eiderducks, and the growth and shape of the young seal as well as the state of the atmosphere will furnish them a sure indication when it would be prudent to retire to their winter houses. The day is divided by the regular recurrence of the ebb and flood, and the setting and rising of certain stars serves as an infallible measure of time during the night. Their astronomical knowledge is somewhat original, and evinces a very childish fancy. They suppose that the earth is fixed upon posts which are in a rotten state, and are on this account constantly cracking, supposing that they are only kept in position by the efforts of the *angedkoks* who are constantly repairing them. As a proof of their services these charlatan impostors, from time to time, pick up some rotten wood which they exhibit as a cast-off waif of the wooden framework that supports the tottering globe. They believe that the firmament rests on a lofty, pointed hill in the far north that acts as a central pivot round which the sky performs its diurnal revolution.

The Karalits are far from being a musical people, though they are musical performers in their way. Their only musical instrument is the drum which is made of a whalebone hoop two fingers broad, over which the skin of the tongue of the whale is stretched. Its form is slightly oval, it is about one foot and a half in diameter, and has a shaft attached to it for a handle. It is held with the left hand and is struck with the right by means of a drum-stick. The performer accompanies his dull music, which is played in perfect time, with characteristic jumps and antic motions of his head and body. But their musical performances are chiefly confined to the song. The singing of satirical songs constitutes a novel mode of challenging and fighting an adversary ; a practice of duelling far more rational and civilised than that of the most refined Europeans. When a Karalit has been insulted or injured his passions are not in the least excited ; he has not recourse to deadly weapons to satisfy his spirit of revenge, but he adopts a more peaceable and more intellectual way to humble his enemy. He composes a satirical poem in the loneliness of retirement, and repeats it at home until the whole family know it by heart. Being thus armed he publishes a challenge throughout the whole settlement, making it known that he dares his adversary to meet him at a certain time and place accompanied by their respective friends. The complainant begins to sing his satiric *quodlibet* to the beat of his drum, in which he is assisted by his party who repeat every line and sing the refrain in chorus. His words are biting, witty and

highly caustic, and they never fail to excite the laughter of the audience. When he has discharged himself of his bitter irony, the defendant steps forward and heaps ridicule upon his antagonist, answering the accusation in a tone of injured innocence ; and the united chorus of his party adds weight to his assertions, and produces merriment and laughter on the other side. The plaintiff responds by making a new assault upon his adversary and brings his heaviest artillery of satirical animadversions to bear upon him. This alternate attack and defence continues until the stock of wit of both parties is exhausted, and he who has the last word is the victorious champion of the fight. The auditory acts as judge and bestows the laurel of triumph upon the victor, after which the two combatants are the best friends. This mode of duelling serves as a school of morals, for public defamation is considered most disgraceful by the Karalits, and to be publicly held up to shame and dishonour for having inflicted an injury, committed a wrong or perpetrated some injustice, exercises a restraining influence, and prevents many misdeeds that would otherwise be much more common.

The principal public festival celebrated by the Karalits is the "sun-feast" which occurs at the winter solstice in the month of December. On this occasion they give expression to their feelings of joy and delight at the reappearance of the sun, when they can look forward to seasons propitious for hunting and fishing. Large assemblies are held during these festivities in every settlement, and they regale each other with the best provisions at their disposal. Having glutted themselves to the utmost they pass the rest of their time in playing and dancing. The drummer plays a conspicuous role while the dance is going on ; he accompanies his monotonous warble with a song, describing the most prominent acts of seal hunting, while he extols the noble deeds of his ancestors, and celebrates the return of the sun to the hemisphere in these words :

"The welcome sun returns again ; *ammah, ajah, ajah ahu* ;
And brings us weather fine and fair ; *ammah, ajah, ajah ahu.*"

The drummer understands the art of adapting the beat of his drum as well as his gestures and motions to the passions he wishes to express. The musical performers are regularly relieved whenever they feel fatigued from the efforts they have been making to entertain the public. Dancing, eating and sleeping continue for several days until the provisions are exhausted, and they are no longer able to speak or walk. At some of these public dances they frequently indulge in licentious amours, by lending their wives to each other, and those who do not refuse this slight favour are looked upon as the noblest and best-tempered specimens of humanity. The women feel themselves particularly flattered if an *angekok* condescends to honour them with his caresses ; and in childless families the husband will pay the holy man for having carnal connection with his spouse. They also find amusement in several kinds of ball-plays, especially during moonlight nights. They are divided into two parties, and the ball is

thrown by a player to one of his own party, while the other party try to get it over to their own side. In another play of this kind they kick the ball with their foot to project it to a marked out boundary-line.

The Karalit women do not stand on a footing of equality with their husbands. They not only occupy a subordinate position in the household, but they pass a life of hardship as the mean and servile drudges of the family. Husbands domineer over their weaker partners, and often beat them severely without resistance, if they find fault with their conduct. They must besides comport themselves as the submissive slaves of their mother-in-law ; and sometimes they are even oppressed by a more favourite rival. The condition of a widow that has grown up sons is much improved, for she is then altogether independent and can regulate her domestic affairs to suit her pleasure. Maidens and unmarried women are generally chaste and are modest in their behaviour, nor are they ever sufficiently intimate with young men to converse on obscene topics. They are entirely dependent on their father for support, and if he should die, they are compelled to serve as domestics in other families, where they are supplied with provisions such as the host can spare ; but he does not furnish them with clothing, and on this account, if they are not handsome or skilful in some branch of female industry, they would never be able to marry. If they live to an advanced age they must pass themselves off as sorceresses, but then they will be feared as much as they are respected, and they may sometimes derive some profit from their supposed supernatural power. But this anomalous position is fraught with danger, for if suspicion is aroused that any one has been bewitched they are at once stoned to death, precipitated into the sea, stabbed or cut to pieces. If an aged, unmarried woman becomes a burden to herself and to others, she is buried alive, or she is compelled to put an end to her existence by plunging into the ocean.

Polygamy is practised among the Karalits, but it is not very common, because the majority of men are unable to support more than one wife. The richer classes, who have generally two wives, belong to the most respectable members of the community. Those that pass this number and indulge in the luxury of entertaining four wives are subjected to the censure of public opinion, and it is only in cases where there are no children in the family that a more lenient judgment is passed, for it is a reproach in Greenland for married people to be childless, and it is considered highly unfortunate to have no sons that might be the stay and support of their parents in their old age. A childless wife will herself urge her husband to take unto himself a handmaiden that the family might be blessed with children. Under certain circumstances it also happens that a woman may have two husbands. The marriage relations are usually peaceful and tranquil, quarrels rarely occur, and the women are hardly ever guilty of a breach of conjugal fidelity, unless voluntarily prostituted by their husbands.

Young men never marry before the age of twenty, and they generally fix their choice upon a girl not much younger than themselves. A skilful hunter finds no difficulty in obtaining the consent

of the parents of the damsel he wishes to wed. He informs his parents of his intentions, and they readily agree to the proposal. Two old matrons are then commissioned to visit the parents of the girl, and they act as negotiators to bring about the match. They speak in words of commendation of the good qualities of the bridegroom, and lay much stress on the good name and high standing of the family. The young maiden who has already given her formal acquiescence to the marriage, feigns the greatest bashfulness, to keep up her reputation for purity and innocence among her neighbours; she, at first, intimates that she did not wish to listen to any such proposal, and she even carries this mimic opposition so far as to run away and tear out the ringlets of her hair. At times, however, the resistance on the part of the girl is of a serious nature; she often escapes and hides herself in the mountains, and even cuts off her hair which fixes her determination that she never wants to marry, and consequently she has no longer a chance of being wooed. The parents do not yield directly to the importunities of the negotiators, but act in a manner so as to make it understood that they would remain entirely passive in the matter. The two matrons then endeavour to get hold of the damsel, seize her wherever she is found, and drag her to the house of the suitor. Here she remains for days in a sullen and dejected mood with dishevelled hair and refusing to eat. All arts of persuasion are tried to change her resolution, and to incline her to submit to her fate; but if all ordinary means prove of no avail force is employed, and she is sometimes compelled by blows to accept her new position. If she succeeds in running away she is inevitably brought back, and the marriage tie can no longer be broken. Parents frequently make all the necessary arrangements for settling their children. Sometimes they are even betrothed from childhood, and in confirmation of the contract pledges are given by both parties, so that when the young people reach the age of maturity they come together whenever it suits their convenience without further ceremony. The bride gets no dowry, and brings nothing to her husband, except her clothes, her knife, her lamp, sometimes a stone pot, and her personal skill in the management of household affairs. Girls are sometimes kidnapped when found alone or even at a dance, and are carried off by force to be made the second or third wife of a rich husband; but then the ravager must prepare for defence, for it happens occasionally, though rarely, that he is attacked by the friends of the captured woman, and his rightful possession is disputed. It is not often that cousins, or children that have been adopted in the same family marry together; but on the other hand cases are not rare where a man espouses two sisters, or a mother and her daughter; but such marriages are considered odious, though they cannot be prevented.

As marriage is not invested with any particular sanctity, and has not even the form of a solemn contract, it is easily dissolved, and separation on either side may take place without the least formality, especially if there are no children. The husband simply casts a scowling look at his wife without saying a word, and leaves the house

without returning for several days. The wife immediately takes the hint, packs up her clothes and takes up her quarters with her own friends, where she demeans herself in as decorous a manner as possible to bring disgrace upon her former husband. It also happens that if a woman cannot live in a peaceable manner with the other females of the house, or if she is oppressively treated by her mother-in-law, who always assumes the superior control of the household of her son, in order to escape these vexations, she may elope and refuse to return to her husband. But such cases are simply exceptions, and they never occur if the marriage has been blessed with sons who are the "jewelled ornaments" of the family. In case of separation the sons always follow their mother, for whom they have the greatest attachment, while they show much indifference towards their father, to whom they will not return, nor will they contribute to his support even after their mother's death.¹

The Karalit women are delivered without difficulty by the mere efforts of nature. A urine-tub is held above their head while suffering under labour pains to ward off pernicious influences. They are hardly ever prevented from performing all their ordinary household work immediately before and after the birth of the child. They are required to observe certain rules that no harm may befall the infant. They are not allowed to eat in the open air; no one is permitted to make use of their drinking-cup, or obtain light from their burning lamp, and they are not permitted to boil any victuals for some time. The first food they take must be a preparation of fish; they may next indulge in eating the flesh of such animals as are caught by their husband, of which the bones must be kept in the house. During the first few days after the birth of the child no fire is lighted, and nothing is cooked over the lamp. The navel-string of the new-born infant is not cut with a knife, but a sharp-edged bivalve shell is used in its place, and sometimes it is severed with the teeth, and the separated part is often used as a talisman. The name given to the babe is borrowed from some animal, or it is named after some instrument, or after some part of the body. It is generally selected by the attendant nurse, or by the parents; but it is not uncommon to name children after their grandparents to perpetuate their memory. Mothers entertain great love and attachment for their children, they carry them about in their *amant* and suckle them until they are three or four years old and sometimes even longer; and as there exists no food in the country which young infants could digest, they generally die if they lose their mother prematurely. After they are one year old the mother licks the body all over, supposing that this act of fondling would make the child more healthy. Children are treated by their parents with the greatest indulgence; they are never chastised, nor are they even severely reprimanded. They are, however, trained in all the labour and pursuits which are indispensable to render them useful as soon as they have attained the age of maturity; and the

¹ Among the converted natives marriages, christenings and burials conform to Christian usages.—See Greeley's *Three Years' Arctic Service*, vol. i. p. 31.

more they increase in knowledge and understanding the more quiet and more governable they prove themselves. They are seldom addicted to gross vices, nor do they show an ill-natured disposition, and much less are they inclined to practise deceit and falsehood. They are obedient to their parents and follow their advice, and they are bound to the members of their family by indissoluble ties of friendship. Ingratitude, on the part of children, is almost as rare in Greenland as parricide was formerly in Rome, and old and helpless parents always find their sons ready to supply them with the necessary means of subsistence with the greatest spirit of resignation and self-denial. As soon as a boy is strong enough his father teaches him how to shoot at a target with the bow and arrow; he exercises him by making him throw stones at a mark by the seaside, and puts a knife in his hand to instruct him in the art of carving. At ten years of age he is practised in the management of the *kyak*; in the manner of rowing the boat, and in the manœuvre of righting it in case of upsetting. He also accompanies his father, or starts out with other boys on fowling and fishing expeditions. When he reaches the age of fifteen, he is initiated in all the detailed operations of the seal hunt, and the first seal secured by him is served up in a family feast to which all the neighbours are invited. He is the hero of the occasion, he relates the incidents of his first great exploits, and while the guests admire his dexterity and prowess, they praise the fine flavour of the meat. His reputation as a good hunter is established, and efforts are made by his female relations to find a girl that merits such a husband. Those who are less fortunate or less skilful are not permitted to taste seal's flesh, they are treated with contempt, and are required to subsist on woman's diet, such as they are able to procure while fishing on the ice, consisting of herrings, cardiums and periwinkles. At the age of twenty the young man has graduated in all the Karalit arts, and he now builds his own *kyak*, makes his own implements and tools, and equips himself for his daily pursuit. After a few years' more waiting he marries and generally forms one family with that of his parents. The girls pass their youth up to the age of fourteen in perfect idleness, except that they learn to sing and dance. They are, however, made useful in the domestic establishment, they fetch water if procurable, and attend to the children. But as soon as their happy age of youth has passed, they lend a helping hand in sewing, cooking and dressing skins. As they grow older and acquire more strength they assist in rowing the *umiak*, and in building and repairing houses. The adoption of orphan boys and girls is a common practice among the Karalits, if they have no children of their own, or if they are too young to be of any service. They act in the capacity of servants, and yet the boy is looked upon as the future head of the family, and the girl is at liberty to leave whenever she thinks proper. They are always well treated, and a Karalit would lose all self-respect if he were to strike his male servant, and he would think himself disgraced if he would lay hands on his maidservant.

The Karalits pay much attention to the disposal of their dead. The sick man, while in the last agonising struggle, is attired in his

finest suit, and at the moment he has expired his legs are doubled up, so as to touch his hips, that the corpse may occupy as little space as possible. Immediately after a death has occurred in the house every movable article is carried out, that it may not be contaminated and rendered unclean. The body, which is wrapped up in the best seal's or deerskin, is laid out in state on the ground. The nearest relations then assemble round the corpse and bewail the loss of their friend, silently brooding over their misfortune. When all is ready for the burial, instead of carrying out the corpse through the front entry, it is passed through the window-opening, and if the death took place in the tent, the skin covering is loosened in the rear, and the body is passed through these improvised doors, that the surviving ghost might no longer be able to find his way into the family dwelling. A woman who stands outside with a lighted chip of wood in her hand addresses the dead by saying: "There is nothing more to be had here." The nearest relation then takes the body upon his back or drags it on the ground, and accompanied by neighbours and friends, it is thus conveyed to the place of burial. The grave is generally located on some elevation, and is a receptacle of stones with its bottom lined with soft moss over which a skin is spread. In this the body is laid, and being covered with skins the opening is closed by a heap of sods, over which a number of heavy stones are piled to protect it from the inroads of birds, foxes and other wild beasts.¹ On the grave of a man are deposited his *kyak*, his darts, and the implements he was in the habit of using; and on the grave of a woman are laid her knife and her sewing implements. It is supposed that these articles are dedicated to the dead that they may not become defiled; or that they may be removed out of sight of the mourners to prevent their excessive grief; or that they may serve as a means of support to the departed in another world. The persons that touched the body are considered unclean for several days, and during this time they must abstain from certain articles of food, and must refrain from performing certain kinds of work. The nearest relations and the inmates of the hut are all in a state of impurity, and must submit to certain observances if they do not wish to bring misfortune upon themselves, and cause trouble and inconvenience to the deceased. After the burial the neighbours and friends who formed the escort pay a visit of condolence to the bereaved mourners. The men sit there for a while in gloomy silence, with their elbows upon their knees, and their head between their hands, while the women lie prostrate on their faces, and manifest their grief by softly sobbing and weeping. The nearest relation rises after a short interval, and delivers a funeral discourse, in which he eulogises the great qualities of the dear departed, and at the close of every period those present respond by loud crying and weeping, thus giving expression to their regret at the

¹ No information is given how this mode of burial can be effected in the depth of winter, when the ground is deeply covered with snow, and stones are rendered immovable by the action of cold, as they are undoubtedly icebound in Greenland, for they are even so in more temperate climates; and sods are certainly not procurable during that season. It is possible that the body is kept somewhere, and is buried the coming spring when the snow begins to melt.

loss they had all sustained. At the close of the speech the women still continue to moan and lament in a long monotonous howl, which is only interrupted by the occasional utterance of a few words by one of the female mourners. The men, however, content themselves with simply sobbing. The ceremony of condolence is concluded by spreading on the floor all the provisions left by the deceased, and the visitors help themselves to their hearts' content until their appetite is fully satisfied. These visits are repeated from day to day until the whole stock of food-materials is exhausted.

Particular forms of mourning are prescribed for the widow. When she walks abroad she must dress herself in old, ragged, greasy clothes and wear a mourning hood. She is not allowed to wash herself, and must cut off her hair or leave it in a dishevelled state. All the visitors that come into the hut are met with words of disconsolate grief: "Him that you seek you will find no more; alas! you come too late;" and she closes up this apostrophe with the usual howl. The wailings and lamentations are continued for half an hour each day for a period of several weeks, according to the age or importance of the deceased; and the women frequently visit the grave and honour the dead by prostration. Husbands are not much affected at the death of their wives. A few days after the great affliction has befallen them they dress themselves and their children in the best possible manner; they set their house in order and make a display of their *kyaks* and darts to the greatest advantage. They never take part, however, in festivities, and unless they have small children to nurse they never marry before the expiration of a year. On the death of the chief wife the junior wife takes her place, and she acts as principal mourner during the funeral ceremonies. When a son or some other person dear to them dies, the men frequently lacerate themselves in token of their deep-felt sorrow. A little babe, whose mother has died and who has no one to nurse it, is either buried alive with the mother, or a short time after her death; for it is deemed an act of mercy to save the child the sufferings induced by gradual starvation. An old, sickly widow who is no longer able to make herself useful in the family household, and has no son or other rich relation to support her, is buried alive, that she may at once be delivered from all her troubles, and not be exposed to the danger of being gradually destroyed by a long, lingering, painful disease, and thus become an intolerable burden to herself as well as to her relations. The houseless, homeless and friendless are left unburied to become the prey of wild beasts. If they leave small orphan children no one will take care of them, or offer them food or shelter, unless they are adopted by a childless family; and even the little their father may have left them is purloined and plundered, so that they must freeze with cold and starve with hunger. Even a destitute widow, while she is distracted at the death of her husband, is robbed of her goods and chattels, and her neighbours who visit her with deceptive compliments of condolence on their lips, withdraw from her and her children the staff of life, and leave her a miserable, helpless outcast. By using flattering words, and showing humble condescension she may succeed in inducing the most kind-hearted of

the plunderers of her little fortune to feed her for a time until she becomes too burdensome; then she may ingratiate herself into the good graces of another to save her and her little ones from certain starvation, but finally she is forced to provide for her own support as best she can, by eating fish, shellfish and seaweeds, and in the end she will find herself in want of clothing and lamp-oil, and will be doomed to perish from hunger and cold.

The Karalits believe that the surviving ghostly self will pass to another world by making a long journey of five days' duration; and to reach the elysian abode they must slide down a rugged rock which, from the dangerous passage it affords, is covered with blood and gore. The dead that perform this difficult journey during the icy blasts and the blustering storms of winter, excite the deepest sympathy of their friends, lest they might perish on the road, and they might thus be subjected to a second death which would be equivalent to final extinction. To prevent this great calamity the nearest relations are required to abstain from certain kinds of meat and from all noisy work, that the ghostly spectre might pass in peace and tranquillity from his earthly home and reach his last resting-place in safety. Most of the Karalits suppose that the land of shades is situated in the bowels of the earth, or in the abyss of the sea, and that the direct way thither leads through rocky caverns that form the avenues by which it must be approached. Here perpetual summer reigns, and the bright, glittering sunshine is never obscured by the dark, impenetrable shadows of night. Here a beautiful stream of limpid water is meandering through the plains and valleys, and fish and fowls are found here in greatest abundance. The reindeer and the favourite seal need not be hunted at the cost of immense toil, for they voluntarily yield themselves up to the happy ghosts of this blessed region, and they are found boiling alive in huge kettles. Only those, however, are admitted into these realms of bliss who, during their lifetime, were distinguished for extraordinary dexterity and diligence; who had acquired great renown for their daring achievements; who had been successful in whale fishing and seal hunting; or those who in the exercise of their duties had been drowned in the sea, or had proved themselves superior to all opposing obstacles, and were capable of enduring the most trying hardships; and finally women that died in childbirth find here a pleasant retreat. Other Karalits give to their paradise a more ethereal local habitation. They assert that the disembodied ghosts, charmed with the beauty of the celestial bodies, soar beyond the spheres of the rainbow, and thence wing their flight to the mansion of the moon, where they arrive at evening dawn, and here they join the ghostly company who are engaged in those magic dances, which can be witnessed in the heavens when the northern lights appear with their ever moving, flickering, changing, refulgent tints. The ball-play is their ordinary amusement, when they are not reposing in their tents which are ranged round a vast lake teeming with fish and fowl. Here they are constantly feasting on seal's head which yields delicious meat, but is never consumed. Whenever the lake overflows the earth is blessed with copious showers; but if its

banks or dykes were to give way the terrestrial globe would be submerged by a general deluge. To this lunar-paradise a transmundane abode is attached, which is the home of the worthless and lazy wretches who ascend the void of space, where gaunt famine stares them in the face, and the perpetual revolution of the heavens, robbing them of their repose, keeps them meagre, lean, and in a state of absolute want. To this supernal tartarean region all witches and other wicked miscreants are banished, where they will have to struggle for existence in competition with an infinite number of ravens which are so obtrusive that they will become entangled in the hair of the ghostly spectres.¹

The Karalits have no regular chiefs, every man is independent, and is master of his own actions within the circle of his own household. But they are nevertheless governed by regular customs which have the force of law, and are complied with from the force of circumstances. All unoccupied land is open to free settlement, and any one may build his hut or pitch his tent on a vacant spot to which he has an indefeasible possessory right. But no Karalit will ever take up his quarters, where a community has built up a village or hamlet, unless he obtains their previous consent. The party, who finds a certain quantity of driftwood on the strand, can claim it as his absolute property, provided he drags it ashore, and lays a stone upon it as a mark of ownership; and no Karalit will ever touch it, or prevent the proprietor from removing it. If a seal has once been struck with a dart or a harpoon that remains in the wound, it becomes the property of him who inflicted the first blow, though it may afterwards be killed and secured by another party. If two hunters strike a seal at the same time the carcass is divided between them. But if the harpoon or bladder becomes detached the first striker loses his right, and the animal becomes the property of him who finds it and finally kills it. Rare animals, such as walrusses and whales, are considered common property, and the hunter who kills one of these only takes the head and the tail, and the remainder is given up for the benefit of the whole community. The owner of a boat or any kind of implement has no right to claim damages if his property has been injured by those who have borrowed it. The contract of sale may be annulled by the purchaser if the article bought does not suit him; and on returning it he is entitled to restitution of the equivalent value he had given in exchange for it.

Real crimes are extremely rare among the Karalits, and no act is recognised as such, except malicious homicide, and death inflicted by the supposed practice of sorcery. The murderer can only expiate his bloody deed by suffering death, and although many years may elapse before he meets his doom, yet his life is never safe, and he will be despatched on the first favourable opportunity. Jealousy or envy,

¹ As the Karalits must have had frequent commercial as well as social intercourse with the early Icelandic or Norwegian colonists who endeavoured to convert them to Christianity, it is impossible to determine how much of this somewhat poetical conception of a future state of existence is original, and how much is simply a remodelling of the ideas suggested to them by their Christian neighbours.

on account of superior dexterity or a more respectable social position, are the principal causes for the commission of this heinous crime ; and the deed is effected in a clandestine way by upsetting the boat of the victim while out on the sea and drowning him, or by striking him behind the back with the harpoon.

The Karalits, like the rest of the Aoneans, are credulous and superstitious, and though they have emphatically a religious temperament, they cannot be said to have a real system of religion, for they have no regular mode of worship, no priests, no temples and no ceremonial forms of adoration. Their gods, if gods they may be called, are simply the personifications of the forces of nature. Though many of them believe in a surviving ghostly self, yet they have no conception of its nature, and they imagine that it is a corporeal substance possessing all the qualities of matter, which can, however, be separated, wholly or in part, from the body with which it is connected, for a certain period of time, without injury to its health or its essence of vitality. Others suppose that men have two souls represented by their shadow and their vital breath, and they even imagine that their shadowy soul walks abroad in the night, hovering about at pleasure, engaging in the dance and in the chase. This delusive fancy has been invented by the *angedkoks* or *powvows* for their own benefit ; for they pretend that they are the masters of these souls ; that they can restore the defective elements ; that they can bring back the fugitive wanderer when it escapes, and that they can charm away a sickly soul, and replace it by a sprightly ghost of a reindeer, a hare, a bird or even an infant. Others again think that the vital essence of man does not differ from that of an animal, and that it perishes with the body. There exists, however, another class that have profited by the missionary teachings, and they are as wise as most men. They maintain that a soul is a spirit, although neither the word soul nor spirit, in the abstract sense, is found in the aboriginal vocabulary.¹ They affirm that it is incorporeal, that it is superior to all physical wants, and that though the body putrefies, yet the soul survives, and is fed on some spiritual manna, of the nature of which they know nothing. The *angedkoks* describe the surviving ghostly self as a pale and soft shadow which, if attempted to be grasped, would escape from the hand as it has neither flesh nor bone.

The Karalits believe that every individual object in nature is endowed with life, and as it is supposed to resemble man in this respect, this animated something is called *inua*, which is its living essence, the master of its existence, exercising controlling power within its sphere of action, and personifying its qualities as well as its passions. But the *inua* is neither a spirit nor a god, it simply represents the natural force by which all existing things live, move and have their being. They have, however, personified or individualised the beneficent agencies of nature under the name of *Torngarsuk* or

¹ Mr. Cranz who gives a translation of the creed in the Karalit language was at no loss to apply some of the concrete words of the Karalit to the most abstract ideas of the Christian religion. Thus without giving the least intimation what the original meaning is of the word *gum* he adopts this word for the name of God.

Tornarsuk, whom the missionaries have as usually identified with the "great spirit" who, it is said, was originally considered as an invisible, incorporeal essence that gave animation and life to all existing things; but having been adopted by the *angekoks* as their patron genius they endowed him with such attributes as suited their fancy as well as their interest. Some still regard him as a formless being; others represent him as a huge bear, or a mighty giant with one arm, or as a pigmy dwarf not larger than a finger. He is pronounced to be of immortal essence, and yet he is subject to death if a blasphemous miscreant would dare to break wind in a house dedicated to the mysterious arts of sorcery. He is the oracular divinity of the *angekoks*, to whose subterranean mansions they pretend to make their pilgrimages, in order to consult him about the nature and cure of diseases, about the prospects of the weather, and other matters of similar importance. He is not a creative divinity, for the existence of the universe is not attributed to him; and yet he is regarded with much favour, for he is considered a being of perfect goodness, whose action cannot be influenced, nor can his resolutions be changed by bribes or offerings. They hope that they will be permitted to live in his presence in the land of shades, whenever death calls them away to their final home. The malevolent agencies of nature are personified under the representative symbol of an old woman called Arnarkuagsak, and she is supposed by some to be the mother, and by others the wife of Torngarsuk. The northern Karalits hold her to be the daughter of the great *angekok* who, in ancient time, had rent Disco island from the mainland with which it was connected near Ball's river, and he thence transported it five hundred and seventy-five miles northward. This Circean divinity dwells in the lowest depth under the sea, where she resides in a magnificent mansion which serves as place of confinement to the marine animals that are retained in captivity by her magic power. The sea-birds swim about under the oil-jar that supports her lamp. Fierce and rampant seals guard the portals of her submarine dwelling, when they are not defended from intrusion by a monster dog who only sleeps during the twinkling of an eye, and is constantly on the alert to protect his mistress against stratagem and surprise. When the seal hunt furnishes inadequate supplies, the *angekoks* are richly rewarded to induce them to undertake a mission to the submarine regions to bring relief to the people, by sending up additional herds of imprisoned seals. The messenger departs for the lower regions, being accompanied by his *torngak* or familiar genius who conducts him through all the labyrinthine windings of earth and sea. He passes through the realms of the land of ghosts, where he finds the spectral dead in a perfect state of beatitude, and reaches the brink of a frightful abyss, over which is whirling with inconceivable rapidity a small wheel as smooth as ice. Having safely passed this dangerous chasm the *torngak* conveys him by the hand over a rope which is stretched over a fathomless pit, and conducts him through the sentry of seals into the mansion of the demon goddess. At the instant she espies the intrusive strangers she becomes agitated with the most furious passion, her lips are whitened with the foam of her

fiery wrath, and she attempts to set the wings of a sea-fowl on fire, that by the poisonous stench emitted, the *angedkok* and the *torngak* may become suffocated and may easily be made prisoners. But the visitors anticipate her design and seize her before she can effect her nefarious purpose, they drag her about by the hair, despoil her of her talismans and charms which impart to her the occult power of detaining the sea-animals. The enchantment being thus dissolved the two adventurous heroes ascend to the surface of the ocean, and reach their home in perfect safety. They do not ascribe to this demon divinity retributive powers, nor do they make it the instrumental agency of punishment, by which mankind are subjected to perpetual torment and never-ending misery; a condition so abhorrent and monstrous that it may be pronounced as no less anti-human than anti-divine; and yet this doctrine is preached by the Christian Church, and has been accepted as incontrovertible truth for more than eighteen hundred years.

The other personifications of *inuas* are of an inferior order. Inner-terrisok, "the one that forbids," inhabits the air, the moon and the regions of space that exercise a marked influence upon the weather and the pursuit of the chase. This *inua* stands in communication with the *angedkoks*, whom he commands to instruct the people, admonishing them to forbear to make use of forbidden things, that by their obedience they might merit success. Elversortak, who dwells in the aerial regions, is represented as a lean, dark and sullen fiend that waylays the ghosts of the dead as they are ascending to the lunar sphere, when he rips up their belly and devours their bowels. The Kongensetokits are the genii of the ocean that seize and devour alive the foxes that come to the strand to catch fish. The Ingnersoits are the genii that dwell in clefts of rocks by the seaside and assume the fiery shape of wandering lights resembling jack-o'-lanterns. They are supposed to have once been inhabitants of the earth, and when the terrestrial globe was turned upside down by a universal deluge they were changed into flames and found shelter and refuge in the cliffs. It is pretended that they frequently steal men when they find them alone on the sea-shore, whom they treat most kindly as companions. The Tunnersons and Inuarolits are the genii of the mountains. The first are giant-like beings measuring twelve feet in height, while the last are of pigmy form; and though they are not more than a foot high, yet they are reputed to be extremely active and skilful as the masters of the arts; and in that capacity it is supposed that they have even been the teachers of Europeans. The Erkiglits are believed to inhabit exclusively the eastern part of Greenland, and they are represented in human form with a face resembling a dog's head. They are the demon genii of war, and are the declared enemies of mankind. Shillargikstartok is the genius of the winds and the weather, who has his dwelling-place on the fields of ice, and sends fair sunshine and genial and pleasant days. The genii of springs and fountains are demons of evil, and before the Karalits partake of the water the oldest man of the company or the *angedkok*, if present, first tastes of it to scare them away. The sun and moon, which were once near the

earth, are also inhabited by tutelary genii, and even the air is a living animated being, whose anger may be kindled, and whose favour may be invoked.

The *inuas* are represented by tangible appearances, such as fire or bright lights, which, if met with, are prognostications of death of some near relative, or they may exercise their power to separate the ghostly self from the body. The corpse of the dead is not only the *inua* or controlling agency of the grave in which it lies, but also of the property which the deceased has left behind; and for this reason it is imagined that objects belonging to an absent person can announce, by certain indications, the death or distress of the owner.

The Karalits perform no formal act of worship or adoration of any kind. The *seranek* and *kernainek* are neither prayers nor invocations, but simply magic formulas giving expression to a wish or making an appeal to some *inua*. The *serrat* is a magic song or incantation, having reference to health, to hunting, to assistance against enemies or other dangers, and is considered as possessing inherent virtue, by which relief is afforded to those who are masters of the mysterious spell. It is frequently addressed to deceased ancestors, and in this case the charm is an heirloom that descends by inheritance to the surviving members of the family.¹

The Karalits believe that the air is peopled with *angiaks* or invisible spectres which the *angedkoks* only can discern and catch while they are hovering about; but they can only do so if they hunt them blindfolded, and as soon as they take hold of these apparitions they tear them to pieces and devour them. If people, who during the period of mourning, have eaten some forbidden fruit, grow sick, the blame is laid at the door of the *nerriminnet*, who are the men that harbour forbidden eatables, and entice the innocent to partake of them. A young woman must abstain from certain kinds of food if a bird has accidentally dropped some of its dung upon any part of her person; for if she fails to comply with the prescribed abstinence, her life might be in danger; or she might be struck down by some other misfortune; or the *torngak* of the firmament, in giving vent to his anger, might send stormy weather. If a hunter sells his seal—which he never does on the first day after it has been secured, he retains some part of it, were it even a few bristles of its beard, that good luck may not forsake him. They give great credit to the supernatural power of charms and talismans which are in the form of some trifling object, such as a bit of dry wood, or a small stone, or a splinter of bone, or the beak or claw of a bird, which they hang round their neck. Sometimes it is simply a leather strap that encasps their arms, encircles their forehead, or is tied round their breast. The virtues ascribed to these magical objects are believed to be sufficiently power-

¹ Philosophically considered a magic formula or an incantation possessing the inherent virtue of affording relief by acting on the nervous system, delusive as it may seem, has precisely the same effect upon the mind as the most devout prayer of Christian, Jew or Mohamedan, provided it is accompanied by a belief in its efficacy. It is very difficult sometimes to distinguish ceremonial religion from magic.

ful to protect them from the potent action of ghosts, diseases and death; they bring good luck in all circumstances of life, they guard the children that they may not lose their ghostly self through the terrifying influence of thunder and other frightful casualties. Those that set out on a whaling expedition put on their finest apparel out of respect for the king of the waters, the lamp is extinguished so as not to offend his squeamish olfactories; the boat bears in front the head of a fox, and the harpoon is adorned with an eagle's beak. When they engage in a reindeer hunt they throw a piece of flesh to the ravens. The head of a captured seal is never fractured, nor is it ever thrown into the sea, but it is added to a heap of heads piled up before the door, that the surviving kindred of the victim may not take offence, and inform their companions of the indignity they had met with on the part of the hunter, and thus persuade them to keep away from the coast. To prevent the danger of upsetting they fasten to the front of the *kyak* a miniature boat, with the image of a man holding a knife in his hand; or they fix to the bow a dead sparrow or snipe, a bit of wood, a pebble, some feathers or a few hairs. They ascribe medicinal qualities to the teeth of the fox, and to the talons of the eagle, and it is confidently expected that they will extract out of the limbs all noxious humours.

The *powvows* of the Karalits are known by the name of *angedkoks*, and they act not only as conjurers, but as medicine-men. In order to be prepared to act successfully in a professional capacity it is necessary to secure the assistance of a tutelary genius called *torngak*. To accomplish this desirable object the candidate for orders retires to some lonely, solitary place, where he becomes absorbed in profound meditation, and invokes the aid of Torngarsuk to send him a patron *torngak*.¹ He submits to continued fasting, abandons himself to the most distracting thoughts, and finally succeeds in inflaming his imagination, so as to bring before his disordered vision distorted images of men, beasts and monsters. Being thus deluded by a kind of mental hallucination he imagines that these phantom apparitions—the creations of his own diseased imagination, are real beings, animated and endowed with motion. Some place themselves in early youth under the instruction of a master of the art who gradually reveals to them all the mysteries of the profession. Others prefer to take their seat upon a large stone, and call upon Torngarsuk to vouchsafe to them his favour. When they imagine that they are beholding his shining countenance they are struck with terror, and becoming immediately unconscious of existence they remain in a state of apparent apathy for three days. At the end of that time they recover their senses, and they find themselves in the presence of their *torngak* who instructs them in all the wisdom and the mystic arts of their calling, and conducts them through the supernal and infernal regions in a moment's time. This great journey is performed in autumn or winter, when the sun no longer illuminates the earth.² To place

¹ The *torngak* corresponds to the *manetoo* of other Aonean tribes.

² It is said that this is the time when the rainbow, which is their second heaven, is nearest the earth. It is not readily understood how there can be a rainbow

himself in communication with his *torngak* the *angekok* has recourse to charlatan deception. He beats his drum, and gives himself up to many unnatural distortions and violent gestures, until he reaches a high state of excitement. He then proceeds to the door of the hut and calls his assistant, who ties his head between his legs and his hand behind his back, while the interior of the dwelling is darkened by extinguishing the lamps and closing up the window openings, and the inmates are ordered to observe perfect silence. He then begins to sing and those present repeat the refrain in chorus; after which he utters deep sighs, is puffing, foaming, becomes affected with convulsions, and while in this state of perturbation he calls upon his *torngak* to appear. Sometimes he refuses to come, then the conjurer sends out his ghostly self to fetch him and brings him in by force, manifesting the greatest joy at his arrival, which is made sensible by a slight rustling sound. The *angekok* immediately consults him about matters he wishes to know, and in this dialogue between the ghost-seer and the ghost two different voices are distinctly heard, one asking questions and the other responding, for the art of ventriloquism is even known in these far regions of the north. The *angekok* sometimes induces his *torngak* to serve him as guide in his journey to the transmundane spheres, where he has an interview with the *angekok pooliks* or the famous wise men from whom he obtains information about the fate of a patient, or induces them to deliver over to him a strayed off ghostly self. When he returns from the lower world, where he set the captive seals free, he cries out in a terrible tone of voice, beats his drum in an agitated manner, after his bonds had been severed by one of his aids. With a jaded air and a tired look, he relates all he pretends to have seen and heard in his aerial and subterranean journey. He then gives a parting salute to his audience by a touch and goes his way.

To be advanced to the position of *angekok poolik* the candidate goes through similar ceremonies, and if found worthy by *Torngarsuk* a white bear will make his appearance who drags him with his claw into the sea, where he is devoured by the savage beast, who is aided in his work by the sea-lion. After a short indwelling in the bowels of these animals he is spit out, and is brought to life again.

As medicine-men the *angekoks* are consulted in all cases of serious illness. They have no remedial agents at their command, and their practice is confined to dietary regulations, or the abstaining from certain kinds of food; but they depend more particularly on supernatural jugglery to affect the mind of the patient. They pretend that they can produce as well as remove diseases; that they can bring on a spell of enchantment, or dissolve the charm at pleasure; and that by their mystic art they can chase away the demon of the malady that disturbs the patient. When they visit a sick person they mutter some incomprehensible jargon, and make use of the blowing process as the most infallible curative expedients; or they fetch the new

without rain, of which the drops reflect the sun's rays, and there is certainly no rain but much snow in Greenland during autumn and winter.

second ghostly self of the patient and implant it into his body. Sometimes, however, they remain entirely passive and merely predict the patient's final recovery or his eventual death. In cases of doubt they consult the oracle of chance, and for this purpose they lift the head by means of a stick passed through the string tied round the patient's forehead, and if on letting it fall it descends gently it is an indication that the patient will recover, but if it falls down heavily it is a certain prognostication of death. To ascertain the fate of a man that has not returned in due time from his boat excursion they hold the head of his nearest relation over a tub of water, and from the appearance reflected from the mirrored surface they pretend to decide whether the absent person has overset, or is sitting in his *kyak* rowing.

The *illiseetsoks* are professional sorcerers who are skilled in the art of *kusinek* or bewitching. While sitting in a darkened room they can call into their presence the ghost of an enemy, which they pierce with a spear, so that the supposed victim will inevitably die a lingering death. For the practice of this supernatural art certain objects are employed as instrumental agencies to give efficacy to the sorcerer's machinations. Those most commonly used are any part of the body of the person intended to be bewitched, worms, insects, spiders or a part of the animal killed by a hunter. The sorcerers are generally well rewarded if they accomplish the object demanded of them, and their services are frequently called into requisition.

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KONIAGAS.

THE Koniagas¹ occupy the whole of the North Pacific coast-line and the adjoining islands, extending from Kotzebue Sound in the west across the Kaviak Peninsula, touching Behring Strait and bordering on Norton Sound; the territory stretches across the Alaskan Peninsula and the Koniagan Islands, and is bounded on the southern coast of Alaska by Prince William's Sound. Kodiak Island which lies between 58° and $56^{\circ} 44'$ N. latitude, and between 152° and $154^{\circ} 35'$ W. longitude was originally the central point of their settlement, and thence they spread on the mainland in an eastern and north-western direction. The island is divided from Alaska by a narrow strait about five miles wide, which is subject to frequent and sometimes very violent earthquakes. The mainland of Alaska which was once known as Russian America, but has been sold with the adjacent islands to the United States of America in 1867, is a vast extent of country, having an estimated area of 580,000 square miles. It is bounded on the north by the Arctic Ocean, on the east by British America and on the south and west by the Pacific Ocean. It comprises the whole of North America extending from 141° W. longitude to Behring Strait, and numerous islands along the coast, of which the most notable are Prince of Wales Islands, King George III. Archipelago, the Kodiak Islands, and Aleutian Islands. The chief creeks and bays are Cook's Inlet, Bristol Bay, Norton Sound, Kotzebue Sound and Prince William's Sound, thus lengthening the coast-line to 7,860 miles. Point Barrow, in $71^{\circ} 23'$ N. latitude, is the extreme northern point of the country. The principal river of Alaska is the Yukon or Kwichpak which rises in British America, and after traversing an immense extent of territory, empties into the Pacific Ocean. The other most important rivers are the Copper river, the Suschitna, the Nuschagak, the Kuskoquim and the Colville. A great mountain range extends from British Columbia along the coast of Alaska; the summit being covered with snow and glaciers. Mount St. Elias, which is an active volcano, rises to the height of 14,970 feet above the level of the sea. The climate of the south-western coast is comparatively mild. At Sitka the mean annual temperature is $42^{\circ} 9'$; the mean summer temperature 54.6° ; the mean winter temperature 32.5° , and the average rainfall is 81 inches. The principal timber trees of the forests are yellow cedar, spruce, larch and fir of great size, and cypress and hemlock also grow in favourable localities. Elder-bushes and low willows are abundant, and currants, raspberries, strawberries, blueberries and cranberries are most plentiful. The wild animals are principally confined to elk, deer, various species of bear, wild goats, wolves, foxes, beavers, ermines, martins, otters and squirrels. Salmon abound in the rivers, and cod and other fish visit the coast in shoals. Geese and ducks of every variety are very abundant, and the sea sup-

¹ The Russians called all the Koniagas Kaloches or Kalujes, a name entirely unknown to the natives.

plies ursine seals, porpoises, sea-otters, and whales in amazing numbers. Coal and iron are the most important minerals ; but gold is also found here.¹

The Koniagas are divided into several nations and tribes which are independent of each other, though they all speak a common language. Among these the Kodiaks, the Kuskoquims and the Chuygatches are the most important. In Alaska the best known tribes are the Sitkas, the Yakatats, the Kaviaks, the Malemukes, the T'Kitske, the Nuclukayettes, the Co-Yukons, the Newicarguts, the Tananas, the Rats and the Kotch-a-Kutchin.

In their physical characteristics the Koniagas are most distinguished for their large heads which are quite flat behind, and their short necks. They are generally of medium stature with a copper-hued complexion and long, black hair. Their face is broad and oval ; their cheekbones are tolerably prominent ; their eyes, which are deeply set, are small and black, and their teeth are brilliantly white. Their expression is sombre, grave and even severe but not disagreeable.

The moral character of the Koniagas, if judged by the standard of modern civilisation, is perverted and corrupt, but being the natural result of the surrounding circumstances they are entirely unconscious of wrong, and can only be judged according to the light that is in them. They are of a peaceable disposition, and though naturally lazy they are sufficiently industrious in all the pursuits they follow. They are docile and submissive, and are always ready to make themselves useful. They prefer laborious occupations and trading to the more arduous pursuits of hunting and war. According to European ideas of propriety their domestic relations are entirely incompatible with decency, and are devoid of social virtue. They are cruel towards their enemies, revengeful, suspicious and cunning. They dearly love their children, entertain great respect for the aged, and take care of orphans and those who are infirm and helpless.

The winter dwellings of the Koniagas are warm and comfortable, though the interior is very filthy, and is pervaded by an atmosphere rendered foul by the most offensive odours. Their huts are of square form, are sunk into the ground to the depth of two feet, and are constructed of planks fastened to four corner posts about four feet high. The roof frame, which is made of poles, whale-ribs or planks, is thatched with a thick layer of dry grass. The entry is an opening on the east side, about three feet square, closed by a frame, over which a seal skin is stretched. A shallow excavation in the centre of the floor serves as fire-place corresponding with the smoke-hole in

¹ Sitka, which is the seat of government, presents one of the finest harbours in North America, and it is the principal commercial emporium of the country. In 1887 the population was estimated at 35,261 souls, of whom 3,245 were whites, and the rest were native Indians or creoles. There are annually sent to London 100,000 seal furs, which, after they are prepared, acquire a value of 1,500,000 dollars, and the other furs yield an equal amount. The fisheries produce annually 725,000 dollars ; the gold-mines 825,000 dollars, and the value of the lumber is 50,000 dollars. The agricultural resources are not very promising ; but on Sitka island cattle thrive well.

the roof, which in inclement weather is closed with a transparent membrane of the intestines of the whale. Along the sides of the inner walls earthen platforms are thrown up, which are covered with coarse grass mats, and are thus used as seats and beds. From the walls are suspended the ordinary hunting weapons and leather bags filled with winter provisions. Adjoining the hut is a small room which is used as the sweating-house, where steam is produced by throwing water upon stones previously heated. These dwellings are sufficiently capacious to accommodate three or four families and are sometimes divided into several rooms connected by underground passages. The summer huts are simply built of poles placed in a slanting position, which meet in a roof-like ridge, the sloping sides being covered with bark or skins. Each village community has a *kashim* or community house built in the style of the ordinary huts, but capable of holding from three hundred to four hundred persons.

The houses of the Yakatat Indians are equally partially subterranean; they are forty feet square and fifteen feet in height. In front of the building there is a platform which leads to the entry, being a round narrow hole that can only be penetrated with much difficulty. The interior is reached by descending a flight of steps; the floor is strewn with gravel, having an excavation in the centre, which serves as fire-place and corresponds with the square smoke-hole in the roof. Broad seats are ranged round the three side walls, which are ascended to enter the low sleeping-places.

The principal article of dress of the Koniagas is the *atkuku* called *parka* by the Russian colonists, which is a kind of shirt with long wide sleeves, so as to enable the wearer to slip his arm in and out at pleasure. It is generally fringed at the upper and lower margin, and is variously ornamented and trimmed. Formerly the *parka* of the Kodiaks was made of birds' skin, of which a hundred and fifty were sometimes necessary to complete a single garment. It was fastened round the waist with an embroidered girdle, and was worn with the feathers outside or inside according to the season. The *parka* made of the necks of the *Phalacro corax* was ornamented with reindeer hair, with strips of ermine or sea-otter's skin, or the feathers of the eagle. The skins of quadrupeds used for this article of dress were those of sea-otters, bears, sloths and reindeer. When they started out on a fishing tour they wore an over-garment called *kamleika*, which was made of the entrails of the sea-lion or the sea-dog. It was provided with a hood and afforded effectual protection in time of rain, or against the washing of the waves when sailing along the bay. Their breeches and stockings were of otter fur, and when going abroad their feet were protected by sealskin boots shod with whale-skin soles. The men braided their hair into tresses, and the women tied it up in a bunch on the crown of the head; but they cut it short in front level with the eyebrows. The modern Koniagas, especially those that have been converted to Christianity, dress in European fashion in cotton stuff, calico and broadcloth, which

gives them a mean and shabby appearance. The *tayons*¹ dressed up in a Russian uniform are the most ridiculous of modernised savages.

The Kuskoquims wear *parkas* of reindeer richly embroidered and neatly trimmed with furs. Their stockings are either of reindeer skin or of swamp grass, and they wear cloaks of sturgeon skin, which are perfectly waterproof. Among the Chugatches shirts of various furs reaching to the ankles form the ordinary dress of men, women and children. As head-dress the men wear a conic hat of straw or wood representing the head of a bird or fish variously ornamented. The Malemukes and Kaviaks wear reindeer clothing and boots with soles of sealskin (*macloc*). The men shave the crown of their head, and they often disfigure themselves by introducing a bone into a hole on each side of the mouth. The women not only tattoo their chin, but they ornament their hair with beads, and encircle their wrists with leaden or iron bracelets.

The ancient Koniagas were much devoted to external ornamentation. Strings of beads were hung round their neck and enclasped their wrists and ankles. They pierced their ears, the septum of their nose and the under-lip, and inserted into the holes strings of beads or amber, or pieces of shell or bone, or any ornamental trinkets they could procure. The rank of the women was determined by the number of apertures in their chin, and the higher classes had as many as six chin-ornaments. The Kodiak girls still practise tattooing, by marking their breast and face with black lines. Red and blue colours are less common, but are preferred if they can be obtained.

The Koniagas, like all arctic races, subsist almost exclusively on animal food, and though they are not fastidious in the choice of their meat, yet they will refuse pork if offered to them by the white settlers. Whale's flesh and blubber are staple articles of diet, and when an opportunity presents itself they gorge themselves to repletion in anticipation of a time of scarcity, when they would be compelled to resign themselves to endure want and deprivation. The fish most highly esteemed are salmon, halibut and small white fish which are caught in immense numbers; and though codfish are sometimes served up, yet they are rather a rarity. Raw reindeer fat is considered a delicacy; seal and bear's meat is highly appreciated, and shellfish are ordinary articles of consumption. Their vegetable food is confined to lily root, raspberries, blueberries and huckleberries which are gathered in greatest abundance, and are eaten mixed with seal's fat. It is said that in former times they collected during the summer the dung of bears which, being cooked with berries, was eaten as seasoning with other dishes. Before they had made the acquaintance of the Russian fur-traders they prepared a pleasant drink from raspberries and blueberries; but this innocent beverage has been superseded by the poisonous fire-water—the gracious gift of

¹ The word *tayon* or *tyoon* is a Siberian word introduced by the Russians, and is the name given to the chiefs. *Tyee* is, however, the name of the chief among many tribes that have never come in contact with the Russians.

the civilised white man. They take three meals a day without observing regular hours, for they eat whenever they are hungry.

The usual occupations of the Koniagas are hunting and fishing. In their hunting expeditions they generally make use of firearms; but the bow and arrow are not altogether laid aside.¹ Salmon fishing is carried on on a large scale; they are generally caught during spawning time with a fish-spear. More recently nets made of whale sinews are frequently used, and weirs are constructed across narrow rivers. Smaller fish are generally taken with the hook and line. During spawning time they secure a large quantity of herring roe by sinking bunches of fir branches near the banks, which are soon covered with fish roe. After having been exposed in the sun the roe becomes perfectly dry, when it is beaten off and is preserved for future use. The Soo-oo-its entertain great respect for the gristly bear, and they would not dare to meet it in an open fight. When they discover his den they close up the mouth with a barricade of timbers and stones, leaving an opening sufficiently large through which the bear may thrust his head. To force him to do so the hunters throw a fire-brand into bruin's retreat, which brings him to the front, when he is readily despatched and his carcass is secured. Martins, hares and grouse are sometimes taken in snares. In April and May large parties are formed for otter hunting. Fifty or a hundred canoes start out together for the otter ranges, and they proceed slowly in serried lines to render it impossible for the animals to escape; as soon as they are seen to rise for fresh air they are immediately surrounded by a sufficient number of boats, and are pierced by the fatal arrows of the huntsmen. But they are also taken with large-meshed nets in which they become so much entangled that they are unable to extricate themselves. Seals and sea-lions are killed with the spear, armed with a detachable spear-head, to which a float of an inflated bladder is fastened, so as not to lose sight of the animal while submerged beneath the water. About June, when whales visit the coast, whalers of skill and experience set out in pursuit in boats, armed with a lance, having a slate point attached to one end, which separates from the shaft, and remains in the wound. As the point is marked with the owner's name, the ownership of the carcass, when brought to the shore, can easily be proved. Halibuts are taken when ascending up the rivers to spawn, either with sharp-pointed bone or iron spears, with a stout, barbed bone hook, or in nets made of whale's sinews. In hunting the Kodiaks make use of poisoned arrows which never fail to prove fatal. The hunting and fishing season closes in October, and during the coming winter months they enjoy themselves at home in visiting, feasting and dancing.

The Kodiaks formerly produced fire by means of the fire-drill. Even before they came in contact with the Russians they displayed considerable mechanical ingenuity. They made use of sharp-pointed bird's bones as needles, and their thread was made of split and twisted

¹ They also use poison to their arrows, and aconite (?) is the poison adopted for this purpose.—Saur's Geographical Expedition, p. 177.

whale sinews; they shaped hatchets, adzes, hammers, wedges and lamps of stone, and fashioned shells and flint into knives; with a shell polisher they gave finish to their implements, and a tooth fixed to a handle answered the purpose of a chisel as well as a graver. They have acquired considerable proficiency in carving, and they are excellent workmen in cutting walrus teeth and whalebone. The Koniagas have learned to make rings of copper and of horn, which are worn round the wrist. Their vessels cut of wood are embellished with shells and pieces of bone. Their double-edged poniards, inlaid with glistening shells, are remarkable for their neatness and finish. They have even acquired sufficient mechanical skill to enable them to repair their own guns. The frames of their boats, which are either of wood or bone, are covered with sealskin, with a pointed bow and a broad, square stern. These boats, which have names given to them, are propelled by one, two, or three paddles according to their size. The largest *baidars* are sufficiently capacious to hold from thirty to forty persons. They were formerly much more common than they are at present, and were propelled with long poles, but sails were sometimes hoisted when the wind was fair. The women dress birds' skins by sucking the fat that adheres to the fleshy side, which they rub with fermented fish roe. They are then cleaned and are mulled and folded with the hand until they become dry and pliable. Instead of using fish roe, the skins are sometimes steeped in urine for two or three days. They weave carpets of goat's hair, and braid variously coloured root-fibrils into baskets and hats.

During the winter season the ordinary amusements of the Koniagas are feasting and dancing. Visits are made and returned; insults are forgiven, and enemies are reconciled by inviting each other to entertainments. Their dances have a martial character. The men are sometimes stripped entirely naked, with their face painted or masked; their hair fantastically dressed and ornamented with feathers; and while they are holding a lance in the right hand, and in the left a hoop rattle from which birds' bills are suspended, they sing war-songs accompanied by the music of the drum. The women sometimes take part in these exercises by hopping about on their toes with an inflated bladder in their hand, which they occasionally throw as a signal of relief to one of their male friends who never fails to accept. The Malemukes and Kaviaks gather in large crowds in the partly subterranean community house lighted up by blubber lamps, where they execute character dances imitating the motions and cries of birds and beasts. The male dancers strip themselves naked down to the waist, and to their belt wolf's or dog's tails are attached behind. The women bring in contributions of berries and fish in large *contogs* or deep wooden dishes. The actors range themselves in a square, and raising the dishes filled with provisions to the four cardinal points and once towards the sky uttering at the same time a hissing sound, they feast on the good things so generously provided. About twenty young boys then form a circle to the music of a monotonous song accompanied by gongs; they approach each other, then suddenly separate, hold up their arms in a menacing manner, and the move-

ments of their feet, their arms and their body give significance to the pantomimic play. The Koniagas are passionate gamblers, and they sometimes stake their whole fortune upon the hazard of the game. *Kagonakh* is a game played by two parties who throw into each other's field a wooden tablet, aiming to hit a bone disk marked with four black points. The game is lost or won according to the number of points covered by the tablet thrown.

Visitors are received with some ceremony which is an evident mark of friendship. On entering the house the guest is first presented with a cup of water, which is quite a treat in northern countries, where rivers are frozen, and where there are neither springs nor wells to supply the daily wants of the household. After the visitor has recovered from his fatigue of walking or rowing, if he comes from a distance, he is regaled with whale's flesh, choice pieces of seal, some delicate fish, and berries mixed with train-oil. Politeness requires that the guest should eat all that is laid before him, for the more he eats the more honour he reflects upon the host; and if it is impossible for him to consume all that is offered to him, he is expected to carry home to his family all that remains at the close of the repast. After his appetite is fully satisfied he takes a vapour bath in the sweating-hut, where he is treated with a bowl of melted seal's or bear's fat.

The Kodiaks celebrate, on the first of January, a kind of religious festival called "the immersion of the bladders in the sea." About a hundred bladders taken from various animals that had been killed with the arrow, which are neatly painted and decorated, are suspended from a cord which is stretched along the walls of the *kashim*. Images of an owl, a sea-gull, two partridges and the head of a man are carved in wood, and the movable parts are so ingeniously arranged that by pulling a string the owl shakes his wings, the gull strikes the board with his beak, and the partridges peck each other with their bills. Men and women dance round a stake placed erect in the centre of the fireplace in honour of Jugjak, the genius of the sea; while from time to time bunches of dried grass are lighted, and the flaming whisps are held up in front of the bladders and the wooden images. The most important part of the ceremony consists in the immersion of the bladders into the sea, which is the crowning act of the festival.

In their domestic relations the Koniagas have not advanced beyond the animal instincts of the brute creation. Living together in large numbers, and huddled up within the narrow limits of a small dwelling, the virtue of chastity is entirely unknown. Young girls enjoy the privilege of indulging in licentious amours at pleasure; but married women are not allowed to bestow their favours upon others, except with the consent of their husbands who frequently exchange wives, especially if they are childless. Children are considered a blessing, and the wife who has most children is most honoured and respected. The Kodiaks not only practise polygamy, but incestuous intercourse is held to be perfectly legitimate, so that brothers and sisters, parents and children do not find it unnatural promiscuously to cohabit with each other. They are very much devoted to their children, and Kodiak mothers love them so tenderly, that they dread to expose their favourite boys

to the hardships and dangers encountered in hunting and war. They not only rear them in the most effeminate manner, but dress them up in female costume, and instruct them in all the womanly accomplishments of their race. When grown up to full maturity they are united in marriage as domestic companions to some chief or man of rank; and under the name of *achnutschik* or *schopan*, they hold in the family the unnatural position of male concubines and household drudges. Among some tribes monogamy prevails; but they possess the right of discarding their wife at pleasure, and enter immediately into another engagement. Though they are much attached to their male offspring, female children are often exposed in some lonely and desolate place, and are choked to death by stuffing grass into their mouth. Polyandry occurs occasionally, and a woman may be married to two husbands at one and the same time, but one only is the principal spouse, and the other is simply his adjunct or proxy who has only the privilege of exercising his marital right during the absence of his chief.

Marriage is not celebrated by any ceremonial formalities. After the young man, who has shown that he is able to support a wife, has obtained the consent of the parents of the girl of his choice, arrangements are made for the consummation of the marriage. The bridegroom, having taken a sweating bath in company with his father-in-law, whose name he assumes, and to whom he offers suitable presents, feasts the relations of both sides, and then retires with the bride to the sweating-house, where he enjoys the first fruits of conjugal bliss, which renders the marriage complete. Some time after the marriage he returns to his wife's parents who bestow a number of presents upon the married people consisting of furs, guns and formerly even slaves formed a part of the dowry. After the birth of the child the Koniaga mother remains confined within the hut for a whole month; and it is only at the expiration of that time that she washes herself as well as the infant, puts on new clothes, and inviting her relations to a feast, she gives a name to the child, which is generally selected from one of her renowned ancestors. Children are suckled until they are able to walk, but they are gradually habituated to eat solid food, by putting into their mouth little bits of chewed fish. As soon as they begin to talk they are bathed each morning in cold water, by plunging them into the river or the sea, which is generally attended to by the uncle or some other near relation. A girl who has reached the age of puberty is subjected to a disciplinary trial which is very painful if not cruel. She is closely confined for a period of six months, cut off from all society, in a narrow, contracted hut specially built for this purpose, where she cannot even straighten her back while on her knees, and lying prostrate is her most comfortable position. The succeeding six months her prison is enlarged, but she still remains secluded, and is not allowed to speak to any one. After the daughters of men of rank have attained the age of womanhood they have the privilege of visiting the *kashim* and of intermingling with the men, provided they have previously permitted the *kanghement* or *povvow* to rob them of their virginity.

The Koniagas dispose of their dead by burial.¹ The corpse, being dressed in the best apparel of the deceased, is laid on a bed of moss, where it remains exposed for several days either in the mortuary dwelling or in the *kashim*, and finally it is consigned to its last resting-place wrapped in seal or otter skins, with the weapons and fishing implements of the deceased laid by his side, to which a quantity of food is added. To guard the grave against intrusion it is covered with blocks of wood or a heap of stones. In former times, at the death of a chief or of a man of wealth, slaves were sacrificed to the manes of the deceased, and were buried with the corpse that they might serve him in the land of shades. As a sign of mourning the Kodiaks cut their hair and blacken their faces; they give expression to their grief by funereal songs, from time to time interrupted by lamentations, and if the deceased was a great hunter they pronounce a panegyric on his most famous deeds of daring. A funeral feast is prepared by the widow, if her means will allow such a liberality; and the friends that are invited enjoy themselves in dancing and carousing. The house in which the death occurred is torn down, and a new dwelling is built in its place. At the death of a *kanghement* the body is deposited in a boat which is placed on a tree or on an elevated rocky cliff on the shore. The anniversary of the death of a relation is celebrated by inviting friends and relations to a funeral feast; and presents are distributed among the guests, while one of the principal orators present pronounces a eulogy on the virtues of the deceased. The Co-Yukons do not bury their dead, but they lay the body of their deceased friend with some of his valuables in an oblong box which is fixed to the top of four posts, and is sometimes decorated with strips of skin, and his birch-bark canoe and paddles are frequently placed on the top of the coffin. The time of mourning continues for one year, during which the women meet from time to time crying and lamenting the great loss they had sustained. On the anniversary day, they forget their sorrow by feasting in honour of the dead.

The Kodiaks and other Koniagas, before they had been demoralised by the great blessings of Russian civilisation, were divided into classes. The brave and skilful warriors occupied the first rank, and they possessed the privilege of retaining their prisoners of war and the other booty they had captured from their enemies. The second rank was assigned to the expert and successful hunters and whalers who, by their accumulated means, could acquire a number of slaves by purchase, and they could marry as many wives as they were able to support. Among the Kodiaks, not only grown women were held as slaves, but they considered the orphans that were confided to them to be reared up, as their property, and this thralldom was perpetual, unless they were redeemed by their relations. When the Russians took possession of the territory of Alaska they abolished slavery, not from any philanthropic motives, for the peasantry of their own

¹ According to Captain Lütke the Koniagas formerly burnt their dead, a custom that was probably confined to the Sitka tribes.

country were still slaves, but they freed the labouring classes from the authority exercised over them by their masters that they might themselves get the benefit of their labour, and enslave the enfranchised slaves after their own fashion, and these labourers were henceforth called *kajures*.

Alaska and the adjoining islands, having been sold by Russia to the United States, the Koniagas no longer recognise Russian supremacy, and it is hoped that they have derived some advantage from the change. They have no regular government, every head of a family exercises authority over his own household. They recognise, however, the dignity of local chiefs who, in time of war, were the chosen leaders of the warriors. If they possess superior ability and are sufficiently wealthy to support a number of wives their influence is still paramount in all affairs of internal administration.

The Koniagas were formerly constantly engaged in internecine warfare with kindred tribes, their own neighbours. To protect themselves from the poisoned arrows and lances of their adversaries they fought from behind a barricade of larchwood of triple thickness bound together with willow twigs, or they rendered themselves invulnerable by covering their body with a wooden cuirass, their face with a wooden mask, and their head with a wooden helmet. They gave no quarter and killed all their male prisoners, except those that were reserved as trophies of war to be tortured and sacrificed for the gratification of their wives and children. The women that fell into their hands were reduced to slavery, and were sold from hand to hand for trinkets and other valuables. Peace was sometimes negotiated upon the condition that those who had been killed should be paid for, and hostages were delivered to give sanction to the agreement.

Very little is known about the primitive religious belief of the Koniagas; many of them have been nominally converted to Christianity; and what is now reported as regards their religious notions, has been partly suggested to them by the teachings of the missionaries. It is said that they believe in the existence of demoniac beings who are under the control of a supreme divinity, of whose nature and attributes nothing is known. To appease the wrath of the agencies of evil they make offerings to them, and in former times they even sacrificed slaves to propitiate their favour. According to their mythology there exists in the upper regions, beyond the sight of man, a divine being called Shljam-schoa who produced a brother and a sister that were sent into the world accompanied by a raven that carried light in its bill. These two generative agencies gave existence to the sea, to rivers, mountains, forests and many other things in nature. The island of Kodiak was brought up from the depth of the ocean, and they peopled it with men from whom the present generation had descended. According to another and much more recent version Shljam-schoa sent his brother and sister down to the earth, but he forbade them to eat grass. The sister who could not resist her womanly curiosity, being tempted to violate the command, said to her brother: "Probably light will be produced if we eat grass." The brother was of a different opinion, for he believed that evil might

befall them, as they would be ashamed in seeing each other naked for the first time. But the sister could not restrain her longing desire, and after having eaten grass the earth became illuminated. As the light was falling upon them they found that they were naked and they felt ashamed, which caused them to separate, and each one went in a different direction. As they walked along in their loneliness they could discover no place to hide themselves, and they returned to heaven.¹ Upon the steps that lead to heaven they met and began to love each other. Five children that were born to them all died to their sorrow. A short time before the birth of the sixth child Shljam-schoa visited them and spoke to them in this wise: "Why do you look so sad?" They replied: "Because all our children are dying." "Be content," said Shljam, "I will sing you a song, and after this children shall be born to you that shall live." Upon this he sent them back to the earth where they became the progenitors of the human race.

Formerly after a successful hunt or to obtain a favourable return, a sacrifice of a seal or a sea-otter was offered to Shljam. When this god is angry he sends out two dwarfs who pass through the air with such rapidity that thunder and lightning are produced. Itak is the demon of evil who is supposed to dwell in the interior of the earth. They imagine that volcanic eruptions are caused by fires kindled by men in the interior of the mountains for cooking and bathing.

The Sitka tribes recognise as the founder of their race a man whose name is reported to have been Elkh who was the favourite of the Raven—the first cause of all things. The first inhabitant of the earth, who bore the name of Kitkhoughinsi, had several children by his sister, whom he destroyed, as he was opposed to the multiplication of the human race. His power extended over all the earth, and he sent a deluge to punish the inhabitants on account of their crimes. As it was impossible for him to destroy them all, some saved themselves in boats on the summits of the mountains, where the remnants of the canoes and the ropes by which they are attached, can still be seen. His sister, who saved herself by flight, met on the shore of the sea a tall, fine, young man who made her swallow a little round, flat pebble, at the same time informing her that she would give birth to a son, whom no one would be able to destroy. The woman having thus been impregnated, Elkh was born in due time as predicted, and his mother was so much rejoiced that she reared him with much care, bathed him every morning in sea-water, and taught him the art of killing birds, and he became so expert in fowling that he killed a sufficient number of humming-birds to prepare from the skins a robe for his mother.² He next despatched a large white bird and dressed himself in its skin. He thus found himself provided with wings, and from want of experience he flew away beyond the clouds. Fatigued and

¹ This version is simply a burlesque production of the legend of the fall of mankind put into the mouth of a Koniaga.

² As there are no humming-birds in Kodiak or in Alaska, these humming-birds are of the supernatural order.

discouraged he cried out: "I would have fared better if I had remained with my mother;" and saying this, he found himself in her cabin. With the permission of his mother he started out in search of Kitkoughinsi, in order to punish him for his wickedness. When he arrived at the dwelling of his uncle he ascended the roof, where he awaited his return, for he was absent. The old man did not tarry long, but entered the house without suspecting that he was watched by his mortal enemy. Elkh immediately ordered the waters to rise, and raising himself on his wings he flew away up into the air. In course of time, however, his strength became exhausted, and he fell down upon a stone, which caused him so much pain that he remained for a long time unconscious, and this untoward mishap gave rise to all human diseases. When he had recovered his senses he heard a voice calling him, but saw no one. Proceeding to the seashore he saw an otter who offered to carry him on his back to the distant shore where he was called. He accepted the proposal, and after a long and weary voyage, he safely reached the land of promise, where he found his mother and his uncle who had become reconciled; and there he also met the Raven who bestowed upon him the privilege of becoming the progenitor of the Koniaga race.

Among the Yakatats of Alaska the medicine-man here called *shawaan* enjoys great reputation for his skill in the conjuring art. When called to the bedside of the sick, he strips himself naked down to the waist, and opening his box of charms he exposes to view a wooden figure of a crane with a frog clinging to its back, and a bunch of sea-otter's teeth and carved walrus tusks, placing the latter upon the naked stomach of the sick person. While the beat of the drums and the clatter produced by striking sticks together keeps up a monotonous noise, the *shawaan* grows more and more excited, his body becomes contorted, he utters shrill cries, extends his arms, groans, produces a hissing sound by breathing through his clenched teeth, and works himself up into convulsive starts to the boisterous notes of the drums. Every few minutes white eagle's down held between the fingers by an assistant is blown over his head and shoulders which adheres to his long dishevelled hair.

The Koniagas have much confidence in their *kanghements* who act in the capacity of conjurers and medicine-men. In ordinary cases of illness blood-letting is their universal remedy, and they perform the operation by piercing the arm with a needle and cutting away the flesh around the pierced part with a copper or flint knife. In dangerous diseases the professional service of the *kanghement* is invoked, who proceeds to the couch of the patient, beating the drum and muttering some charmed formulas, while the female *kanghement*, by whom he is accompanied, utters the most dismal howls and groans. If instant relief does not follow this charlatan practice, the medicine-man stretches himself out upon the body of the patient, giving himself the appearance by his violent contortions as if he were struggling with the demon of disease to cast him out, and while he is thus manœuvring the *kasseks* or novices, who are present, suddenly cry out: "He is gone! he is gone!" and the great feat is accomplished.

If the patient luckily recovers, the *kanghemment* is liberally rewarded, otherwise he goes forth with empty hands.

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ALEUTS.

THE Aleuts inhabit the Aleutian Archipelago—a group of islands which form, as it were, the dividing line between the Sea of Kamtschatka and the Northern Pacific, and they are situated directly west of Alaska, between 52° and 54° N. latitude. The Onalaskans occupy the island of that name, lying south-west of the Alaska Peninsula, as well as Umnak, Shumagin and Fox Islands. The Atkha tribes have possession of Andreanovski,¹ Rat and Neor Islands. The Fox Islands are rocky, but are not remarkable for any high mountains; they are mostly destitute of wood, but they have numerous rivulets and lakes which are, however, but sparingly supplied with fish. The winter is comparatively mild, snow rarely falls before the beginning of February, and only continues on the ground till the end of March. There is a volcano on Amuchta island, and sulphur is found in the mountains of Kaganula and Onalaska. The surface land of Onalaska is generally rocky, with a loamy and clayey soil. The grass is very coarse, and the other vegetable productions found there are dwarf cherries, cranberries, whortleberries, raspberries, larch, white poplar, pine, alders, willows and birch. The most common wild animals are ermines, martens, beavers, river-otters, wolves, wild boars and bears. Black, brown and red foxes are most abundant, and the coast swarms with

¹ The Andreanovski islands are Tsetchina, Tagalak, Atchu, Amlach, Ayagh and Kanaga.

sea-otters, and various species of seals. The birds most frequently met with are cranes, gulls, ptarmigans, geese, ducks, crows and magpies. The abundance of edible berries that grow on these islands is most marvellous. Here may be gathered during the proper season strawberries, black currants, gooseberries, blueberries, blackberries, salmon-berries and lastly in October delicious cranberries..

The Aleuts are known among themselves as Katagaya-koung'ns or "men of the east," and they are divided into two distinct tribes speaking different dialects. They are slightly mixed with Russian blood, but they have their physical characteristics sufficiently marked. They have a stout and robust frame of body, are active, are capable of carrying heavy burdens and enduring great fatigue; but their general appearance is awkward and but little prepossessing. They are of medium stature and have a dark brown, healthy complexion. Their hair is black, strong and wiry, and though their beard is generally scanty, yet their moustaches are quite full. Their face is round but flat; their eyes are black, and their nose is generally small. They are considerably bow-legged from their habit of squatting while sitting in their boats.

Before the Aleuts came in contact with the Russians, they were distinguished for imperturbable patience often degenerating into perfect impassibility. The most arduous labours were prosecuted with unfaltering constancy without murmur and complaint, even if tortured by hunger, or if shivering with wet and cold. They endured most stoically the severest pain without extorting a cry or a groan. Joy or grief produced no effect upon their torpid intellect, and their blunted sensibilities were proof against all effeminating influences. Their gloomy countenance was devoid of all expression; no smile ever diffused over it a gleam of joy; nor was it ever lighted up by a peal of merriment. The idea of riches never entered their mind, and theft was a thing unheard of, unless a hungry man was accidentally brought into the presence of a store of abundance, when an instinctive necessity urged him to satisfy his appetite. Though they never caressed their children, yet they loved them tenderly, and they never permitted them to suffer from want even at the sacrifice of their own well-being; and children, in their turn, entertained the highest respect and deference for their parents, and never failed to render their old age tranquil and happy. Though they were timid and were easily frightened, yet they showed the greatest intrepidity in the chase, or when they were navigating the ocean which was their natural element. They were excessively vindictive, and no injury could be atoned for, no insult could be wiped out except by a strict application of the law of retaliation. Travellers and visitors were not only regaled with the best provisions at their command, and were provided with a comfortable shelter, but they enjoyed the privilege of sharing the nuptial couch of their host. Since they have been nominally converted to Christianity they have become greedy and discontented; their indolence and love of repose have degenerated into apathy and laziness, and their aversion to devote themselves to honest labour is still aggravated by their newly acquired habits of careless-

ness, knavery and deceit. They are still of a gentle and friendly disposition, and are only inclined to become cruel and revengeful when their brutal passions are immeasurably excited by tyranny and oppression. They are of a submissive temper, are quiet in their demeanour and are naturally taciturn and reserved. They are very suspicious, and are constantly on their guard against imposition and deception. When they make a present they always expect some equivalent in return. They can dissimulate their enmity for years, and they only gratify their spirit of revenge when a favourable opportunity offers itself. They are listless when not actively employed, and they look out for hours, even in company, at the calm or boisterous sea without speaking a single word. They are still hospitable to strangers in their way, are honest in their business relations with their own people, and generally act with decency and decorum. The virtues of chastity and modesty are unknown among them. Their animal propensities are not restrained by a sense of shame, and men and women bathe together naked in perfect innocence.

The habitations of the Aleuts of Onalaska, Fox and Andreanovski islands are subterranean dens of great dimensions, which ordinarily give shelter to a number of inmates, varying from fifty to a hundred and fifty; but sometimes even as many as three hundred persons are crowded together in these gloomy dungeons. These *ulbaas*, which are dug in the ground to a sufficient depth for a grown person to stand erect, are from a hundred to three hundred feet long, and from thirty to forty feet wide. They are closed up by means of poles and planks of larch and fir floated to the shore as driftwood, which are laid transversely across the excavation, and this flat roof structure is covered with a layer of earth, leaving several openings which serve as entries, and communicate with the interior by means of ladders. The inner space is divided off by stakes into a number of partitions. The *tsoaduck* or lamp is a flat stone properly hollowed out which, being provided with train-oil and a rush wick, not only lights up the apartment, but is also used for cooking purposes. When they want to warm their feet before they lie down to sleep, they set some loose dry grass on fire and walk over the flickering embers. During the summer months, on some of the islands, they live in huts covered with skins. Their furniture, which is extremely scanty, is confined to a few grass mats that are used as beds, a number of square pitchers and large troughs cut of driftwood.

The dress of the Onalaskas and the Aleuts in general displays some artistic ingenuity. The men wear the *iash*, called *parka* by the Russians, which is a shirtlike coat without a slit at the breast, having a stiff, round standing collar about three inches high. Formerly it was made of sea-otter, but after the Russians had taken possession of the country, the natives were prohibited from making use of such aristocratic dress materials which were too costly to cover plebeian bodies. At the present day the *parka* of the men is of cormorant, sea-divers or gullskins, with the feathers turned inside or outside according to the state of the weather. The skin side is coloured red, and is ornamented with long leather slips hanging down loosely,

while the seams are trimmed with thin bands of skin richly embroidered with the hair of the deer and the goat, and with sinews of sea-animals variously coloured. In heavy rain or during a snow-storm they throw over their shoulders a waterproof outer garment (*kamleika*) provided with a hood, made of the bladders or intestines of sea-lions, sea-calves or whales. They put on tightly fitting breeches of dressed skin when going abroad, and their feet are protected by a clumsy kind of boot (*oileegich*) made of the throat of the sea-lion, soled with thick sealskin, and lined inside with dry grass. Their ordinary head-dress is a wooden helmet painted with figures of fishes and otters, and ornamented with the whiskers of salmons, the beaks of birds and pretty nodding plumes. They cut their hair short, leaving only a round patch at the crown of the head. The *shoktakuk* or *parka* of the women is made of the skin of the ursine seal, with the hair turned outward, and with the collar neatly ornamented with beads. A leather band three or four inches broad, adorned with coloured glass beads and tassels, hangs down in front over the breast, and a similar band falls down the back. Their boots, which they wear only when they go out to the beach, do not differ from those of the men. Bracelets and anklets of black sealskin encircle their wrists and ankles. Bone cylinders or beads are inserted into the pierced septum of their nose, and into the hole of their perforated under lip; they wear rings on their fingers, and pendants are suspended from their ears. They cut their hair short in front; but the rest is combed back and is tied into a knot at the top of the head. Their cheeks, chin and arms are tattooed in various colours.

In more modern times some of the rich converted Aleuts of both sexes have adopted the costume of the Russians, which does by no means improve their appearance.

With the exception of a few berries and roots the Aleuts subsist principally on the flesh of the animals they secure in hunting, and on the fish and shellfish they take in the rivers and in the sea. Seals, sea-lions and whales, of which they consume the flesh as well as the blubber, are their staff of life. The flesh of the sea-otter is a favourite dish. Salmon, cod and halibut are dried, and are stored away for winter provisions. When a whale is stranded on the coast, though it may already be in an advanced state of decomposition, the whole community assembles to feast on the carcass, and they cloy their voracious appetite with the superabundance of meat and blubber, carrying off to their homes what they cannot consume on the spot. On this occasion they wear showy caps; some of them, who are dancing to the beat of the drum, are entirely naked, their face being covered with a wooden mask that reaches down to the shoulders. They eat their flesh and fish as well as shellfish mostly raw. When they choose to cook their meat or fish they place it in a kind of stone kettle covered with a lid of stone, which is luted to the vessel with a cement of clay. When thus prepared this cooking-pot is placed over a fire supported by two upright stones, where it is allowed to remain for a sufficient length of time until the contents are thoroughly roasted.

The ordinary occupations of the Aleuts are hunting and fishing. The hunting season begins at the end of October, and lasts till the beginning of December. Sea-otters are pursued in boats and are shot with arrows; birds are caught in nets kept open by a hoop, and fixed to the end of a pole. Bears are secured by a stratagem in the form of a snare, consisting of a heavy board two feet square and two inches thick with long sharply barbed spikes projecting from the upper surface. This instrument is placed in the path, over which the bear is in the habit of passing on leaving his den, and to conceal the sharp-pointed projections it is covered with a layer of fine dust. As the unsuspecting animal steps firmly on the board he sinks down into the dust, and his foot is caught on the spike which the barbs prevent him from withdrawing. In trying to free himself by the use of his other feet he is still more securely hooked, and while he struggles in vain to get loose the hunters approach, and despatch him with their arrows. Whale-fishing, requiring considerable skill, experience and daring, is followed as a regular profession which is confined to certain families, whose male members are practised from early youth in this profitable but dangerous pursuit. Spears, bone-hooks and nets are used in fishing. Turbot and cod are caught in calm weather with the bone-hook and a line made of sinews or seaweed. No stranger is allowed to fish or hunt near a village, or appropriate any article of food supplied by nature. The Aleuts hurl their darts with great exactness and at a considerable distance by means of a board. They are single-barbed for animals killed in hunting; for birds they are not only barbed but triple-pointed. Seals are killed with darts provided with detachable points connected with the shaft by a long cord of plaited sinew, with a bladder attached that serves as float, so as not to lose sight of the wounded animal when it is diving.

The Aleuts produce fire by striking a spark by means of iron pyrites and quartz¹ into a bundle of dry grass impregnated with powdered sulphur and covered with bird's down. Their needles are made of the wing-bone of the gull, but instead of the eye the thicker end is encircled by a cut so neatly carved, that when the thread is tied to it, the needle passes through the material to be sewn without the least obstruction. Seal sinews are split into thread to the fineness of a hair, and are twisted to the thickness of a whipcord, and they are often neatly plaited and are intertwined with goat's hair and red downy feathers. The women weave neat and substantial grass matting which serves as curtains, seats and beds; and they are equally skilful in braiding excellent baskets. Their small wooden boxes with draw lids, in which they keep their trinkets and ornaments, form an important article of furniture.

As boat-builders the Onalaskas are superior to all the other islanders. Their *baidars* are remarkable for perfect smoothness and faultless symmetry. Some of them are covered with such transparent skin that the shadows of the interior objects are visible on the outside.

¹ According to Mr. Saur they strike two stones together to produce the spark, but as no spark can be elicited by striking two pieces of quartz together, one of the stones must necessarily be iron pyrites which is found on the islands.

These boats have a keel eighteen feet long and four inches thick, to which a timber frame is attached strengthened by upright ribs, and kept apart by a number of thwarts. The frame is covered with sealion skin, leaving but a round hole in the upper surface kept stretched by means of a hoop, into which the boatman slips his feet, and tying his waterproof jacket around the groove of the hoop, he becomes a kind of amphibious animal half man and half fish. He propels the boat by a double-bladed paddle, and scuds along, in a moderately smooth sea, at the rate of ten miles an hour.

The *bidarkies* or *kyaks* of the Aleuts are constructed of a light wooden frame, with a curiously wrought double prow which is covered with sealskin. No nail being used which would be considered unlucky, the parts are bound together with roots and sinews, and the skin or *luftak* is sewn over it. On the deck are two or three round holes that admit of as many occupants in a kneeling posture. As there is no room for baling out the water, an egg-shaped tube is employed for sucking up any water that might have entered. This light craft, which is perfectly safe in rough weather, carries in addition to several persons, a considerable quantity of luggage, divided into small packages, which are conveniently stowed away in the interior.

The language of the Aleuts is spoken in Fox, Onalaska and Andreanovski islands, and also by the tribes that occupy the extreme point of the Alaska peninsula. The language has been reduced to writing by the missionaries, and most of the words referring to religion have by no means the original signification that is now given to them. Angokokh did not mean God in the Christian sense of that word, but was originally applied to some demon being and even to the sorcerers who were its most devout votaries.¹ The language is rich in substantives, most of which are root words, while many of the verbs are derived from nouns. Thus *tangak*, "water," is changed into *tangada*, "drink;" *tchay*,² "tea," *tchayuda*, "drink tea." It is sufficiently copious to give expression to every idea suggested by the conditions by which they are surrounded. The language has no article, nor has it a grammatical gender, and no sexual distinction is observed even in words standing for living beings. There are three numbers: the singular, plural and dual; as, *adak*, "father;" *adakik*, "two fathers;" *adane*, "fathers;" *akhada*, "go;" *akhadik*, "go ye two;" *akhatchi*, "go ye." The cases are generally restricted to the nominative and the dative; but there are some nouns that have the genitive, the accusative and ablative form; as nominative, *taiagook*, "man;" genitive, *taiagoome*; dative, *taiagoomane*; accusative, *taiagoo*; ablative, *taiagoogane*. In the dual the nominative is almost the only case in use. In the genitive the possessor always precedes the thing possessed. The adjectives which follow the noun they qualify, have no gram-

¹ Mr. Lütke pretends that the words God, spirit and sin expressed by *Angookoukh*, *angane* and *tunnukhtaguk* had in the native tongue precisely the same theological meaning as understood by the missionaries. This assertion is so absurd that it refutes itself, for as the Aleuts had not, and have probably not even now a proper conception of these ideas, they could not have invented any words to designate them.

² *Tchay* is the Russian word for tea.

matical degrees of comparison, and the comparative and superlative degrees are expressed by adverbial terms. The system of numeration is decimal; the numerals from one to ten inclusive are designated by specific words. The digits are formed by placing the multiple unit before the word ten, and the intermediate numbers are expressed by placing the respective units after the word ten.¹ The pronouns have three numbers and two cases. The terminal letters *ng* denote the singular of the first person, the final syllable *tkhine* indicates the singular of the second person, and *tshi* and *tkhitshi* stand for the second person plural. Thus *ting*, "I;" dative: *noung*, "to me;" *tkhine*, "thou;" *touman*, "we;" dative: *nghine*, "to us;" *tkhitshi*, "you;" *tkhidik*, "ye two;" dative: *imtshi*, "to you;" *amane*, "he;" dative: *ngane*, "to him;" *amakune*, "they;" dative: *nghine*, "to them." The verbs, although not properly inflected, have rather a complicated conjugation, for they have a form of expression not found in any other language. In every tense there exists a superlative form of the action; as, *kagasia kookkhine*, "I thank you;" *gasiasia-dakook khing*, "I thank you very much." The dual occurs only in the past tense and in the imperative mood. There are a present, two past and a future tense, and an indicative, a conjunctive, an imperative and infinitive mood. The conjugation in all the moods and tenses is effected by suffix particles; as, *a-kookhing*, "I am;" *a-kootkhine*, "thou art;" *a-kook*, "he is." The passive or middle voice is formed by the prefix *tkhine*.² Particles are generally used as adjectives. The negative conjugation is formed by adding the negative particle *objuk* to the affirmative form. A peculiarity of this language is that the postpositions have a singular and a plural and some even a dual form. Adverbs expressing the degrees of distance are very numerous.

The intellectual knowledge of the Aleuts is rather primitive. They are acquainted with the medicinal virtues of some plants which experience has taught them to be efficacious in certain diseases, but they rely more on the *vis medicatrix naturæ* than on remedial means, and they generally keep the patient on a rigorous diet. In long-continued maladies they have recourse to blood-letting which is effected with a flint lancet.

The only musical instrument of the Aleuts is the drum; and their dances, which are regulated by the measure of its beat, are principally character representations or pantomimic performances. In one of their hunting scenes a woman is disguised as a bird pursued by a hunter who tries to ensnare her, and whenever she is made captive she assumes her true character and falls into the arms of her pursuer. When a visitor from a distance approaches the village, the men and

¹ It is stated that the numbers are carried as far as ten thousand, but it is not probable that the Aleuts could originally count up to ten thousand, and the combination of the higher numbers is undoubtedly a modern introduction. The following are the words for the units: *Attakan* 1; *alak* 2; *kankoun* 3; *sitchine* 4; *tchang* 5; *attoung* 6; *oullung* 7; *kamtching* 8; *sitching* 9; *aitik* 10.

² It is not well understood how *tkhine* which means "thou" can be the sign of the passive voice.

the women meet him in a dancing step, and conduct him to the dwelling of the host, where he is regaled with choice articles of food. After the guest has satisfied his appetite the men strip themselves naked down to the loins, and execute various dances in honour of the stranger, which are continued until the performers are entirely exhausted.

The ancient Aleuts not only practised polygamy and polyandry, but they frequently interchanged wives, and male concubinage also prevailed among them. A man might have married as many wives as his means allowed him to purchase and support, and he even possessed the privilege of discarding them at pleasure. In case of repudiation the children remained with the mother, unless they were adopted by their maternal uncle. The discarded wife was at liberty to marry again not only one but two husbands, and as both enjoyed equal rights both were bound to contribute their share for the maintenance of the household. The woman who enjoyed the distinguished favour of a double marriage was an object of envy as well as of high consideration.

Ordinarily the consent of the young woman was asked before she was given away in marriage, and if she refused to accept the offer made by a suitor she was at liberty to choose another. If the young man did not possess the requisite means to pay the price of purchase the wedding was put off for a few years; and during this time the bridegroom entered into the service of his father-in-law, accompanied him in his hunting expeditions, and made himself generally useful, which was considered an equivalent compensation in default of the marriage presents. No ceremonial formalities were observed in the celebration of the marriage, which was simply a business transaction, and the wife was only an object of desire as long as she pleased her husband, and contributed to the gratification of the animal passions, or could make herself useful as a household drudge.

Immediately after the birth of a child it is plunged into cold water to harden it, and it is said that this is the most effectual means employed by mothers to quiet their crying babes. Parents are very fond of their children, and the first-born receives the pet name of little father or little mother.

In former times, if the delivery was accompanied with unusual difficulties, it was supposed to be an irrefutable proof of the irregular conduct of the wife, especially if the child did in no way resemble his father. This freak of nature not only gave rise to domestic discord, but sometimes it became even the cause of repudiation. Two weeks after confinement the new-born infant received a name which was generally that of some ancestor of renown. Surnames or nicknames were also frequently given to the young. The education of the boys was confided to the maternal uncle. They were practised in steering and navigating the canoe, were exercised in all the manœuvres of the chase and of war, and were instructed in the various modes of fishing. Girls received instruction in sewing, and they were taught how to clean and dry fish for winter use. All the other labours were performed by the slaves.

The Aleuts honour the memory of their dead, and they give vent to their grief by loud cries and lamentations. Among some tribes the body is dressed in the best clothes of the deceased, his face is masked, and thus fitted up it is deposited in the cleft of a rock, or it is placed in a boat, and is suspended in the open air from a cross-bar supported by forked poles. The Onalaskas stuff the corpse with dried grass and moss, and dressing it up in the best possible style, it is placed in a sitting posture in a wooden box with the weapons and the implements of the deceased laid by his side. This coffin-like receptacle of the dead is consigned to an excavation dug in the ground which is filled up, and is decorated with variously coloured mats, and painted or embroidered skins. Mothers keep the stuffed bodies of their dead children in their huts for months, and they only feel reconciled to part with their loved ones after decomposition has too far advanced so as to render their presence in the dwelling too offensive.

The ancient Aleuts only disposed of their deceased friends after the lapse of fifteen days, when the corpse was rudely embalmed, was dressed up in its best clothing, and was laid in a kind of coffin lined with skins; and after it had been retained fifteen days longer, it was buried with the weapons and implements of the deceased. The relations passed their time in weeping and lamenting during the period of mourning which continued for twenty-four days. As the widow was considered unclean until the body had been consigned to its last resting-place, she was shut up in an isolated hut, or she was secluded in her own dwelling by a mat partition. During this time she was not permitted to feed herself, but small morsels of food were put into her mouth by the hands of attendant friends. A widower was subjected to the same sequestration on the death of his wife. A slave was frequently sacrificed upon the tomb of a man of rank and distinction; but it also happened that slaves were set free at the death of their master.

The ancient Aleuts had some indistinct notion of a future state of existence. They supposed that the ghostly shades came back to their former abode; that they accompanied their relations in their wanderings on land and sea, and that they exercised a beneficent or malignant influence upon human actions. Their aid was invoked when they undertook a warlike enterprise, to revenge an insult offered to a member of the family.

The ancient Aleuts were divided into different classes. The highest rank and the most prominent social position was held by the *tayons*¹ an equivalent title having been conferred upon the chiefs, their children, their nephews, and upon those who were ennobled for having distinguished themselves in hunting or in war. The second class was made up of the common people and the enfranchised slaves. The third class comprised the *kalghi* or prisoners of war and their children who were the exclusive property of the principal men of the tribes. Masters exercised unlimited power over their slaves; they

¹ It has already been stated that *tayon* is not a native word; the equivalent native title is unknown.

could alienate them by sale, exchange or donation, could punish them at their discretion, and could even put them to death.

The government of the ancient Aleuts was altogether patriarchal. The affairs of each village were administered by a *tayon*, who simply acted in the capacity of a father of a large family, for those that belonged to the same community were all related to each other. Several villages were placed under the superior authority of the most aged chief who was chosen for the position on account of his extraordinary valour or wisdom. All offences were tried by the elders, to whom were joined the most distinguished men of the community. Murder was punished with death; lesser crimes were only reprovved by a reprimand. The punishments inflicted upon slaves were cutting off the ears or lips, and whipping to death.

During the Russian supremacy the government of the Aleuts was only nominal. The chief or *tayon*, who presided over the village community, was an elective officer, and though he exercised no real authority, yet by his friendly intervention he adjusted differences and settled disputes that arose between the villagers. In return for this service he was exempt from work, and a slave was assigned to him to row his boat. Before the territory of Alaska with the adjacent islands were sold by Russia to the United States, the Russians assumed lordly powers over the native population, and regarded them as belonging to them body and soul. They kept the inhabitants in a state of abject slavery, compelled them to form hunting parties to increase the supply of valuable furs, and appropriated the Aleut women for their own use and purpose; selecting them with judicious discrimination, and in numbers to suit their passions, their interests and their wants. Such is Russian philanthropy and civilisation of which they boast so much when they take possession of foreign countries.

The Aleuts were formerly much engaged in warlike enterprises. They undertook belligerent expeditions against neighbouring tribes and especially against their neighbours of the Kodiak islands. They fought by land and by sea, and their tactics consisted in surprising their enemy unawares during the night. If the attack proved successful, all the men and women captured were pitilessly massacred, and the young only of both sexes were carried off and were reduced to slavery. If the enterprise did not succeed, conditions of peace were proposed which were generally accepted. Their arms were bows and feathered arrows, and javelins armed with flint, bone, or iron points which were sometimes poisoned. Their stone knives were ten or eleven inches long and had one or two sharp edges. Their defensive armour was a kind of coat-of-mail made of woven rushes. The shield which they carried was simply a plank of oval form and was consequently arrow proof.

The ancient Aleuts had some distinct religious notions, but they are far from being reported in their primitive purity, for besides Koogokh who represented the beneficent agencies of nature, an indefinite, invisible divinity had been invented for them, to whom the name of Agoogokh had been given, but of whose attributes they

absolutely knew nothing.¹ Their demon of evil representing the malevolent agencies of nature bore the name of Aglikaiokh. The sun, moon and stars were objects of adoration. If any one spoke evil of the sun, it was supposed he would be struck with blindness by the revengeful luminary; and the moon hurled fiery meteors upon those who contemptuously treated her. The blasphemous wretch who permitted himself to use irreverent language with regard to the stars was forced to count them, which caused him to be affected with lunacy. They believed that besides the earth there were the upper world *akadân kiu-udakh*, where perpetual day prevailed, and the lower world *sitchughikh kiu-udakh* or the realms of darkness.² They had neither temples nor idols, but looked upon certain rocks or hills as *andaganakh* or reserved places which no woman or young man was allowed to approach, and any contravention of this prohibition caused the offender to die suddenly; or he was struck down by some dangerous malady; or he became mentally deranged. The men visited these mysterious spots at certain periods of the year, and deposited as offering a skin of some wild beast or feathers of aquatic birds. Their sorcerers pretended to be in communication with some familiar demon, whose services for weal or for woe they asserted to be able to command at pleasure. But notwithstanding this supposed supernatural power they enjoyed very little respect among their people.

Christianity has been introduced among the Aleuts in 1790, and they have been converted for more than half a century. They profess the stupid and superstitious Catholicism of the Russian Greek Church. They are said to be distinguished for their religious fervour and devotion after the Russian fashion, which consists in ceremonial formalities, and glibly making the sign of the cross a few dozen times a day.³ In 1831 a catechism in the Aleut language was published, and a great part of the New Testament has been translated in the native vernacular.

The ancient Aleuts were very superstitious and credulous, and it is very probable that their modern descendants still adhere to some of their ancient customs. In the month of December they celebrated a festival of a quasi-religious character, when the men and the women assembled, forming two distinct groups at some distance from each other. Their faces were covered with masks contrived in such a way that the wearer had his range of vision circumscribed to a contracted

¹ Which proves conclusively that the name of this god was a missionary invention. The missionaries coined new words, or changed the meaning of existing expressions. Thus *agoo-goon angäle*, "the reign of God;" *hamgahk agoukhtak*, "priest;" *saim adame* (paternal) "sacred;" *kangounai* from *kankoun* (three) "Trinity."

² It is highly probable that this is also a missionary suggestion, representing heaven and hell.

³ They have in many respects adopted the customs of the Russians, they imitate their manner of living and their fashion of dress. They are all Christians; but it is only since the time of Father John that they began to have some idea about the meaning of this word. However that may be, they are very zealous in the performance of ceremonial worship, they are very diligent in church attendance, and never fail in making the sign of the cross on visiting a ship. So much has been told them for a long time about the absurdity of their ancient idolatry that they do not like to speak of the past.—Lütke, Voyage, vol. i. p. 234.

circle round his feet. After all had stripped themselves naked, they danced upon the snow in the moonlight around a wooden image, into which a *koogan* or "god" was supposed to enter, and by which it was animated. This "demon god" was terrible in his vengeance, for he who would have been guilty of the sacrilegious act of removing his mask to cast a stray look at the group of naked women, would in an instant have been struck down dead. At the close of this dread ceremony the masks and the wooden images were broken and were cast away.

Nor were their popular superstitions less curious. He who wore a certain girdle of a knotted rope or plaited grass was supposed to be perfectly assured that he could conquer his enemies, and could render himself invulnerable against hostile weapons. A stone called *tshimkish*, thrown down near the seaside, was thought to possess the property of serving as bait to attract all kinds of game; and the lucky hunter who was the owner of this invaluable treasure had nothing to do but to despatch the animals that came up to him of their own accord. A dart rubbed with human fat was believed to have the mysterious virtue of killing the whale that was struck with it; but to secure the prey the hunter was obliged to shut himself up for three days and three nights in a lonely hut without eating or drinking; from time to time imitating the groans of the wounded animal. It was only on the fourth day that he returned to the spot where the whale had been hit, and if found dead he was immediately cut up, rejecting, however, the part which the dart had touched. Sea-otters were supposed to be metamorphosed men, and to induce the animals to surrender themselves with a hearty good will, the hunters dressed themselves in their finest apparel, and rigged up their canoes in ornamental style.

The Aleuts have some traditional legends of very little value. A bitch, they say, inhabited Onalaska, who was visited by a dog that swam across from Kodiak island, and from this pair the Aleutians trace their origin. According to another version Mahakh, "the bitch," was visited by Iraghdadakh, "the old man," and from their union two monsters, half wolf and half man, were produced, and these two became the progenitors of the Aleutian race. The "old man" also called into existence not only men, but beasts, birds and fishes by the transformation of stones, which he threw upon the earth, flung into the air, and cast into the water, into living beings.

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NAMOLLOS.

THE Namollos are the only Aoneo-Maranonians that had passed Behring's Strait in their boats, and had settled on the Asiatic continent, and for this reason they are generally confounded with the Tchooktchis, whose neighbours they are, but from whom they differ altogether, not only in their mode of life, but in the language which they speak among themselves, and which is a branch dialect of the Kodiak and Aleutian language. They occupy the sea-coast extending from the Bay of Kuliutchinskoi to the Anadir river. Their principal villages are scattered along the Gulf of Anadir in the neighbourhood of the Zerdzi-Kamen mountains and on the Gulf of Metchikma. Very few of them are found north of East Cape, because the sea is less rich in fish, and the country is destitute of forests. Their number does probably not exceed three or four thousand souls.

The Namollos are even distinguished from the Tchooktchis in some of their physical characteristics; for while the latter are mostly tall, and are of commanding stature, the former are below medium height; their face is more rounded, their cheekbones are much more prominent, and their eyes are only occasionally obliquely set. They are very active and are the most expert runners. Some of the young girls are tolerably good-looking, but the old women are rather repulsive.

The moral character of the Namollos, if truthfully reported, somewhat represents them in a favourable light. They are of a gay and cheerful disposition, and they generally seek amusement by engaging in manly exercises. They are kind in all the relations of life; are peaceably inclined in the most trying circumstances; are rather timid in their ordinary demeanour, and manifest no sign of distrust, unless their suspicion is aroused by being threatened with acts of violence. They have much curiosity, and as they have no idea of the real value of property, they are in the habit of appropriating for their own use any object that attracts their fancy, which they find in the possession of strangers that are temporarily dependent on their protection.

The Namollos live together in hamlets composed of six or seven huts, and sometimes their number is even reduced to two or three. Their winter dwelling is a subterranean hut of a square form dug in the ground, overlaid with poles or whalebones, over which a coat of

clay is spread.¹ The fire-place, which is composed of four large stones, is in the centre of the hut, and as they have no wood to be used for fuel they burn whalebones, over which blubber is poured from time to time to render them combustible. The chief article of furniture is the *polog*, of which one is attached to each side of the room, which is nothing more than the skin of a walrus stretched horizontally at a certain height from the floor, overarched by a kind of skin canopy, serving as seat in the day-time and as bed at night. Their summer huts are not subterranean, and are from twelve to fifteen feet long. The posterior part is formed of three stout upright posts firmly fixed into the ground, above which they rise to the height of four feet, and they are kept steady by having horizontal poles fixed to the upper ends, which are connected with three rafters that are converging to the front of the hut. At the height of ten feet the space between two converging poles forms the entry of the dwelling. This rude frame is covered with walrus skins, with their lower edge fixed to the ground by the weight of heavy stones. The hut is thus made entirely impermeable to air and water which renders the interior close and uncomfortably warm. These huts are generally occupied by several families who are mostly related to each other, to each of whom a marked out space is assigned, which is rendered private by a bell-shaped curtain made of reindeer skins, attached to the rafters and reaching down to the floor. In the narrow anterior part of the hut are placed the household utensils: pots, kettles, baskets and boxes of sealskin; and here is the fire-place where the fire is kindled by means of some brushwood collected in the marshes, or in default of this with whalebones soaked in blubber. Around this tent-like dwelling platforms are constructed of wood or whalebones, upon which is spread for drying the blackish-looking walrus flesh cut in small pieces. If the occupants of one of the huts absent themselves for any length of time the whole structure is taken to pieces, and the materials and household stuff are deposited upon the platforms, over which the walrus covering is spread, and in this condition the whole is left to the care of the neighbours that remain. They have similar huts of much smaller capacity which they carry with them in their canoes to afford them shelter wherever they may happen to stop. If they are unprovided with a travelling tent, they form a kind of roofed shed with the reversed canoe supported on a number of paddles, using skins for curtains.

The costume of the Namollos of both sexes consists of drawers and leggings of fur and a hooded shirt-like coat either made of the skin of the wild reindeer, or some other furred animal, with the hair turned outside. The feet are protected by furred shoes and sandals of walrus hide fastened by means of leather thongs. In the summer they sometimes wear a cap bordered with fur and ornamented with beads. Some of the richer classes are occasionally, though rarely, dressed in garments purchased from the Russian traders. The women part their hair in the middle and braid it into tresses which hang

¹ See *supra*, page 449.

down on both sides of the face. Their cheeks, their chin and their arms are elaborately tattooed in irregular devices of a somewhat hieroglyphic form. Their only ornaments are strings of beads which are suspended from their ears, encircle their wrists, and are loosely strung round their neck.

The Namollos subsist almost exclusively on animal food, and the sea is their principal source of supply. During the summer months walrus flesh is their staple article of diet, which, after it has been dried in the sun, is preserved for future use. The flesh of whales is equally acceptable, and in some localities it forms the main article of food. Fish, which are mostly supplied during spring, are highly esteemed, and the flesh of the wild reindeer, whenever procurable, forms a favourite dish. They boil the lips, snout and a part of the head of the walrus until they are reduced to a mucilaginous jelly, which, when properly prepared, is considered a great delicacy. Seals' blubber, which is kept in bags of walrus hide, is used as seasoning. Their only vegetable food are seaweeds, some roots and a few berries which they gather in the forest. Their culinary preparations are very simple; their meat is sometimes boiled; but generally it is passed over the fire and is eaten half-burnt and half-raw.

The chief occupations of the Namollos are hunting marine animals and fishing. They kill the walrus and the seal throughout the whole year. During the winter walruses are most abundant, and they are surprised on the ice in all the inlets. The hunter quietly glides up with his canoe close to the animal, and pierces it with his iron pike. The flesh is preserved, the skin is dressed for their own domestic use, and the surplus is sold, while the ivory teeth form a valuable article of commerce. The Namollos that inhabit the arctic coast are very expert in harpooning whales; but in some localities they content themselves with the carcasses of the dead monsters which the waves throw out upon the shore. They only follow fishing in the spring in the sheltered creeks, where they stretch a rope from one bank to the other, from which net bags made of whalebone splits are suspended that dip in the water, and they are so contrived that whenever the fish enter they are caught and cannot escape. Birds of passage are numerous in the country, but they are not very expert in securing them, and even those they kill with stones hurled from their slings, they never use as articles of food. The Namollos that live near the mouth of the Anadir river are quite successful hunters, and they kill numerous wild reindeer and other game. Their only domestic animals are dogs which are used in the summer for towing their *baidars* along the shore, and in the winter they are hitched by fours to the front of the sledge.

Their mechanical skill is confined to the building of boats and to the manufacture of arms and implements. Their *baidars* or canoes are flat-bottomed with straight sides, and a pointed bow and stern. The materials used in making the bulwarks and paddles are simply driftwood thrown out by the sea, and to obtain the necessary supply they are sometimes obliged to go to a great distance. The interior of the canoe is lined with split walrus skin. This small craft is pro-

pelled with paddles, which can only be effectively used along the coast; but when the wind is favourable they hoist a skin sail, and where the nature of the banks permits it they hitch a number of dogs to a tow-line fastened to the *baidar*, and travel along very briskly. They have also small *kyaks* which are only large enough to be occupied by one man; but they manœuvre them very slowly and timidly, and never embark on them without fastening air-bags to both sides.

The Namollos are inveterate smokers, their pipes are marked by ornamental carvings, and they are so highly valued that they carefully wrap them up and carry them in their boots. Tobacco is considered such a precious article that it is procured at any sacrifice. A present of the narcotic weed immediately secures their friendship, and they prize it much higher than gold. That no part of the narcotic ingredients of the tobacco may be lost they introduce into their capacious wooden pipe a quantity of the weed mixed with wood shavings which imbibe the aromatic oil as the smoke passes through them, after the pipe has been lighted. The impregnated shavings are smoked in their turn, leaving a residue of oil in fresh shavings through which the smoke is filtered.

Dancing is one of their favourite amusements, though they have no musical instrument, and inharmonious, monotonous singing is their only musical performance. When the women execute the national dance, they range themselves in a line or in a circle, and leap with alternate foot, without changing place or position, to the hoarse chanting of a rough-sounding melody; at the same time the face of the dancers is distorted by the most horrible grimaces, while the body is subjected to unnatural contortions and is made to assume indecent attitudes. The young men frequently engage in wrestling, in running footraces and in various gymnastic exercises. They hurl stones from a sling, and hit the object aimed at at a distance of a hundred and fifty feet. But skin-tossing is the most exciting and most original exercise. Ten or twelve straps are attached all round the edge of a walrus skin, which are held by an equal number of men who, to the music of a drawling song, alternately relax and suddenly stretch the skin, so that the boy who stands on it is tossed up seven or eight feet; but if he once loses his equilibrium he can never rise to his feet again, and he successively falls on his back, or his belly or in any other ludicrous position, until after many entreaties he is allowed to descend on a level with the rest of mortals. Rope-jumping is also practised among young girls.

The Namollo women are subjected to much hard labour, but they nevertheless enjoy great consideration among the men. They are consulted on all occasions by their husbands, and nothing of importance is undertaken without previously taking their advice. Polygamy is tolerated, but most of the men are too poor to marry more than one wife. Young girls are bought from their parents, and as beauty is not taken into consideration in fixing the price, their value is estimated by their intelligence and their personal qualifications. Though repudiation is not common, yet the husband may repudiate

his wife for no other cause but his will and pleasure. Mothers pay much attention to their children, and they suckle them up to the age of three or four years.

The Namollos are entirely independent and are not subject to the Russian supremacy. They have no organised government, though they recognise the dignity of civil and military chiefs, whose authority is merely nominal, for each man is absolute master within the domain of his household. Formerly they were frequently engaged in war, either with the Russians or with tribes from the American shore, whom they call Enkangauhé, and whom they boldly attacked whenever they interfered with their hunting operations. The women captured by them in their forays were treated like slaves; they were hired out as professional prostitutes, and were occasionally sold to the Tchooktchis; but they were never brought in contact with their own wives and daughters. Their weapons are lances armed with an iron point obtained from Russian traders, bows and arrows and slings. Their defensive armour is a kind of coat-of-mail woven of whalebone splits, which is altogether arrow-proof.

The Namollos, as far as known, have properly speaking no religion; the idea of a divinity has never been suggested to their mind. They have *powvows* or sorcerers among them, who pretend to be able to cure diseases, and they require a sacrificial offering to be presented to appease the demon of the malady by whom the patient is supposed to be possessed. The victim selected is a dog, whose viscera are taken out by making a cut along the back, of which a portion is placed on each side of the carcass. This formality has more a magical than a religious character.¹

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Voyage autour du Monde de 1826-1829. Par le Capitain Frédéric Lutké. 1835-1836.

Voyage dans le Nord de la Russie Asiatique. Par M. Sauer. An X. (1807).

Ten Months among the Tents of the Tuski. By Lieut. W. H. Hooper. 1853.

¹ On being asked what they meant by this ceremony they naïvely replied that they expected as much benefit from it as the Christians did in making the sign of the cross. The comparison is not inapt, and the one has as much efficacy as the other, and both may have some influence upon the superstitious mind of ignorant people.

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